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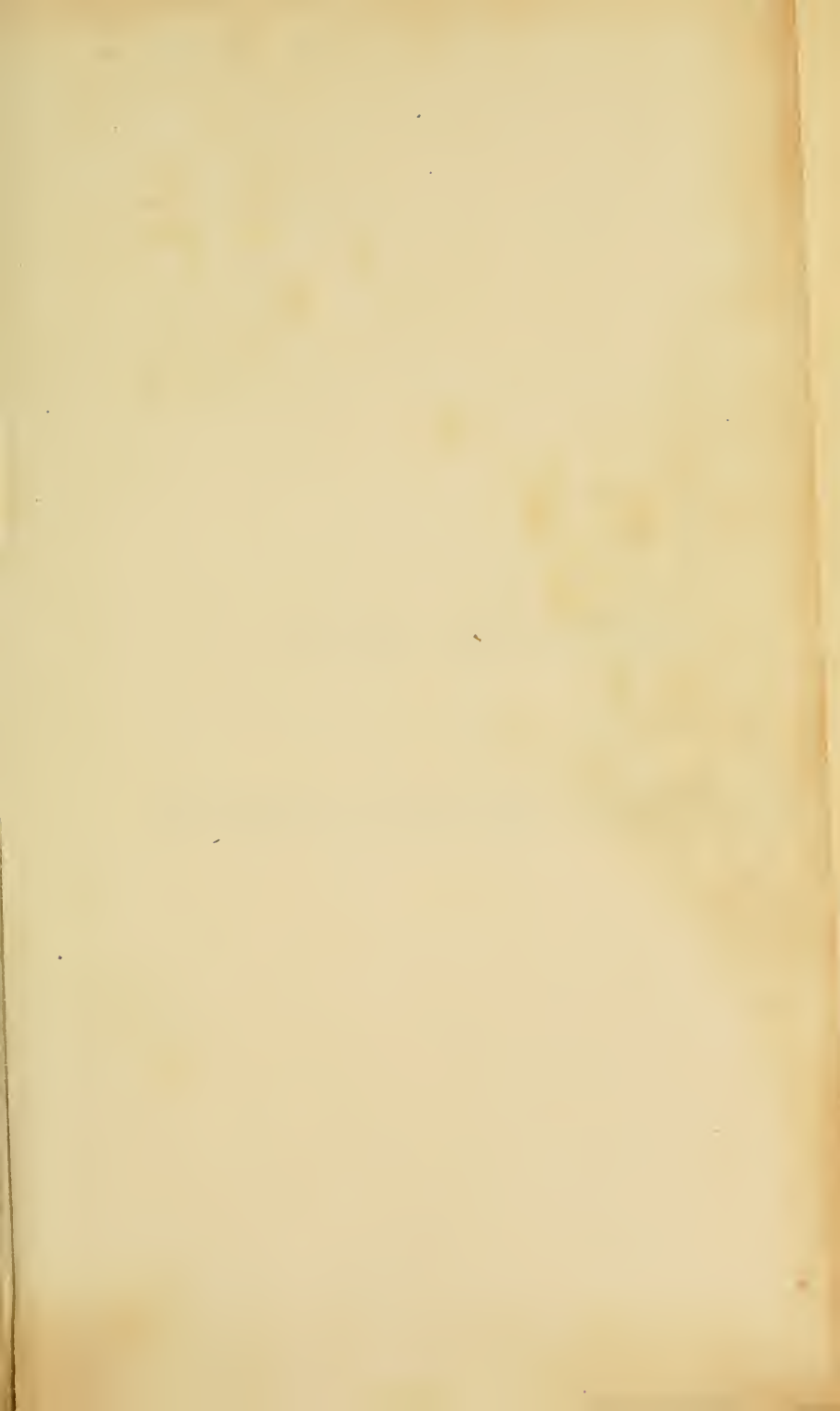
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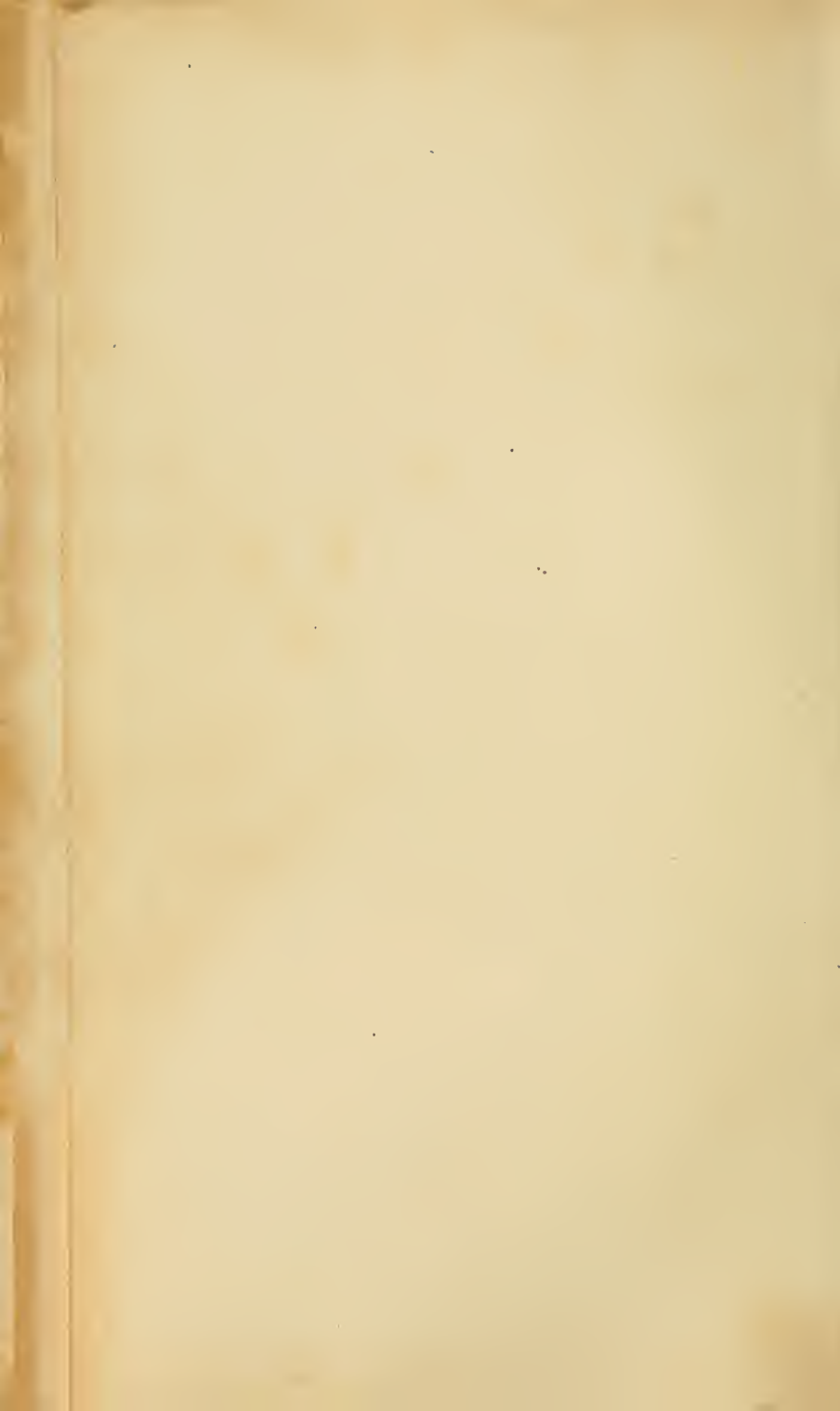
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OWEN'S EXPOSITION
OF THE
EPISTLE TO THE HEBREWS.

AN
EXPOSITION
OF THE
EPISTLE TO THE HEBREWS,
WITH
PRELIMINARY EXERCITATIONS.

BY JOHN OWEN, D.D.

A NEW EDITION, IN FOUR VOLUMES.

VOL. IV.

SEARCH THE SCRIPTURES.—John v. 39.

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| and suffered, had continual respect unto what was written of him . . . | 256 |
| 19. In the record of these words, 'Lo I come,' &c. 1. God was glorified in his truth and faithfulness. 2. Christ was secured in his work and the undertaking of it. 3. A testimony was given unto his person and office. 4. Direction is given unto the church, in all wherein they have to do with God, what they should attend unto, namely, what is written. 5. The things which concern Christ the mediator, are the head of what is contained in the same records . . . | <i>ib.</i> |
| 20. Whereas the apostle doth plainly distinguish and distribute all sacrifices and offerings, into those on the one side which were offered by the law, and that one offering of the body of Christ on the other side, the pretended sacrifice of the mass is utterly rejected from any place in the worship of God . . . | 257 |
| 21. God, as the sovereign lawgiver, had always power and authority to make what alteration he pleased in the orders and institutions of his worship . . . | <i>ib.</i> |
| 22. Sovereign authority is that alone which our faith and obedience respect in all ordinances of worship . . . | <i>ib.</i> |
| 23. As all things from the beginning made way for the coming of Christ in the minds of them that did believe, so every thing was to be removed out of the way, that would hinder his coming and the discharge of the work he had undertaken. Law, temple, sacrifices, must all be removed to give way unto his coming . . . | 258 |
| 24. Truth is never so effectually declared as when it is confirmed by the experience of its power in them that believe it and make profession of it . . . | 259 |
| 25. It is a holy glorying in God, and no unlawful boasting, for men openly to profess what they are made partakers of by the grace of God and blood of Christ . . . | <i>ib.</i> |
| 26. It is the best security in differences in and about religion, (such as these wherein the apostle is engaged, the greatest and highest that ever were,) when men have an internal experience of the truth which they do profess . . . | <i>ib.</i> |
| 27. The sovereign will and pleasure of God, acting itself in infinite wisdom and grace, is the sole, supreme, original cause of the salvation of the church . . . | 261 |

VERSES 11—14.

1. If all those divine institutions, in the diligent observance of them, could not take away sin, how much less can any thing do so that we can betake ourselves unto for that end! . . .
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| 2. Faith in Christ doth jointly respect both his oblation of himself by death, and the glorious exaltation that ensued thereon | 266 | of the gospel, that believers, in all their holy worship, have liberty, boldness, and confidence, to enter with it and by it into the gracious presence of God | 279 |
| 3. Christ in this order of things is the great exemplar of the church | 267 | 3. Nothing but the blood of Jesus could have given this boldness, nothing that stood in the way of it could otherwise have been removed, nothing else could have set our souls at liberty from that bondage that was come upon them by sin | 281 |
| 4. It was the entrance of sin which raised up all our enemies against us | 270 | 4. Rightly esteem and duly improve the blessed privilege which was purchased for us at so dear a rate | ib. |
| 5. The Lord Christ, in his ineffable love and grace, put himself between us and all our enemies | ib. | 5. Confidence in an access unto God not built on, not resolved into the blood of Christ, is but a daring presumption which God abhors | ib. |
| 6. The Lord Christ, by the offering of himself making peace with God, ruined all the enmity against the church and all the enemies of it | 271 | 6. The way of our entrance into the holiest is solemnly dedicated and consecrated for us, so as that with boldness we may make use of it | 282 |
| 7. It is the foundation of all consolation to the church, that the Lord Christ, even now in heaven, takes all our enemies to be his; in whose destruction he is infinitely more concerned than we are | ib. | 7. All the privileges we have by Christ are great, glorious, and efficacious, all tending and leading unto life | ib. |
| 8. Let us never esteem any thing, or any person, to be our enemy, but only so far and in what they are the enemies of Christ | ib. | 8. The Lord Christ doth peculiarly preside over all the persons, duties, and worship of believers in the church of God | 285 |
| 9. It is our duty to conform ourselves to the Lord Christ in a quiet expectancy of the ruin of all our spiritual adversaries | ib. | 9. The heart is that which God principally respects in our access unto him | 286 |
| 10. Envy not the condition of the most proud and cruel adversaries of the church | ib. | 10. Universal internal sincerity of heart is required of all those that draw nigh unto God in his holy worship | ib. |
| 11. There was a glorious efficacy in the one offering of Christ | 272 | 11. The actual exercise of faith is required in all our approaches unto God in every particular duty of his worship | 287 |
| 12. The end of it must be effectually accomplished towards all for whom it was offered | ib. | 12. It is faith in Christ alone, that gives us boldness of access unto God | ib. |
| 13. The sanctification and perfection of the church, being that end designed in the death and sacrifice of Christ, all things necessary unto that end must be included therein, that it be not frustrate | ib. | 13. The person and office of Christ are to be rested in with full assurance, in all our accesses to the throne of grace | ib. |
| VERSES 15—18. | | 14. Although that worship whereby we draw nigh unto God be wrought with respect to institution and rule, yet without internal sanctification of heart, we are not accepted in it | 289 |
| 1. It is the authority of the Holy Ghost alone, speaking to us in the Scripture, whereunto all our faith is to be resolved | 274 | 15. Due preparation, by fresh applications of our souls unto the efficacy of the blood of Christ, for the purification of our hearts, that we may be meet to draw nigh to God, is required of us | ib. |
| 2. We are to propose nothing in the preaching and worship of the gospel, but what is testified unto by the Holy Ghost | ib. | 16. Universal sanctification upon our whole persons, and the mortification in an especial manner of outward sins, are required of us in our drawing nigh unto God | ib. |
| 3. When an important truth consonant unto the Scripture is declared, it is useful and expedient to confirm it with some express testimony of Scripture | ib. | 17. These are the ornaments wherewith we are to prepare our souls for it, and not the gaiety of outward apparel | 290 |
| VERSES 19—23. | | 18. It is a great work to draw nigh unto God, so as to worship him in spirit and in truth | ib. |
| 1. It is not every mistake, every error, though it be in things of great importance, while it overthrows not the foundation, that can divest men of a fraternal interest with others in the heavenly calling | 277 | 19. There is an internal principle of saving faith required unto our profession | |
| 2. This is the great fundamental privilege | | | |

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| of the doctrine of the gospel, without which it will not avail | 292 | in church relations, ought to be marked, and their ways avoided | 298 |
| 20. All that believe ought solemnly to give themselves up unto Christ and his rule, in an express profession of the faith that is in them and required of them | <i>ib.</i> | 6. Forsaking of church assemblies is usually an entrance into apostasy | <i>ib.</i> |
| 21. There will great difficulties arise in, and opposition be made unto, a sincere profession of the faith | <i>ib.</i> | 7. When especial warnings do not excite us unto renewed diligence in known duties, our condition is dangerous as unto the continuance of the presence of Christ amongst us | 300 |
| 22. Firmness and constancy of mind, with our utmost diligent endeavours, are required unto an acceptable continuance in the profession of the faith | <i>ib.</i> | 8. Approaching judgments ought to influence unto especial diligence in all evangelical duties | 301 |
| 23. Uncertainty and wavering of mind as to the truth and doctrine we profess, or neglect of the duties wherein it doth consist, or compliance with errors for fear of persecution and sufferings, do overthrow our profession and render it useless | <i>ib.</i> | 9. If men will shut their eyes against evident signs and tokens of approaching judgments, they will never stir up themselves, nor engage into the due performance of present duties | 302 |
| 24. As we ought not on any account to decline our profession, so to abate of the degrees of fervency of spirit therein, is dangerous unto our souls | <i>ib.</i> | 10. In the approach of great and final judgments, God, by his word and providence, gives such intimations of their coming, as that wise men may discern them | <i>ib.</i> |
| 25. The faithfulness of God in his promises, is the great encouragement and supportment, under our continual profession of our faith against all oppositions | 293 | 11. To see evidently such a day approaching, and not to be sedulous and diligent in the duties of divine worship, is a token of a backsliding frame, tending unto final apostasy | <i>ib.</i> |

VERSE 24.

1. The mutual watch of Christians, in the particular societies whereof they are members, is a duty necessary unto the preservation of the profession of the faith 295
2. A due consideration of the circumstances, abilities, temptations, and opportunities for duties, in one another, is required hereunto *ib.*
3. Diligence, or mutual exhortation unto gospel duties, that men on all grounds of reason and example may be provoked unto them, is required of us, and is a most excellent duty, which in an especial manner we ought to attend unto *ib.*

VERSE 25.

1. Great diligence is required of us in a due attendance unto the assemblies of the church for the ends of them, as they are instituted and appointed by Jesus Christ 297
2. The neglect of the authority and love of Christ in the appointment of the means of our edification, will always tend to great and ruinous evils *ib.*
3. No church order, no outward profession, can secure men from apostasy 298
4. Perfection, freedom from offence, scandal, and ruinous evils, are not to be expected in any church in this world *ib.*
5. Men that begin to decline their duty

- VERSES 26, 27.
1. If a voluntary relinquishment of the profession of the gospel and the duties of it, be the highest sin, and be attended with the height of wrath and punishment, we ought earnestly to watch against every thing that inclineth or disposeth us thereunto 304
 2. Every declension in or from the profession of the gospel, hath a proportion of the guilt of this great sin, according unto the proportion that it bears unto the sin itself *ib.*
 3. There are sins and times wherein God doth absolutely refuse to hear any more from men in order unto their salvation *ib.*
 4. The loss of an interest in the sacrifice of Christ, on what account or by what means soever it fall out, is absolutely ruinous unto the souls of men 305
 5. There is an inseparable concatenation between apostasy and eternal ruin 307
 6. God oftentimes visits the minds of cursed apostates with dreadful expectations of approaching wrath *ib.*
 7. When men have hardened themselves in sin, no fear of punishment either will rouse or stir them up to seek after relief *ib.*
 8. A dreadful expectation of future wrath, without hope of relief, is an open entrance into hell itself *ib.*
 9. The expectation of future judgment in guilty persons is, and will be at one time or another, dreadful and tremendous *ib.*
 - 10 There is a determinate time for the

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| accomplishment of all divine threatenings, and the infliction of the severest judgments, which no man can abide or avoid | 309 | 10. It is a righteous thing with God thus to deal with men | 319 |
| 11. The certain determination of divine vengeance on the enemies of the gospel, is a motive unto holiness, a supportment under sufferings in them that believe | <i>ib.</i> | 11. God hath allotted different degrees of punishment unto the different degrees and aggravations of sin | <i>ib.</i> |
| 12. The highest aggravation for the greatest sins, is when men, out of a contrary principle of superstition and error, do set themselves maliciously to oppose the doctrine and truth of the gospel, with respect unto themselves and others | <i>ib.</i> | 12. The apostasy from the gospel here described, being the absolute height of all sin and impiety that the nature of man is capable of, renders them unto eternity obnoxious unto all punishment that the same nature is capable of | <i>ib.</i> |
| 13. There is a time when God will make demonstrations of his wrath and displeasure against all such adversaries of the gospel, as shall be pledges of his eternal indignation | <i>ib.</i> | 13. It is our duty diligently to inquire into the nature of sin, lest we be overtaken in the great offence | <i>ib.</i> |
| 14. The dread and terror of God's final judgments against the enemies of the gospel, is in itself inconceivable, and only shadowed out by things of the greatest dread and terror in the world | 310 | 14. Sinning against the testimony given by the Holy Ghost unto the truth and power of the gospel, whereof men have had experience, is the most dangerous symptom of a perishing condition | <i>ib.</i> |
| VERSES 28, 29. | | 15. Threatenings of future eternal judgments unto gospel despisers, belong unto the preaching and declaration of the gospel | <i>ib.</i> |
| 1. It is the contempt of God and his authority in his law, that is the gall and poison of sin | 311 | 16. The equity and righteousness of the most severe judgments of God, in eternal punishments against gospel despisers, is so evident, that it may be referred to the judgment of men not obstinate in their blindness | <i>ib.</i> |
| 2. When the God of mercies will have men show no mercy, as in the temporal punishment, he can and will, upon repentance, show mercy as to eternal punishment | 312 | 17. It is our duty to justify and bear witness unto God in the righteousness of his judgments against gospel despisers | <i>ib.</i> |
| 3. Though there may be sometimes an appearance of great severity in God's judgments against sinners, yet when the nature of their sins, and the aggravation of them, shall be discovered, they will be manifest to have been righteous and within due measure | 314 | VERSES 50, 31. | |
| 4. We ought to take heed of every neglect of the person of Christ, or of his authority, lest we enter into some degree or other of the guilt of this great offence | <i>ib.</i> | 1. There can be no right judgment made of the nature and demerit of sin, without a due consideration of the nature and holiness of God, against whom it is committed | 320 |
| 5. The sins of men can really reach neither the person nor authority of Christ | <i>ib.</i> | 2. Nothing will state our thoughts aright, concerning the guilt and demerit of sin, but a deep consideration of the infinite greatness, holiness, righteousness, and power of God against whom it is committed | <i>ib.</i> |
| 6. Every thing that takes off from a high and glorious esteem of the blood of Christ, as the blood of the covenant, is a dangerous entrance into apostasy | 315 | 3. Under apprehensions of great severities of divine judgments, the consideration of God, the author of them, will both relieve our faith, and quiet our hearts | 321 |
| 7. However men may esteem of any of the mediatory actings of Christ, yet are they in themselves glorious and excellent | 316 | 4. A due consideration of the nature of God, his office, that he is the Judge of all, especially of his people, and that inclosure he hath made of vengeance unto himself, under an irrevocable purpose for its execution, gives indubitable assurance of the certain unavoidable destruction of all wilful apostates | 323 |
| 8. There are no such cursed pernicious enemies unto religion as apostates | 317 | 5. Although those who are the people of God do stand in many relations unto him, that are full of refreshment and comfort, yet it is their duty constantly to remember that he is the holy and righteous Judge, even towards his own people | <i>ib.</i> |
| 9. The inevitable certainty of the eternal punishment of gospel despisers, depends on the essential holiness and righteousness of God, as the ruler and judge of all | 319 | 6. The knowledge of God in some good measure, both what he is in himself, | |

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| and what he hath taken on himself to do, is necessary to render either his promises or threatenings effectual unto the minds of men | 323 |
| 7. The name of 'the living God' is full of terror or comfort unto the souls of men | 324 |
| 8. There is an apprehension of the terror of the Lord in the final judgment, which is of great use to the souls of men | 325 |
| 9. When there is nothing left of judgment, nothing remains but the expectation of it, its fore-apprehension will be filled with dread and terror | <i>ib.</i> |
| 10. The dread of the final judgment, where there shall be no mixture of ease, is altogether inexpressible | <i>ib.</i> |
| 11. That man is lost for ever, who hath nothing in God that he can appeal unto | <i>ib.</i> |
| 12. Those properties of God which are the principal delight of believers, the chief object of their faith, hope, and trust, are an eternal spring of dread and terror unto all impenitent sinners | <i>ib.</i> |
| 13. The glory and honour of the future state of blessedness and misery, are inconceivable either to believers or sinners | <i>ib.</i> |
| 14. The fear and dread of God, in the description of his wrath, ought continually to be on the hearts of all who profess the gospel | <i>ib.</i> |

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| 2. All men by nature are darkness and in darkness | 329 |
| 3. Saving illumination is the first fruit of effectual vocation | <i>ib.</i> |
| 4. Spiritual light, in its first communication, puts the soul on the diligent exercise of all graces | <i>ib.</i> |
| 5. It is suited unto the wisdom and goodness of God, to suffer persons on their first conversion, to fall into manifold trials and temptations | <i>ib.</i> |
| 6. All temporary sufferings, in all their aggravating circumstances, in their most dreadful preparation, dress, and appearance, are but light things in comparison of the gospel and the promises thereof | 333 |
| 7. There is not any thing in the whole nature of temporary sufferings, or any circumstance of them, that we can claim an exemption from, after we have undertaken the profession of the gospel | <i>ib.</i> |
| 8. It is reserved unto the sovereign pleasure of God, to measure out unto all professors of the gospel their especial lot and portion as unto trials and suf- | |

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| ferings, so as that none ought to complain, none to envy one another | 335 |
| 9. Of what sort or kind the sufferings of any that God employs in the ministry of the gospel shall be, is in his sovereign disposal alone | 336 |
| 10. Faith, giving an experience of the excellency of the love of God in Christ, and the grace received thereby, with its incomparable preference above all outward perishing things, will give joy and satisfaction in the loss of all our substance, upon the account of an interest in these better things | 339 |
| 11. It is the glory of the gospel, that it will on a just account, from a sense of and interest in it, give satisfaction and joy unto the souls of men, in the worst of sufferings for it | 340 |
| 12. It is our duty to take care that we be not surprised with outward sufferings, when we are in the dark as unto our interest in these things | <i>ib.</i> |
| 13. Internal evidences of the beginnings of glory in grace, a sense of God's love, and assured pledges of our adoption, will give insuperable joy to the minds of men under the greatest outward sufferings | <i>ib.</i> |
| 14. It is our interest in this world, as well as with respect unto eternity, to preserve our evidences for heaven clear and unstained | <i>ib.</i> |
| 15. There is a substance in spiritual and eternal things, whereunto faith gives a subsistence in the souls of believers | <i>ib.</i> |
| 16. There is no rule of proportion between eternal and temporal things | <i>ib.</i> |

VERSES 35, 36.

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| 1. In the times of suffering, and in the approaches of them, it is the duty of believers to look on the glory of heaven, under the notion of a refreshing, all-sufficient reward | 343 |
| 2. He that would abide faithful in difficult seasons, must fortify his soul with an unconquerable patience | 344 |
| 3. The glory of heaven is an abundant recompense for all we shall undergo in our way towards it | 346 |
| 4. Believers ought to sustain themselves in their sufferings with the promise of future glory | <i>ib.</i> |
| 5. The future blessedness is given unto us by the promise, and is therefore free and undeserved | <i>ib.</i> |
| 6. The consideration of eternal life, as the free effect of the grace of God and Christ, and as proposed in a gracious promise, is a thousand times more full of spiritual refreshment unto a believer, than if he should conceive of it or look upon it merely as a reward proposed unto our own doings or merits | <i>ib.</i> |

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| 1. The delay of the accomplishment of promises is a great exercise of faith and patience | 348 |
| 2. It is essential unto faith to be acted on the promised coming of Christ, to all that look for his appearance | 350 |
| 3. There is a promise of the coming of Christ, suited unto the state and condition of the church in all ages | <i>ib.</i> |
| 4. The apparent delay of the accomplishment of any of these promises, requires an exercise of the faith and patience of the saints | <i>ib.</i> |
| 5. Every such coming of Christ hath its appointed season, beyond which it shall not tarry | <i>ib.</i> |
| 6. This divine disposition of things gives a necessity unto the continual exercise of faith, prayer, and patience about the coming of Christ | 351 |
| 7. Although we may not know the especial dispensations and moments of time that are passing over us, yet all believers may know the state in general of the church under which they are, and what coming of Christ they are to look for and expect | <i>ib.</i> |
| 8. Faith in any church satisfies the souls of men with what is the good and deliverance of that state; although a man do know and is persuaded that personally he shall not see it himself, nor enjoy it | <i>ib.</i> |
| 9. Under despondencies as to peculiar appearances or comings of Christ, it is the duty of believers to fix and exercise their faith on his illustrious appearance at the last day | <i>ib.</i> |
| 10. Every particular coming of Christ, in a way suited unto the present deliverance of the church, is an infallible pledge of his coming at the last unto judgment | <i>ib.</i> |
| 11. Every promised coming of Christ is certain, and shall not be delayed beyond its appointed season, when no difficulties shall be able to stand before it | <i>ib.</i> |
| 12. There are especial qualifications of grace required unto steadfastness in profession, in times of persecution and long continued trials | 352 |
| 13. Many things are required to secure the success of our profession in times of difficulties and trials | 353 |
| 14. The continuance of the spiritual life and eternal salvation of true believers, is secured from all oppositions whatever | <i>ib.</i> |
| 15. No persons whatever ought to be on any consideration secure against those sins which present circumstances give an efficacy unto | 354 |
| 16. It is an effect of spiritual wisdom, to | |

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| 17. It is much to be feared, that in great trials some will draw back from that profession of the gospel wherein they are engaged | <i>ib.</i> |
| 18. This defection is commonly durable, continued by various pretences | <i>ib.</i> |
| 19. It is our great duty to look diligently that we are of that holy frame of mind, and attend to that due exercise of faith, that the soul of God may take pleasure in us | 355 |
| 20. Though there appear as yet no outward tokens or evidences of the anger and displeasure of God against our ways, yet if we are in that state wherein God hath no pleasure in us, we are entering into certain ruin | <i>ib.</i> |
| 21. Backsliders from the gospel are in a peculiar manner the abhorrence of the soul of God | <i>ib.</i> |
| 22. When the soul of God is not delighted in any, nothing can preserve them from utter destruction | <i>ib.</i> |
| 23. The Scripture every where testifieth, that in the visible church there is a certain number of false hypocrites | 356 |
| 24. It is our duty to evidence unto our own consciences, and give evidence unto others, that we are not of this sort or number | <i>ib.</i> |
| 25. Nothing can free apostates from eternal ruin | <i>ib.</i> |
| 26. Sincere faith will carry men through all difficulties, hazards, and troubles, unto the certain enjoyment of eternal blessedness | 357 |

CHAPTER XI.

VERSE 1.

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| 1. No faith will carry us through the difficulties of our profession, from oppositions within and without, giving us constancy and perseverance therein unto the end, but that only which gives the good things hoped for a real subsistence in our minds and souls | 363 |
| 2. The peculiar specifical nature of faith, whereby it is differenced from all other powers, acts, and graces in the mind, lies in this, that it makes a life on things invisible | <i>ib.</i> |
| 3. The glory of our religion is, that it depends on and is resolved into invisible things | 364 |
| 4. Great objections are apt to lie against invisible things, when they are externally revealed | <i>ib.</i> |
| 5. It is faith alone that takes believers out of this world while they are in it, that exalts them above it while they | |

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| are under its rage, and enables them to live upon things future and invisible | 365 |

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| 2. They who have a good testimony from God shall never want reproaches from the world | 367 |
| 3. It is faith alone which, from the beginning of the world, (or from the giving of the first promise,) was the means and way of obtaining acceptance with God | <i>ib.</i> |
| 4. The faith of true believers, from the beginning of the world, was fixed on things future, hoped for, and invisible | <i>ib.</i> |
| 5. That faith whereby men please God, acts itself in a fixed contemplation on things future and invisible, from whence it derives encouragement and strength to endure and abide firm in profession, against all opposition and persecutions | <i>ib.</i> |
| 6. However men may be despised, villified, and reproached in the world, yet, if they have faith, if they are true believers, they are accepted with God, and he will give them a good report | <i>ib.</i> |

VERSE 3.

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| 1. They who firmly assent unto divine revelation, do understand the creation of the world, as to its truth, its season, its cause, its manner, and end | 369 |
| 2. Faith puts forth its power in our minds in a due manner, when it gives us clear and distinct apprehensions of the things we do believe | <i>ib.</i> |
| 3. As God's first work was perfect, so all his works shall be perfect | 370 |
| 4. The aids of reason, with the due consideration of the nature, use, and end of all things, ought to be admitted of to confirm our minds in the persuasion of the original creation of all things | 372 |

VERSE 4.

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| 2. We are to serve God with the best that we have, the best that is in our power, with the best of our spiritual abilities | <i>ib.</i> |
| 3. God gives no consequential approbation of any duties of believers, but where the principle of a living faith goes previously in their performance | 375 |
| 4. Our persons must be first justified, before our works of obedience can be accepted with God | 377 |
| 5. They whom God approves must expect that the world will disapprove them, and ruin them if it can | 378 |
| 6. Where there is a difference within, in the hearts of men, on the account of | |

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| faith and the want of it, there will, for the most part, be unavoidable differences about outward worship | 378 |
| 7. God's approbation is an abundant recompence for the loss of our lives | <i>ib.</i> |
| 8. There is a voice in all innocent blood shed by violence | <i>ib.</i> |
| 9. Whatever troubles faith may engage us into in the profession of it, with obedience according to the mind of God, it will bring us safely off from them all at last, (yea, though we should die in the cause,) unto our eternal salvation and honour | 379 |

VERSE 5.

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| 2. God can and doth put a great difference, as unto outward things, between such as are equally accepted before him | <i>ib.</i> |
| 3. There is no such acceptable service unto God, none that he hath set such signal pledges of his favour upon, as zealously to contend against the world in giving witness to his ways, his worship, and his kingdom, or the rule of Christ over all | 384 |
| 4. It is a part of our testimony, to declare and witness that vengeance is prepared for ungodly persecutors, and all sorts of impenitent sinners, however they are and may be provoked thereby | <i>ib.</i> |
| 5. The principal part of this testimony consists in our own personal obedience, or visible walking with God in holy obedience, according to the tenor of the covenant | <i>ib.</i> |
| 6. As it is an effect of the wisdom of God to dispose the works of his providence, and the accomplishment of his promises, according to an ordinary established rule declared in his word, which is the only guide of faith; so sometimes it pleases him to give extraordinary instances in each kind, both in a way of judgment, and in a way of grace and favour | <i>ib.</i> |
| 7. Faith in God through Christ, hath an efficacy in the procuring of such grace, mercy, and favour in particular, as it hath no ground in particular to believe | 385 |
| 8. They must walk with God here, who design to live with him hereafter | <i>ib.</i> |
| 9. That faith which can translate a man out of this world, can carry him through the difficulties which he may meet withal, in the profession of faith and obedience in this world | <i>ib.</i> |

VERSE 6.

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| 1. Where God hath put an impossibility | |
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| upon any thing, it is in vain for men to attempt it | 388 | variety of objects that it is fixed on; sometimes joy and confidence, sometimes fear and reverence | 398 |
| 2. It is of the highest importance to examine well into the sincerity of our faith, whether it be of the true kind or not | <i>ib.</i> | 8. Then is fear a fruit of faith, when it engageth us into diligence in our duty | <i>ib.</i> |
| 3. God himself in his self-sufficiency, and his all-sufficiency, meet to act towards poor sinners in a way of bounty, is the first motive or encouragement unto, and the last object of faith | 392 | 9. Many things tend to the commendation of the faith of Noah | 399 |
| 4. They who seek God only according to the light of nature, do but feel after him in the dark, and they shall never find him as a rewarder | 393 | 10. In the destruction of the old world, we have an eminent figure of the state of impenitent sinners, and of God's dealing with them in all ages | <i>ib.</i> |
| 5. They who seek him according to the law of works, and by the best of their obedience thereunto, shall never find him as a rewarder, nor attain that which they seek after | <i>ib.</i> | 11. The visible professing church shall never fall into such an apostasy, nor be so totally destroyed, but that God will preserve a remnant for a seed to future generations | 400 |
| 6. It is the most proper act of faith to come and cleave to God as a rewarder in the way of grace and bounty, as proposing himself for our reward | 394 | 12. Those whom God calleth unto, fitteth for, and employeth in any work, are therein <i>συνεργοὶ Θεοῦ</i> , 'co-workers with God' | 401 |
| 7. That faith is vain which doth not put men on a diligent inquiry after God | <i>ib.</i> | 13. Let those that are employed in the declaration of God's promises and threatenings, take heed unto themselves to answer the will of him by whom they are employed, whose work it is wherein they are engaged | <i>ib.</i> |
| 8. The whole issue of our finding of God when we seek him, depends on the way and rule which we take and use in our so doing | <i>ib.</i> | 14. It ought to be a motive unto diligence in exemplary obedience, that therein we bear testimony for God against the impenitent world, which he will judge and punish | <i>ib.</i> |
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| 3. It is a great encouragement and strengthening unto faith, when the things which it believes as promised or threatened, are suitable unto the properties of the divine nature, his righteousness, holiness, goodness, and the like | <i>ib.</i> | 1. It becomes the infinite greatness, and all satisfactory goodness of God, at the very first revelation of himself unto any of his creatures, to require of them a renunciation of all other things, and of their interest in them, in compliance with his commands | 406 |
| 4. The destruction of the world, when it was filled with wickedness and violence, is a pledge of the certain accomplishment of all divine threatenings against ungodly sinners, and enemies of the church, though the time of it may be yet far distant, and the means of it may not be evident | <i>ib.</i> | 2. In the call of Abraham, we see the power of sovereign grace in calling men to God, and the mighty efficacy of faith complying therewith | <i>ib.</i> |
| 5. A reverential fear of God, as threatening vengeance unto impenitent sinners, is a fruit of saving faith, and acceptable unto God | 398 | 3. It is the call of God alone that makes a distinction amongst mankind, as unto faith and obedience, with all the effects of them | 407 |
| 6. It is one thing to fear God as threatening, with a holy reverence; another, to be afraid of the evil threatened, merely as it is penal and destructive | <i>ib.</i> | 4. The church of believers consists of those that are called out of the world | <i>ib.</i> |
| 7. Faith produceth various effects in the minds of believers, according to the | | 5. Self-denial in fact or resolution, is the foundation of all sincere profession | <i>ib.</i> |
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| best of titles, and most sure against all pretences or impeachments . . . | 408 |
| 8. Possession belongs unto an inheritance enjoyed . . . | <i>ib.</i> |
| 9. An inheritance may be given only for a limited season . . . | <i>ib.</i> |
| 10. It is faith alone that gives the soul satisfaction in future rewards, in the midst of present difficulties and distresses . . . | 409 |
| 11. The assurance given us by divine promises, is sufficient to encourage us to advance in the most difficult course of obedience . . . | <i>ib.</i> |

VERSE 9.

1. Where faith enables men to live unto God, as unto their eternal concerns, it will enable them to trust unto him in all the difficulties, dangers, and hazards of this life . . .
2. If we design to have an interest in the blessing of Abraham, we must walk in the steps of the faith of Abraham . . .
3. Where faith is once duly fixed on the promises, it will wait patiently under trials, afflictions, and temptations, for their full accomplishment . . .
4. Faith discerning aright the glory of spiritual promises, will make the soul of a believer contented and well satisfied with the smallest portion of earthly enjoyments . . .

VERSE 10.

1. A certain expectation of the heavenly reward, grounded on the promises and covenant of God, is sufficient to support and encourage the souls of believers under all their trials, in the whole course of their obedience . . .
2. Heaven is a settled quiet habitation . . .
3. All stability, all perpetuity in every state, here and hereafter, ariseth from the purpose of God, and is resolved thereinto . . .
4. This is that which recommends to us the city of God, the heavenly state, that it is, as the work of God alone, so the principal effect of his wisdom and power . . .
5. A constant expectation of an eternal reward argues a vigorous exercise of faith, and a sedulous attendance to all duties of obedience . . .

VERSE 11.

1. Faith may be sorely shaken and tossed at the first appearance of difficulties lying in the way of the promise, which yet at last it shall overcome . . .
2. Although God ordinarily worketh by his concurring blessing on the course of nature, yet is he not obliged thereunto . . .

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| 3. It is no defect in faith not to expect events and blessings absolutely above the use of means, unless we have a particular warrant for it . . . | 421 |
| 4. The duty and use of faith about temporal mercies are to be regulated by the general rules of the world, where no especial providence doth make application of a promise . . . | <i>ib.</i> |
| 5. The mercy, concerning a son unto Abraham by Sarah his wife, was absolutely decreed and absolutely promised, yet God indispensably requires faith in them for the fulfilling of that decree, and the accomplishment of that promise . . . | <i>ib.</i> |
| 6. The formal object of faith in the divine promises is not the things promised in the first place, but God himself in his essential excellencies of truth, or faithfulness, and power . . . | 422 |
| 7. Every promise of God hath this consideration tacitly annexed to it, 'Is any thing too hard for the Lord?' . . . | <i>ib.</i> |
| 8. Although the truth, veracity, or faithfulness of God, be in a peculiar manner the immediate object of our faith, yet it takes in the consideration of all other divine excellencies for its encouragement and corroboration . . . | <i>ib.</i> |

VERSE 12.

1. When God is pleased to increase his church in number, it is on various accounts a matter of rejoicing unto all believers . . .
2. An ungodly carnal multitude, combined together in secular interests for their advantage, unto the ends of superstition and sin, calling themselves the church, like that of Rome, is set up by the craft of Satan to evade the truth, and debase the glory of these promises . . .
3. God oftentimes, by nature, works things above the power of nature in its ordinary efficacy and operations . . .
4. Whatever difficulties and oppositions lie in the way of the accomplishment of the promises under the New Testament, made unto Jesus Christ concerning the increase and stability of his church and kingdom, these promises shall have an assured accomplishment . . .

VERSE 13.

1. It is the glory of true faith, that it will not leave them in whom it is, that it will not cease its actings for their support and comfort in their dying, when the hope of the hypocrite doth perish . . .
2. The life of faith doth eminently manifest itself in death, when all other reliefs and supports do fail . . .
3. That is the crowning act of faith, the

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| great trial of its vigour and wisdom, namely, in what it doth in our dying . | 427 |
| 4. Hence it is that many of the saints, both of old and of late, have evidenced the most triumphant actings of faith in the approach of death . | <i>ib.</i> |
| 5. The due understanding of the whole old testament, with the nature of the faith and obedience of all the saints under it, depends on this one truth, that they believed things that were not yet actually exhibited nor enjoyed . | 428 |
| 6. God would have the church, from the beginning of the world, to live on promises not actually accomplished . | <i>ib.</i> |
| 7. We may receive the promises, as to the comfort and benefit of them, when we do not actually receive the things promised . | <i>ib.</i> |
| 8. As our privileges in the enjoyment of the promises are above theirs under the old testament, so our faith, thankfulness, and obedience, ought to excel theirs also . | <i>ib.</i> |
| 9. No distance of time or place can weaken faith, as unto the accomplishment of divine promises . | 429 |
| 10. Quiet waiting for the accomplishment of promises at a great distance, and which most probably will not be in our days, is an eminent fruit of faith . | <i>ib.</i> |
| 11. This firm persuasion of the truth of God in the accomplishment of his promises unto us, upon a discovery of their worth and excellency, is the second act of faith, wherein the life of it doth principally consist . | <i>ib.</i> |
| 12. This avowed renunciation of all other things besides Christ in the promise, and the good-will of God in him, as to the repose of any trust or confidence in them for our rest and satisfaction, is an eminent act of that faith whereby we walk with God . | 431 |

VERSE 14.

1. This is the genuine and proper way of interpreting the Scripture, when from the words themselves, considered with relation unto the persons speaking of them, and to all their circumstances, we declare what was their determinate mind and sense 432

VERSE 15.

1. It is in the nature of faith to mortify not only corrupt and sinful lusts, but our natural affections, and their most vehement inclinations, though in themselves innocent, if they are any way uncompliant with duties of obedience to the commands of God 434
2. When the hearts and minds of believers are fixed on things spiritual and heavenly, it will take them off from in-

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| ordinate cleaving to things otherwise greatly desirable | 435 |

VERSE 16.

1. To avow openly in the world, by our ways, walking, and living, with a constant public profession, that our portion and inheritance is not in it, but in things invisible, in heaven above, is an illustrious act and fruit of faith 436
2. Faith looks on heaven as the country of believers, a glorious country, an eternal rest and habitation 438
3. In all the groans of burdened souls under their present trials, there is included a fervent desire after heaven, and the enjoyment of God therein *ib.*
4. This is the greatest privilege, honour, advantage, and security, that any can be made partakers of, that God will bear the name and title of their God *ib.*
5. God's owning of believers as his, and of himself to be their God, is an abundant recompense of all the hardships which they undergo in their pilgrimage 439
6. Divine Wisdom hath so ordered the relation between God and the church, that that which is in itself an infinite condescension in God, and a reproach unto him in the wicked idolatrous world, should also be his glory and honour, wherein he is well pleased 440
7. Where God, in a way of sovereign grace, so infinitely condescends, as to take any into covenant with himself, so as that he may be justly styled their God, he will make them to be such as shall be a glory to himself *ib.*
8. We may see the woeful condition of them who are ashamed to be called his people, and make that name a term of reproach unto others *ib.*
9. Eternal rest and glory are made sure for all believers, in the eternal purpose of the will of God, and his actual preparation of them by grace 441

VERSES 17—19.

1. God alone knows how to ascribe work and duty proportionate unto the strength of grace received 442
2. Ofttimes God reserves great trials for a well exercised faith *ib.*
3. Faith must be tried; and, of all graces, it is most suited unto trial 445
4. God proportions trials for the most part unto the strength of faith *ib.*
5. Great trials in believers are an evidence of great faith in them, though not understood either by themselves or others, before such trials *ib.*
6. Trials are the only touchstone of faith, without which men must want the best evidence of its sincerity and efficacy,

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| and the best way of testifying it unto others | 445 |
| We ought not to be afraid of trials, because of the admirable advantages of faith in and by them | <i>ib.</i> |
| 8. Let them be jealous over themselves, who have had no especial instances of the trial of their faith | <i>ib.</i> |
| 9. True faith, being tried, will in the issue be victorious | <i>ib.</i> |
| 10. Where there is a divine command, evidencing itself to our consciences so to be, it is the wisdom and duty of faith to close its eyes against whatsoever seems insuperable in difficulties, or inextricable in consequents | 446 |
| 11. Divine revelations did give such an evidence of their being immediately from God to those who received them, that though in all things they contradicted their reason and interest, yet they received them without any hesitation | <i>ib.</i> |
| 12. The great glory and commendation of the faith of Abraham consisted in this, that without all dispute, hesitation, or rational consideration of objections to the contrary, by a pure act of his will, he complied with the authority of God | 447 |
| 13. It is a privilege and advantage to have an offering of price to offer to God, if he call for it | <i>ib.</i> |
| 14. Obedience begun in faith, without any reserves, but with a sincere intention to fulfil the whole work of it, is accepted with God as if it were absolutely complete | <i>ib.</i> |
| 15. The power of faith in its conflict with and conquest over natural affections, when their unavoidable bent and inclinations are contrary to the will of God, whereby they are exposed to receive impressions from temptations, is an eminent part of its glory, and a blessed evidence of its sincerity | 449 |

VERSE 18.

1. In great and inextricable difficulties, it is the duty, wisdom, and nature of faith, to fix itself on the immense properties of the divine nature, whereby it can effect things inconceivable and incomprehensible
2. God may justly require the assent and confidence of faith unto all things which infinite power and wisdom can effect, though we can neither see, nor understand, nor comprehend the way whereby it may be accomplished
3. God's dealings with his church sometimes are such, as that, unless we shut our eyes and stop our ears unto all objections and temptations against his promises, opening them only unto divine sovereignty, wisdom, and vera-

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| city, we can never abide in a comfortable course of obedience | 452 |
| 4. This is the glory of faith, that it can spiritually compose the soul in the midst of all storms and temptations, under darkness as unto events | <i>ib.</i> |
| 5. In any surprisal, with seemingly insuperable difficulties, it is our duty immediately to set faith at work | <i>ib.</i> |
| 6. There may sometimes, through God's providential disposal of all things, be an appearance of such an opposition and inconsistency between his commands and promises, as nothing but faith bowing the soul unto divine sovereignty can reconcile | 453 |

VERSE 19.

1. It is good for us to have our faith firmly built on the fundamental articles of religion
2. We ought to remember the privileges and advantages that Abraham obtained on the trial, exercise, and victory of his faith
3. Faith obtaining the victory in great trials (as suffering for the truth) and carrying us through difficult duties of obedience, shall have a reward even in this life, in many unspeakable spiritual privileges and advantages
4. The example of Abraham was peculiarly cogent unto the Hebrews, who gloried in being the children of Abraham, from whom they derived all their privileges and advantages
5. If we are children of Abraham, we have no reason to expect an exemption from the greatest trials

VERSE 20.

1. The failure, error, or mistake, of any one leading person, with respect unto divine promises and their accomplishment, may be of dangerous consequence unto others

VERSE 21.

1. It is an eminent mercy, when faith not only holds out to the end, but waxeth strong towards the last conflict with death
2. It is so also, to be able by faith in the close of our pilgrimage to recapitulate all the passages of our lives, in mercies, trials, afflictions, so as to give glory to God with respect to them all
3. That which enlivens and encourageth faith as to all other things, is a peculiar respect to the angel, the Redeemer, by whom all grace and mercy is communicated to us
4. It is our duty so to live in the constant exercise of faith, as that we may be ready and strong in it when we are dying

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| 5. Though we should die daily, yet there is a peculiar dying season, when death is in its near approach, which requires peculiar actings of faith | 463 | son with the duties which are proper thereunto | 477 |
| 6. In all acts of divine worship, whether solemn or occasional, it is our duty to dispose our bodies into such a posture of reverence, as may represent the inward frame of our minds | 465 | 3. It is a blessed thing to have the principles of true religion fixed in the minds of children, and their affections engaged to them, before they are exposed to temptations from learning, wisdom, wealth, or preferment | 479 |
| 7. There is an allowance for the infirmities of age and sickness, in our outward deportment in divine worship, so as that there be no indulgence to sloth or custom, but that an evidence of a due reverence of God and holy things be preserved | <i>ib.</i> | 4. The token of God's covenant received in infancy, being duly considered, is the most effectual means to preserve persons in the profession of true religion, against apostasy by outward temptations | <i>ib.</i> |
| VERSE 22. | | 5. The work of faith in all ages of the church, as to its nature, efficacy, and the method of its actings, is uniform and the same | 480 |
| 1. It is of great use unto the edification of the church, that such believers as have been eminent in profession, should, at their dying, testify their faith in the promises of God | 466 | VERSE 25. | |
| 2. Joseph, after his trial of all that this world could afford, when he was dying, chose the promise for his lot and portion | 467 | 1. Let no man be offended at the low, mean, persecuted condition of the church at any time | 481 |
| 3. No interposition of difficulties ought to weaken our faith, as unto the accomplishment of the promises of God | 468 | 2. The sovereign wisdom of God, in disposing the outward state and condition of his people in this world, is to be submitted to | <i>ib.</i> |
| VERSE 23. | | 3. It is certain there is somewhat contained in this title and privilege of being the people of God, that is infinitely above all outward things that may be enjoyed in this world, and which doth inexpressibly outbalance all the evils that are in it | <i>ib.</i> |
| Where there is an agreement between husband and wife, in faith and the fear of the Lord, it makes way unto a blessed success in all their duties; when it is otherwise, nothing succeeds unto their comfort | 471 | 4. The church, in all its distresses, is ten thousand times more honourable than any other society of men in the world; they are the people of God | <i>ib.</i> |
| 2. When difficult duties befall persons in that relation, it is their wisdom each to apply themselves unto that part and share of it which they are best suited for | <i>ib.</i> | 5. In a time of great temptations, especially from furious persecutors, a sedate consideration of the true nature of all things wherein we are concerned, and their circumstances on every hand, is necessary to enable us unto a right choice of our lot and a due performance of our duty | 484 |
| 3. This is the height of persecution, when private houses are searched by bloody officers, to execute tyrannical laws | 472 | 6. No profession will endure the trial in a time of persecution, but such as proceeds from a determinate choice of adhering unto Christ and the gospel, with a refusal and rejection of whatever stands in competition with them, on a due consideration of the respective natures and ends of the things proposed unto us on the one hand and the other | <i>ib.</i> |
| 4. It is well when any thing of eminence in our children doth so engage our affections unto them, as to make them useful and subservient unto diligence in disposing of them unto the glory of God | 473 | 7. Moses chose to be afflicted with the people of God, and so must every one do, who will be of them unto his advantage | <i>ib.</i> |
| 5. The rage of men, and the faith of the church, shall work out the accomplishment of God's counsels and promises, unto his glory, from under all perplexities and difficulties that may arise in opposition unto it | 475 | 8. Men fearfully delude themselves in the choice they make about profession in times of persecution | 485 |
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| 2. It is good to fill up every age and sea- | | | |

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| beginning of the world, attended Christ, and all the sincere professors of faith in him, which in God's esteem is upon his account | 487 |
| 2. Let the things of this world be increased and multiplied into the greatest measures and degrees imaginable, it alters not their kind | <i>ib.</i> |
| 3. There is an all-satisfactory fulness in spiritual things, even when the enjoyment of them is under reproach and persecution, unto all the true ends of the blessedness of men | 488 |
| 4. Such signal exemplifications of the nature and efficacy of faith in others, especially when victorious against mighty oppositions, as they were in Moses, are high encouragements unto us, unto the like exercise of it in the like circumstances | 489 |
| 5. It is our duty, in the whole course of our faith and obedience, to have respect unto the future recompence of reward | <i>ib.</i> |
| 6. It is faith only that can carry us through the difficulties, trials, and persecutions which we may be called unto for the sake and name of Christ | 490 |
| 7. Faith in exercise will carry us safely and securely through all the trials which we have to undergo for Christ and the gospel | <i>ib.</i> |
| 8. Faith is highly rational in all its acts of obedience towards God | 491 |

VERSE 27.

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| 1. In all duties, especially such as are attended with great difficulties and dangers, it is the wisdom of believers to take care, not only that the works of them be good in themselves, but that they have a just and due call to their performance | 493 |
| 2. Even the wrath of the greatest kings is to be disregarded, if it lie against our duty towards God | <i>ib.</i> |
| 3. There is an heroic frame of mind and spiritual fortitude required to the due discharge of our callings in times of danger, which faith in exercise will produce | <i>ib.</i> |
| 4. There is nothing insuperable to faith, while it can keep a clear view of the power of God, and his faithfulness in his promises | 494 |

VERSE 28.

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| 1. There is always an especial exercise of faith required unto the due observance of a sacramental ordinance | 497 |
| 2. Whatever is not sprinkled with the blood of Christ the Lamb of God, who was slain and sacrificed for us, is exposed unto destruction from the anger and displeasure of God | <i>ib.</i> |
| 3. It is the blood of Christ alone which | |

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| gives us security from him that hath the power of death | 497 |
| 4. God hath always instruments in readiness to execute the severest of his judgments on sinners, in their greatest security | 498 |
| 5. Such is the great power and activity of these fiery ministering spirits, as that in the shortest space of time imaginable, they can execute the judgments of God on whole nations, as well and as easily as on private persons | <i>ib.</i> |
| 6. Unless we are sprinkled with the blood of Christ our paschal Lamb, no other privilege can secure us from eternal destruction | 499 |

VERSE 29.

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| 1. Where God engageth his word and promise, there is nothing so difficult, nothing so remote from the rational apprehensions of men, but he may righteously require our faith and trust in him therein | 501 |
| 2. Faith will find a way through a sea of difficulties, under the call of God | <i>ib.</i> |
| 3. There is no trial, no difficulty, that the church can be called unto, but that there are examples on record of the power of faith in working out its deliverance | <i>ib.</i> |
| 4. God knows how to secure impenitent sinners unto their appointed destruction, by giving them up unto hardness of heart, and an obstinate continuance in their sins, against all warnings and means of repentance | 502 |
| 5. God doth not give up any in a judiciary way unto sin, but it is a punishment for preceding sins, and as a means to bring on them total ruin and destruction | 503 |
| 6. Let us not wonder that we see men in the world, obstinate in foolish counsels and undertakings, tending unto their own inevitable ruin, seeing probably they are under judiciary hardness from God | <i>ib.</i> |
| 7. There is no such blinding, hardening lust in the minds or hearts of men, as hatred of the people of God, and desire of their ruin | <i>ib.</i> |
| 8. When the oppressors of the church are nearest unto their ruin, they commonly rage most, and are most obstinate in their bloody persecutions | <i>ib.</i> |

VERSE 30.

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| 2. Faith will cast down walls and strong towers, that lie in the way of the work of God | <i>ib.</i> |

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| 2. Where there are means granted of the revelation of God and his will, it is unbelief that is the greatest and most provoking sin, and from whence God is glorified in his severest judgments <i>ib.</i> | | 1. It is the wisdom and duty of faith, to apply itself to all lawful ways and means of deliverance from danger . 519 | |
| 3. Where this revelation of the mind and will of God is most open, full, and evident, and the means of it are most express, and suited unto the communication of the knowledge of it, there is the highest aggravation of unbelief <i>ib.</i> | | 2. We ought to exercise faith about temporal mercies, as they are ofttimes received by it, and given in on the account of it <i>ib.</i> | |
| 4. Every thing which God designs as an ordinance to bring men unto repentance, ought to be diligently attended to, and complied withal, seeing the neglect of it or of the call of God therein, shall be severely revenged . <i>ib.</i> | | VERSES 35—37. | |
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| 4. True faith will save great sinners <i>ib.</i> | | 1. No instruments of cruelty, no inventions of the devil or the world, no terrible preparations of death; that is, no endeavours of the gates of hell, shall ever prevail against the faith of God's elect 530 | |
| 5. There is nothing so great or difficult, or seemingly insuperable, no discouragement so great from a sense of our own unworthiness by sin, nor opposition arising against us from both of them in conjunction, that should hinder us from believing, and from the exercise of faith in all things, when we are called thereunto . . . <i>ib.</i> | | 2. It is no small degree of suffering, for men, by law or violence, to be driven from those places of their own habitation, which the providence of God, and all just right among men, have allotted unto them <i>ib.</i> | |
| VERSE 33. | | 3. He will be deceived, who at any time, under a sincere profession of the gospel, looks for any other, any better treatment or entertainment in the world, than reproaches, defamations, revilings, threatenings, contempt . . . 533 | |
| 1. There is nothing that can lie in the way of the accomplishment of any of God's promises, but it is conquerable by faith 517 | | VERSE 38. | |
| | | 1. Let the world think as well, as highly, as proudly of itself as it pleaseth, when it persecutes, it is base and unworthy of the society of true believers, and of the mercies wherewith it is accompanied 534 | |
| | | 2. God's esteem of his people is never the less for their outward sufferings and | |

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| calamities, whatever the world judgeth of them | 534 |
| 3. Ofttimes it is better, and more safe for the saints of God, to be in the wilderness among the beasts of the field, than in a savage world, inflamed by the devil into rage and persecution | 535 |
| 4. Though the world may prevail to drive the church into the wilderness, to the ruin of all public profession in their own apprehension, yet it shall be there preserved unto the appointed season of its deliverance | ib. |
| 5. It becomes us to be filled with thoughts of, and affections unto, spiritual things, to labour for an anticipation of glory, that we faint not in the consideration of the evils that may befall us on the account of the gospel | ib. |

VERSES 39, 40.

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| 1. It is our duty, not only to believe that we may be justified before God, but so to evidence our faith by the fruits of it, as that we may obtain a good report, or be justified before men | 536 |
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VERSE 40.

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| 1. The disposal of the states and times of the church, as unto the communication of light, grace, and privileges, depends merely on the sovereign pleasure and will of God, and not on any merit or preparation in man | 539 |
| 2. Though God gives more light and grace unto the church in one season than in another, yet in every season he gives that which is sufficient to guide believers in their faith and obedience unto eternal life | ib. |
| 3. It is the duty of believers, in every state of the church, to make use of and improve the spiritual provision that God hath made for them; always remembering, that unto whom much is given, of them much is required | 540 |
| 4. God measures out unto all his people their portion in service, sufferings, privileges, and rewards, according to his own good pleasure | 541 |
| 5. It is Christ alone who was to give, and who alone could give, perfection or consummation unto the church | ib. |
| 6. All the outward glorious worship of the Old Testament had no perfection in it, and so no glory, comparatively unto that which is brought in by the gospel | ib. |
| 7. All perfection, all consummation, is in Christ alone | ib. |

CHAPTER XII.

VERSE 1.

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| 1. In all examples set before us in Scripture, we are diligently to consider our |
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| own concern in them, and what we are instructed by them | 546 |
| 2. God hath not only made provision, but plentiful provision, in the Scripture, for the strengthening of our faith, and for our encouragement unto duty | ib. |
| 3. It is an honour that God puts on his saints departed, especially such as suffered and died for the truth, that even after their death they shall be witnesses unto faith and obedience in all generations | ib. |
| 4. To faint in our profession whilst we are encompassed with such a cloud of witnesses, is a great aggravation of our sin | ib. |
| 5. Universal mortification of sin is the best preparative, preservative, and security, for constancy in profession in a time of trial and persecution | 553 |
| 6. Whereas the nature of indwelling sin, at such seasons, is to work by unbelief, towards a departure from the living God, or to the relinquishment of the gospel, and the profession of it, we ought to be continually on our watch against all its arguings and actings towards that end | ib. |
| 7. The way whereby this sin principally manifests itself, is by the clogs and hindrances which it puts upon us in the constant course of our obedience | ib. |
| 8. The reward that is proposed at the end of this race, is every way worthy of all the pains, diligence, and patience, that are to be taken and exercised in the attainment of it | 556 |

VERSE 2.

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| 1. The foundation of our stability in the faith, and profession of the gospel in times of trial and suffering, is a constant looking unto Christ, with expectation of aid and assistance | 558 |
| 2. It is a mighty encouragement unto constancy and perseverance in believing, that he in whom we do believe is the author and finisher of our faith | 559 |
| 3. The exercise of faith on Christ, to enable us unto perseverance under difficulties and persecutions, respects him as a Saviour and a sufferer, as the author and finisher of faith itself | ib. |
| 4. Herein is the Lord Christ our great example, in that he was influenced, and acted in all that he did and suffered, by a continual respect unto the glory of God, and the salvation of the church | 561 |
| 5. If we duly propose these things unto ourselves in all our sufferings, as they are set before us in the Scripture, we shall not faint under them, nor be weary of them | ib. |
| 6. This blessed frame of mind in our Lord Jesus in all his sufferings, is that which | |

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| the apostle proposeth for our encouragement, and unto our imitation . . . | 562 |
| 7. If he went so through his suffering, and was victorious in the issue, we also may do so in ours, through his assistance, who is the author and finisher of our faith . . . | <i>ib.</i> |
| 8. We have in this instance the highest proof, that faith can conquer both pain and shame . . . | <i>ib.</i> |
| 9. We should neither think strange of them, nor fear them on the account of our profession of the gospel, seeing the Lord Jesus hath gone before in the conflict with them, and conquest of them . . . | <i>ib.</i> |

VERSE 3.

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| 1. Such things may befall us in the way of our profession of the gospel, as are in themselves apt to weary and burden us, so as to solicit our minds to a relinquishment of it . . . | 565 |
| 2. When we begin to be heartless, desponding, and weary of our sufferings, it is a dangerous disposition of mind, tending towards a defection from the gospel . . . | <i>ib.</i> |
| 3. We ought to watch against nothing more diligently, than the insensible gradual prevailing of such a frame in us, if we intend to be faithful to the end . . . | <i>ib.</i> |
| 4. If we design perseverance in a time of trouble and persecution, it is both our wisdom and our duty to keep up faith to a vigorous exercise, the want whereof is the fainting in our minds . . . | 566 |
| 5. The malicious contradiction of wicked priests, scribes, and pharisees, against the truth, and those that profess it on the account thereof, is suited to make them faint, if not opposed by vigorous acting of faith on Christ, and a due consideration of his sufferings in the same kind . . . | 567 |
| 6. Whoever they are, who by their contradictions unto the truth, and them that do profess it, do stir up persecution against them, let them pretend what they will of righteousness, they are sinners, and that in such a degree, as to be obnoxious to eternal death . . . | <i>ib.</i> |
| 7. If our minds grow weak, through a remission of the vigorous acting of faith, in a time of great contradiction unto our profession, they will quickly grow weary, so as to give over, if not timely recovered . . . | <i>ib.</i> |
| 8. The constant consideration of Christ in his sufferings, is the best means to keep up faith unto its due exercise in all times of trial . . . | <i>ib.</i> |

VERSE 4.

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| 1. The proportioning the degrees of suf- |
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| ferings, and the disposal of them, as unto times and seasons, is in the hand of God . . . | 568 |
| 2. It is highly dishonourable to faint in the cause of Christ and the gospel, under lesser sufferings, when we know there are greater to be undergone, by ourselves and others, on the same account . . . | <i>ib.</i> |
| 3. Signal diligence and watchfulness is required in our profession of the gospel, considering what enemy we have to conflict withal . . . | 569 |
| 4. It is an honourable warfare, to be engaged against such an enemy as sin is . . . | 570 |
| 5. Though the world cannot, or will not, yet Christians can distinguish between resisting the authority of men, whereof they are unjustly accused; and the resistance of sin, under a pretence of that authority, by refusing a compliance with it . . . | <i>ib.</i> |
| 6. There is no room for sloth or negligence in this conflict . . . | <i>ib.</i> |
| 7. They do but deceive themselves, who hope to preserve their faith in times of trial, without the utmost watchful diligence against the assaults and impressions of sin . . . | <i>ib.</i> |
| 8. The vigour of our minds, in the constant exercise of spiritual strength, is required hereunto . . . | <i>ib.</i> |
| 9. Without this, we shall be surprised, wounded, and at last destroyed by our enemy . . . | <i>ib.</i> |
| 10. They that would abide faithful in their profession in times of trial, ought constantly to bear in mind, and be armed against the worst of evils that they may be called unto, on the account thereof . . . | <i>ib.</i> |

VERSE 5.

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| 1. This is a blessed effect of divine wisdom, that the sufferings which we undergo from men for the profession of the gospel, shall be also chastisements of love from God, to our spiritual advantage | 571 |
| 2. The gospel never requires our suffering, but if we examine ourselves, we shall find that we stand in need of the divine chastisement in it | <i>ib.</i> |
| 3. When, by the wisdom of God, we can discern, that what we suffer on the one hand is for the glory of God and the gospel, and on the other is necessary to our own sanctification, we shall be prevailed with to patience and perseverance | <i>ib.</i> |
| 4. Where there is sincerity in faith and obedience, let not men despond if they find themselves called to suffer for the gospel, when they seem to be unfit and unprepared for it, seeing it is the design of God by those sufferings, whereunto they are called on a public ac- | |

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| count, to purify and cleanse them from their present evil frames | 571 |
| 5. The want of a diligent consideration of the provision that God hath made in the Scripture, for our encouragement to duty and comfort under difficulties, is a sinful forgetfulness, and is of dangerous consequence to our souls | 572 |
| 6. Usually God gives to believers the most evident pledges of their adoption, when they are in their sufferings, and under their afflictions | 574 |
| 7. It is a tender case to be under troubles and afflictions, which requires our utmost diligence, watchfulness, and care about it | 575 |
| 8. When God's chastisements in our troubles and afflictions are reproofs also, when he gives us a sense in them of his displeasure against our sins, and we are reproved by him; yet even then he requires of us that we should not faint nor despond, but cheerfully apply ourselves unto his mind and calls | 576 |
| 9. A sense of God's displeasure against our sins, and of his reproving us for them, is consistent with an evidence of our adoption, yea, may be an evidence of it | ib. |
| 10. A due consideration of this sacred truth, namely, that all our troubles, persecutions, and afflictions, are divine chastisements and reproofs, whereby God evidenceth unto us our adoption, and that he instructs us for our advantage, is an effectual means to preserve us in patience and perseverance unto the end of our trials | ib. |

VERSE 6.

1. In all our afflictions, the resignation of ourselves unto the sovereign pleasure, infinite wisdom, and goodness of God, is the only means or way of preserving us from fainting, weariness, or neglect of duty
2. Love is antecedent unto chastening
3. Chastising is an effect of his love
4. Unto chastisement is required, that the person chastised be in a state wherein there is sin, or that he be a sinner
5. Divine love and chastening are inseparable
6. Where chastisement evidenceth itself (as it doth many ways, with respect unto God the author of it, and those that are chastised) not to be penal, it is a broad seal set to the patent of our adoption
7. This being the way and manner of God's dealing with his children, there is all the reason in the world why we should acquiesce in his sovereign wis-

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| dom therein, and not faint under his chastisement | 578 |
| 8. No particular person hath any reason to complain of his portion in chastisement, seeing this is the way of God's dealing with all his children | ib. |

VERSE 7.

1. Afflictions or chastisements are no pledges of our adoption, but when and where they are endured with patience
2. It is the internal frame of heart and mind under chastisements, that lets in and receives a sense of God's design and intention towards us in them
3. This way of dealing becomes the relation between God and believers, as father and children; namely, that he should chastise, and they should bear it patiently

VERSE 8.

1. There are no sons of God, no real partakers of adoption, that are without some crosses or chastisements in this world
2. It is an act of spiritual wisdom, in all our troubles, to find out and discern divine paternal chastisements; without which we shall never behave ourselves well under them, nor obtain any advantage by them
3. There are in the visible church, or among professors, some that have no right unto the heavenly inheritance
4. The joyous state of freedom from affliction is such as we ought always to watch over with great jealousy, lest it should be a leaving of us out of the discipline of the family of God.

VERSES 9, 10.

1. It is the duty of parents to chastise their children, if need be, and of children to submit thereto
2. It is good for us to have had the experience of a reverential submission unto paternal chastisements, as from whence we may be convinced of the equity and necessity of submission unto God in all our afflictions
3. No man can understand the benefit of divine chastisement, who understands not the excellency of a participation of God's holiness
4. If, under chastisements, we find not an increase of holiness in some especial instances or degrees, they are utterly lost; we have nothing but the trouble and sorrow of them
5. There can be no greater pledge nor evidence of divine love in affliction than this, that God designs by them to make us partakers of his holiness, to

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| bring us nearer to him, and make us more like him | 587 | liar manner, namely, that we ought to confirm our minds against all discouragements and despondencies under our sufferings and afflictions, by the consideration of God's design in them, and the blessed success which he will give to them | 594 |
| VERSE 11. | | 5. The recovery of this frame, or the restoration of our spiritual hands and knees to their former vigour, is by stirring up all grace to its due exercise, which is torpid and desponding under sloth in this frame | ib. |
| 1. When God designeth any thing as a chastisement, it is in vain to endeavour to keep off a sense of it: it shall be a matter of sorrow to us | 589 | VERSE 13. | |
| 2. Not to take in a sense of sorrow in affliction, is, through stout-heartedness, to despise the chastening of the Lord | ib. | 1. It is our duty not only to be found in the ways of God in general, but to take care that we walk carefully, circumspectly, uprightly, and diligently in them | 596 |
| 3. The sorrow which accompanies chastisement, is that which the apostle terms <i>λυπη κατά Θεου</i> , 2 Cor. vii. 9, 10. | ib. | 2. To make halts or baulks in our way of profession, or crooked paths in neglect of duty, or compliances with the world in time of trials and persecution, is an evidence of an evil frame of heart, and of a dangerous state or condition | ib. |
| 4. The nature and end of afflictions are not to be measured by our present sense of them | ib. | 3. A hesitation, or doubtfulness, in or about important doctrines of truth, will make men lame, weak, and infirm in their profession | 598 |
| 5. All the trouble of afflictions is but for the present at most, but for the little while which we are to continue in this world | 590 | 4. Those who are so, are disposed to a total defection from the truth, and are ready on all occasions to go out of the way | ib. |
| 6. Those who cannot see an excellency in the abounding of the fruits of righteousness, can never apprehend that there is either good or benefit in chastisements | 591 | 5. Every vicious habit of mind, every defect in light, or neglect of duty, every want of stirring up grace unto exercise, will make men lame and halt in profession, and easy to be turned aside with difficulties and oppositions | ib. |
| 7. We can never find any benefit in chastisements, unless we are exercised by them, that is, unless all our graces are stirred up by them to a holy constant exercise | ib. | 6. When we see persons in such a state, it is our duty to be very careful so to behave ourselves, as not to give any occasion to their farther miscarriages, but rather to endeavour their healing | ib. |
| 8. It is the fruit of righteousness alone that will bring in peace to us, that will give us a sense of peace with God, peace in ourselves and with others, so far as is possible | 592 | 7. The best way whereby this may be done, is by making visible and plain to them our own faith, resolution, courage, and constancy, in a way of obedience becoming the gospel | ib. |
| 9. Grace in afflictions will at length prevail, quietly to compose the mind under the storm raised by them, and give rest, with peace to the soul | ib. | 8. The negligent walking of those professors who are sound in the faith, their weakness and pusillanimity in times of trial, their want of making straight paths to their feet in visible holiness, is a great means of turning aside those that are lame, weak, and halting | ib. |
| 10. Herein lies the wisdom of faith in this matter, not to pass a judgment on chastisements from the present sense we have of what is evil and dolorous in them, but from their end and use, which are blessed and glorious | ib. | 9. It is good to deal with, and endeavour the healing of such lame halters, whilst they are yet in the way | ib. |
| VERSES 12, 13. | | VERSE 14. | |
| 1. It is the duty of all faithful ministers of the gospel, to consider diligently what failures or temptations their flocks are liable or exposed to, so as to apply suitable means for their preservation | 593 | 1. A frame and disposition of seeking peace with all men, is eminently suited | |
| 2. Despondency is the great evil which, in all our sufferings and afflictions, we are with all intention of mind to watch against | 594 | | |
| 3. We do well to pity men who are weary, and fainting in their courage, and under their burdens; but we are to be no way gentle towards ourselves, in our spiritual weariness and decays, because we have continued supplies of strength ready for us, if we use them in a due manner | ib. | | |
| 4. This exhortation is given us in a pecu- | | | |

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| unto the doctrine and grace of the gospel | 600 |
| 2. They are much mistaken in the Lord Christ, who hope to see him hereafter in glory, and live and die here in an unholy state | 601 |
| 3. If this doctrine be true, that without holiness no man shall see the Lord, the case will be hard at last with a multitude of popes, cardinals, and prelates, who pretend that they have the opening of the door into his presence committed unto them | ib. |
| 4. We may follow peace with men, and not attain it; but if we follow holiness, we shall as assuredly see the Lord, as without it we shall come short of this enjoyment | ib. |
| 5. The same means is to be used for the securing of our present perseverance, and of our future blessedness; namely, holiness | ib. |

VERSE 15.

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| 1. The grace, love, and good-will of God, in the adoption, justification, sanctification, and glorification of believers, is proposed unto all in the gospel, as that which may infallibly be attained in the due use of the means thereunto appointed, namely, sincere faith in Christ Jesus | 604 |
| 2. The outward profession of the gospel, with the performance of the duties, and enjoyment of the privileges thereunto belonging, will not of themselves instate any man in the grace of God, or in an assured interest therein | ib. |
| 3. There is no man, who, under the profession of the gospel, comes short of obtaining the grace and favour of God, but it is by reason of himself and his own sin | ib. |
| 4. Negligence and sloth, missing of opportunities and love of sin, all proceeding from unbelief, are the only causes why men, under the profession of the gospel, do fail of the grace of God | ib. |
| 5. The root of apostasy from God, and the profession of the gospel, may abide invisibly in professing churches | 606 |
| 6. Spiritual evils in churches are progressive | ib. |
| 7. It is the duty of churches, what in them lies, to prevent their own trouble, as well as the ruin of others | 607 |
| 8. There is a latent disposition in negligent professors to receive infection by spiritual defilements, if they are not watched against | ib. |
| 9. Church-inspection is a blessed ordinance and duty, which is designed by Christ himself, as a means to prevent these contagious evils in churches | ib. |

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| VERSES 16, 17. | |
| 1. That church which tolerates in its communion men living in such gross sins as fornication, has utterly, as unto its discipline, departed from the rule of the gospel | 609 |
| 2. Apostatizing professors are prone to sins of uncleanness | ib. |
| 3. Evil examples proposed in Scripture light, divested of all colours and pretences, laid open in their roots and causes, are efficacious warnings unto believers to abstain from all occasions leading unto the like evils, and much more from the evils themselves | 612 |
| 4. Where there is in any a latent predominant principle of profaneness, a sudden temptation or trial will let it out unto the greatest evils | ib. |
| 5. This principle of profaneness, in preferring the morsels of this world before the birth-right privileges of the church, is that which at this day threatens the present ruin of religion | ib. |

VERSE 17.

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| 1. The example of Esau cuts off all hopes from outward privileges, where there is an inward profaneness of heart | 616 |
| 2. Profane apostates have a limited season only, wherein the recovery of the blessing is possible | ib. |
| 3. The severity of God in dealing with apostates, is a blessed ordinance for the preservation of them that believe, and the edification of the whole church | ib. |
| 4. Sin may be the occasion of great sorrow, where there is no sorrow for sin, as it was with Esau | ib. |
| 5. No man knows whereunto a deliberate sin may lead him, nor what will be the event of it | ib. |
| 6. Profaneness, and despising spiritual privileges, is a sin that God at one time or other will testify his severity against | ib. |
| 7. Stedfastness in faith, with submission unto the will of God, will establish the soul in those duties which are most irksome unto flesh and blood | ib. |

VERSES 18, 19.

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| 1. A view of God as a judge, represented in fire and blackness, will fill the souls of convinced sinners with dread and terror | 626 |
| 2. Where God calls sinners to answer the law, there is no avoiding of an appearance: the terrible summons and citation will draw them out whether they will or not | 628 |
| 3. It is a blessed change to be removed from the summons of the law, to answer for the guilt of sin, unto the invi- | |

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| tation of the gospel, to come and accept of mercy and pardon | 628 | participation of him, who is absolutely so | 647 |
| 4. Let no man ever think or hope to appear before God with confidence or peace, unless he have an answer in readiness unto all the words of this law, all that it requires of us | 630 | 11. It is a glorious privilege to be brought unto this blessed society, this general assembly of the first-born | ib. |
| 5. No outward privilege, such as this was, to hear the voice of God, is sufficient of itself to preserve men from such sins and rebellions as shall render them obnoxious to divine displeasure | 631 | 12. If we are come unto this assembly, it is our duty carefully to behave ourselves as becometh the members of this society | ib. |
| 6. Then is the sinner utterly overwhelmed, when he hath a sense of the voice of God himself in the law | ib. | 13. All contests about church-order, state, interest, power with whom the church is, are all vain, empty, fruitless, unprofitable, among those who cannot evidence that they belong unto this general assembly | ib. |
| 7. The speaking of the law doth immediately discover the invincible necessity of a mediator between God and sinners | ib. | 14. Eternal election is the rule of the dispensation of effectual grace, to call and collect an assembly of first-born unto God | ib. |
| 8. If the giving of the law was so full of terror that the people could not bear it, but apprehended that they must die, if God continued to speak it to them; what will be the execution of its curse in a way of vengeance at the last day? | ib. | 15. In Jesus Christ, believers are delivered from all discouraging dread and terror, in the consideration of God as a judge | 649 |
| VERSES 22—24. | | 16. Such is the preeminence of the gospel state above that of the law, that whereas they of old were severely forbidden to make any approach unto the outward signs of the presence of God, we have now an access with boldness unto his throne | ib. |
| 1. All pleas about church order, power, rights, and privileges, are useless, where men are not interested in this Sion-state | 639 | 17. As the greatest misery of unbelievers is to be brought into the presence of this Judge, so it is one of the greatest privileges of believers, that they may come unto him | ib. |
| 2. It is our duty well to consider what sort of persons they ought to be, who are meet to be denizens of this city of God | 641 | 18. Believers have an access to God, as the judge of all, with all their causes and complaints | ib. |
| 3. The church is the safest society in the world | 643 | 19. However dangerous and dreadful the outward state of the church may be at any time in the world, it may secure itself of final success; because therein God is judge alone, unto whom they have free access | ib. |
| 4. The church is the most honourable society in the world, for all the angels in heaven belong to it | ib. | 20. The prospect of an eternal reward from God, as the righteous judge, is the greatest support of faith in all present distresses | ib. |
| 5. We may hence see the folly of that voluntary humility in worshipping of angels, which the apostle condemns, and which is openly practised in the church of Rome | ib. | 21. A prospect by faith into the state of the souls of believers departed, is both a comfort against the fears of death, and a support under all the troubles and distresses of this present life | 651 |
| 6. It is the highest madness for any one to pretend himself to be the head of the church, as the pope doth, unless he assume also to himself to be the head of all the angels in heaven; for they all belong to the same church with the saints here below | ib. | 22. This is the blessedness and safety of the catholic church, that it is taken into such a covenant, and hath an interest in such a mediator of it, as are able to save it unto the utmost | 652 |
| 7. The revelation of the glorious mystery of this general assembly, is one of the most excellent preeminencies of the gospel above the law | 646 | 23. The true notion of faith for life and salvation, is a coming unto Jesus, as the mediator of the new testament . . . | ib. |
| 8. Jesus Christ alone is absolutely the first-born, and heir of all | 647 | 24. It is the wisdom of faith to make use of this mediator continually, in all wherein we have to do with God | ib. |
| 9. Under the old testament, the promises of Christ, and that he was to proceed from that people according to the flesh, gave the title of sonship unto the church of Israel | ib. | 25. The glory, the safety, the preeminence of the state of believers under | |
| 10. All the right and title of believers under the old testament unto sonship, or the right of the first-born, arise merely from their interest in him, and | | | |

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| the gospel, consists in this, that they come therein to Jesus, the mediator of the new covenant | 652 | the gospel among the nations of the earth, seeing their gods and heavens were to be shaken and removed thereby | 668 |
| 26. The miserable, woeful condition, of poor convinced sinners under the law, and obnoxious unto the curse thereof, is here set before us | 654 | VERSES 28, 29. | |
| 27. The blessed state of believers is also represented unto us herein, and that not only in their deliverance from the law, but also in the glorious privileges which they obtain by the gospel | 655 | 1. Such is the nature and use of all divine or theological truths, that the teaching of them ought constantly to be applied and improved to practice | 671 |
| 28. We have here a representation of the glory, beauty, and order of the invisible world, of the new creation, of the spiritual catholic church | ib. | 2. The privileges which believers receive by the gospel are inconceivable | 673 |
| VERSES 25—27. | | 3. Believers are not to be measured by their outward state and appearance of things in the world, but by the interest they have in that kingdom which it is their Father's pleasure to give them | ib. |
| 1. Unbelief under the preaching of the gospel, is the great, and in some respect the only damning sin, as being accompanied with, yea, consisting in the last and utmost contempt of the authority of God | 659 | 4. It is assuredly their duty in all things to behave themselves as becomes those who receive such privileges and dignity from God himself | ib. |
| 2. There is in all sins and disobedience, a rejection of the authority of God, in giving of the law | 661 | 5. The obligation from hence unto the duty of serving God, is evident and unavoidable | ib. |
| 3. No sinner can escape divine vengeance, if he be tried and judged according to the law | ib. | 6. Spiritual things and mercies do constitute the most glorious kingdom that is in the world, even the kingdom of God | 674 |
| 4. It is the duty of the ministers of the gospel, diligently and effectually to declare the nature of unbelief, with the heinousness of its guilt above all other sins whatsoever | 664 | 7. This is the only kingdom that never shall, and never can be moved, however hell and the world do rage against it | ib. |
| 5. It is the duty of ministers to declare the nature of unbelief, not only with respect to them who are open and avowed unbelievers, to convince them of the danger wherein they are, but also to all professors whatever; and to maintain an especial sense of it on their own minds and consciences | ib. | 8. Without grace we cannot serve God at all | 676 |
| 6. This is the issue whereunto things are brought between God and sinners, wherever the gospel is preached, namely, whether they will hear the Lord Christ, or turn away from him | ib. | 9. Without grace in actual exercise, we cannot serve God acceptably | ib. |
| 7. The grace, goodness, and mercy of God, will not be more illustrious and glorious to all eternity, in the salvation of believers by Jesus Christ, than his justice, holiness, and severity, will be in the condemnation of unbelievers | ib. | 10. To have an increase in grace, as unto its degrees and measures, and to keep it in exercise in all duties of the service of God, is a duty required of believers, by virtue of all the gospel privileges which they receive from God | ib. |
| 8. The sovereign authority and mighty power of Christ, are gloriously manifested, in that signal change and alteration which he made in the heavens and earth of the church, in its state and worship, by the promulgation of the gospel | 668 | 11. This is the great apostolical canon for the due performance of divine worship, namely, 'Let us have grace to do it:' all others are needless and superfluous | ib. |
| 9. God was pleased to give testimony to the greatness and glory of this work, by the great commotions in heaven and earth wherewith it was accompanied | ib. | 12. However God takes us near unto himself in covenant, whereby he is our God, yet he requires that we always retain due apprehensions of the holiness of his nature, the severity of his justice against sinners, and his ardent jealousy concerning his worship | 678 |
| 10. It was a mighty work to introduce | | 13. The consideration of these things, and the dread of being by guilt obnoxious unto their terrible consuming effects, ought to influence our minds unto reverence and godly fear, in all acts and parts of divine worship | ib. |
| | | 14. We may learn how great our care and diligence about the serving God ought to be | ib. |
| | | 15. The holiness and jealousy of God, which are a cause of insupportable terror unto convinced sinners, driving them from him, have towards believers | |

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| only a gracious influence unto that fear and reverence which causes them to cleave more firmly unto him . . . | 678 |

CHAPTER XIII.

VERSE 1.

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|---|------------|
| 1. The power and glory of Christian religion is exceedingly decayed and debased in the world . . . | 682 |
| 2. Where the pretence of mutual love is continued in any measure, yet its nature is unknown, and its effects are generally neglected . . . | 683 |
| 3. We are especially to watch unto the preservation of those graces, and the performance of those duties, which in our circumstances are most exposed to opposition . . . | <i>ib.</i> |
| 4. Brotherly love is very apt to be impaired and decay, if we do not endeavour continually to preserve and revive it . . . | 684 |
| 5. It is a part of the wisdom of faith, to consider aright the way and occasions of the decay of mutual love, with the means of its preservation . . . | <i>ib.</i> |

VERSE 2.

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|---|------------|
| 1. Especial seasons are directions and constraining motives unto especial duties . . . | 687 |
| 2. Our hearts are not to be trusted unto in occasional duties, if we preserve them not in a continual disposition towards them . . . | 688 |
| 3. The mind ought continually to be on its watch, and in a gracious disposition towards such duties as are attended with difficulties and charge . . . | 689 |
| 4. Examples of privileges annexed to duties, whereof the Scripture is full, are great motives and incentives to the same, or the like duties . . . | 690 |
| 5. Faith will make use of the highest privileges that ever were enjoyed on the performance of duties, to encourage unto obedience, though it expects not any thing of the same kind on the performance of the same duties . . . | 691 |
| 6. When men designing that which is good, do more good than they intended, they shall or may reap more benefit thereby than they expected . . . | <i>ib.</i> |

VERSE 3.

| | |
|---|------------|
| 1. If we be called unto suffering for the profession of the gospel, let us not think strange of it: it is no new thing in the world . . . | 693 |
| 2. Bonds and imprisonment for the truth were consecrated to God, and made honourable by the bonds and imprisonment of Christ himself, and commended unto the church in all ages by the bonds and imprisonment of the apostles, and primitive witnesses of the truth . . . | <i>ib.</i> |
| 3. It is better, more safe, and honourable, | |

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| to be in bonds with, and for Christ, than to be at liberty with a brutish, raging, persecuting world . . . | 693 |
| 4. God is pleased to give grace and courage unto some to suffer for the gospel unto bonds . . . | 694 |
| 5. When some are tried as unto their constancy in bonds, others are tried as unto their sincerity in the duties required of them . . . | <i>ib.</i> |
| 6. Usually more fail in neglect of their duty towards sufferers, and so fall from their profession, than do so fail under and on the account of their sufferings . . . | <i>ib.</i> |
| 7. Although there are peculiar duties required of us towards those who suffer for the gospel in an eminent manner, as unto bonds; yet are we not thereon discharged from the same kind of duties towards those who suffer in lesser degrees, and in other things . . . | 695 |
| 8. Not only those who are in bonds for the gospel, or suffer to a high degree in their persons, are under the especial care of Christ, but those also who suffer in any other kind whatever, though the world may take little notice of them . . . | <i>ib.</i> |
| 9. Professors of the gospel are exempted from no sorts of adversity, from nothing that is evil and grievous unto the outward man in this world: and therefore ought we not to think strange when we fall into them . . . | <i>ib.</i> |
| 10. We have no security of freedom from any sort of suffering for the gospel whilst we are in this body, or during the continuance of our natural lives . . . | 696 |
| 11. We are not only exposed unto afflictions during this life, but we ought to live in the continual expectation of them, so long as there are any in the world who do actually suffer for the gospel . . . | <i>ib.</i> |
| 12. The knowledge that we ourselves are continually obnoxious unto sufferings, no less than they who actually suffer, ought to incline our minds unto a diligent consideration of them in their sufferings, so as to discharge all duties of love and helpfulness towards them . . . | <i>ib.</i> |
| 13. Unless it do so, we can have no evidence of our present interest in the same mystical body with them, nor just expectation of any compassion or relief from others, when we ourselves are called unto sufferings . . . | 697 |

VERSE 4.

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|---|------------|
| 1. Divine institution is sufficient to render any state or condition of life honourable . . . | 701 |
| 2. The more useful any state of life is, the more honourable it is . . . | <i>ib.</i> |
| 3. That which is honourable by divine institution, and useful in its own nature, may be abused and rendered vile by the miscarriages of men; as marriage may be . . . | <i>ib.</i> |

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| 4. It is a bold usurpation of authority over the consciences of men, and a contempt of the authority of God, to forbid that state unto any, which God hath declared honourable among all | 701 |
| 5. Means for purity and chastity, not ordained, blessed, nor sanctified unto that end, will prove furtherances of impurity and uncleanness, or worse evils | ib. |
| 6. The state of marriage being honourable in the sight of God himself, it is the duty of them that enter thereinto, duly to consider how they may approve their consciences unto God in what they do | ib. |
| 7. In the state of marriage there is required of men a due consideration of their call unto it, of their ends in it, that they are those of God's appointment | 702 |
| 8. Conjugal duties, regulated by the bounds assigned unto them by natural light, with the general rules of Scripture, and subservient unto the due ends of marriage, are honourable, giving no cause of pollution or shame | ib. |
| 9. Whatever light thoughts men may have of sin, of any sin, the judgment of God concerning all sin, which is according to truth, must stand for ever | 704 |
| 10. Fornication and adultery are sins in their own nature deserving eternal damnation | ib. |
| 11. Men living and dying impenitently in these sins, shall eternally perish | ib. |
| 12. The especial aggravation of these sins do, in a peculiar manner, expose men unto a sore condemnation | ib. |
| 13. All occasions of, all temptations leading unto these sins, are to be avoided, as we take care of our souls | ib. |
| 14. Although the state of men may be changed, and divine wrath due to those sins be finally escaped by repentance; yet it may be observed, that of all sorts of sinners, those who are habitually given up unto these lusts of the flesh, are of all others the most rarely called and brought to effectual repentance | ib. |
| 15. Many of those persons, by reason of their convictions received in the light of a natural conscience, do live in a kind of seeming repentance, whereby they relieve themselves after some acts of uncleanness, until, by the power of their lust, they are hurried again into them | ib. |

VERSES 5, 6.

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| 1. All covetousness is inconsistent with a Christian conversation according to the gospel | 707 |
| 2. Covetousness in any degree is highly dangerous in a time of persecution, or suffering for the gospel | ib. |

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| 3. All the efficacy, power, and comfort of divine promises, arise from and are resolved into the excellencies of the divine nature | 709 |
| 4. The vehemency of the expression, by the multiplication of the negative particles, is an effect of divine condescension, to give the utmost security to the faith of believers in all their trials | 710 |
| 5. Divine presence and divine assistance, which are inseparable, are the spring and cause of suitable and sufficient relief and supplies to believers in every condition | ib. |
| 6. Especially the due consideration of them, is abundantly sufficient to rebuke all covetous inclinations and desires, which without it will be prevalent in us, in a time of straits and trials | ib. |
| 7. The cheerful profession of confidence in God, against all opposition and in the midst of all distresses, is that which believers have a warrant for in the promises that are made to them | 712 |
| 8. As the use of this confidence is our duty, so it is a duty highly honourable to the profession of the gospel | 713 |
| 9. Believers may use the same confidence that David used, seeing they have the same grounds of it that David had | ib. |
| 10. All believers, in their sufferings and under their persecutions, have a refreshing, supporting interest in divine aid and assistance | 714 |
| 11. It is their duty to express with confidence and boldness, at all times, their assurance of the divine assistance declared in the promises, to their own encouragement, the edification of the church, and the terror of their adversaries | ib. |
| 12. Faith duly fixed on the power of God, as engaged for the assistance of believers in their sufferings, will give them a contempt of all that men can do to them | ib. |
| 13. The most effectual means to encourage our souls in all our sufferings, is to compare the power of God who will assist us, and that of man who doth oppress us | ib. |
| 14. That which in our sufferings delivereth us from the fear of men, takes out all that is evil in them, and secures our success | ib. |

VERSE 7.

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| 1. This is our best, this is our only way of remembering them who have been our guides, leaders, and rulers in the church, whether they have been apostles, or evangelists, or ordinary pastors; namely, to follow them in their faith and conversation | 716 |
| 2. This ought to be the care of the guides of the church, namely, to leave such | |

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| an example of faith and holiness, as that it may be the duty of the church to remember them and follow their example | 717 |
| 3. The word of God is the sole object of the faith of the church, the only outward means of communicating the mind and grace of God unto it | <i>ib.</i> |
| 4. A due consideration of the faith of those who have been before us, especially of such who were constant in sufferings, above all, of those who were constant to death, as the holy martyrs in former and latter ages, is an effectual means to stir us up to the same exercise of faith when we are called to it | 718 |

VERSE 8.

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| 1. The due consideration of Jesus Christ, especially in his eternity, immutability, and indeficiency in his power, as he is always the same, is the great encouragement of believers in their whole profession of the faith, and in all the difficulties they may meet withal upon the account thereof | 722 |
| 2. As no changes formerly made in the institution of divine worship, altered any thing in the faith of the church with the respect unto Christ, for he was and is still the same; so no necessities we may meet withal in our profession, by oppression or persecution, ought in the least to shake us, for Christ is still the same to protect, relieve, and deliver us | <i>ib.</i> |
| 3. He that can in the way of his duty on all occasions retreat to Jesus Christ, and into the due consideration of his person in the discharge of his office, will not fail of relief, support, and consolation | <i>ib.</i> |
| 4. A stedfast cleaving unto the truth concerning the person and office of Christ, will preserve us from hearkening to various and strange doctrines, perverting our souls | 723 |
| 5. Jesus Christ, from the beginning of the world, that is from the giving of the first promise, was the object of the faith of the church | <i>ib.</i> |
| 6. It is the immutability and eternity of Jesus Christ in his divine person, that renders him a meet object of the faith of the church in the discharge of his office | <i>ib.</i> |

VERSE 9.

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| 1. There is a revelation of truth given to the church in the word of God, which is its only doctrinal foundation and rule of faith | 726 |
| 2. This doctrine is cognate, and every way suited to the promotion of the grace of God in believers, and the attainment of their own salvation | <i>ib.</i> |
| 3. Doctrines unsuited to this first revela- | |

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| tion by Christ and his apostles as recorded in the Scripture, did soon spring up unto the trouble of the church | 727 |
| 4. Usually such doctrines as are empty of truth and substance, useless and foreign to the nature and genius of evangelical grace and truth, are imposed by their authors and abettors, with a great noise and vehemence, on those who have been instructed in the truth | <i>ib.</i> |
| 5. Where such doctrines are entertained, they make men double-minded, unstable, turning them from the truth, and drawing them at length into perdition | <i>ib.</i> |
| 6. The ruin of the church in after ages, arose from the neglect of this apostolical caution, in giving heed to various and strange doctrines, which at length overthrew and excluded the fundamental doctrines of the gospel | <i>ib.</i> |
| 7. Herein lies the safety of all believers and of all churches, namely, to keep themselves precisely unto the first complete revelation of divine truth in the word of God | <i>ib.</i> |
| 8. They who decline in any thing from grace, as the only means to establish their hearts in peace with God, shall labour and exercise themselves in other things to the same end, whereby they shall receive no advantage | 730 |

VERSE 10.

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| 1. The Lord Christ, in the one sacrifice of himself, is the only altar of the church of the new testament | 732 |
| 2. This altar is every way sufficient in itself for the ends of an altar, namely, the sanctification of the people | <i>ib.</i> |
| 3. The erection of any other altar in the church, or the introduction of any other sacrifice requiring a material altar, is derogatory to the sacrifice of Christ, and exclusive of him from being our altar | <i>ib.</i> |
| 4. Whereas the design of the apostle in the whole of his discourse, is to declare the glory of the gospel and its worship, above that of the law, of our priest above theirs, of our sacrifice above theirs, of our altar above theirs, it is fond to think that by 'our altar,' he intends such a material fabric, as is every way inferior to that of old | <i>ib.</i> |
| 5. When God appointed a material altar for his service, he himself enjoined the making of it, prescribed its form and use, with all its utensils, services, and ceremonies, allowing of nothing in it or about it, but what was by himself appointed | <i>ib.</i> |
| 6. Sinners, under a sense of guilt, have in the gospel an altar of atonement, whereunto they may have continual access for the expiation of their sins | 733 |

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| 7. All privileges, of what nature soever, without a participation of Christ, as the altar and sacrifice of the church, are of no advantage to them that enjoy them | 733 |

VERSES 11, 12.

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| 1. The complete answering and fulfilling of all types in the person and office of Christ, testifieth the sameness and immutability of the counsel of God in the whole work of the redemption and salvation of the church, notwithstanding all the outward changes that have been in the institutions of divine worship | 736 |
| 2. The church could no otherwise be sanctified, but by the blood of Jesus the Son of God | 737 |
| 3. The Lord Jesus, out of his incomprehensible love to his people, would spare nothing, avoid nothing, deny nothing that was needful to their sanctification, their reconciliation, and dedication to God | ib. |
| 4. There was by divine constitution a concurrence in the same work of suffering and offering, that satisfaction unto the law and its curse might be made by it, as penal in a way of suffering, and atonement, or reconciliation with God by the way of a sacrifice or offering | 738 |
| 5. The whole church is perfectly sanctified by the offering of the blood of Christ as to impetration; and it shall be so actually by virtue of the same blood in its application | ib. |
| 6. When the Lord Jesus carried all the sins of his own people in his own body unto the tree, he left the city, as a type of all unbelievers under the wrath and curse of God | ib. |
| 7. Going out of the city as a malefactor, he bore all the reproach that was due to the sins of the church, which was a part of the curse | ib. |

VERSES 13, 14.

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| 1. All privileges and advantages whatever, are to be foregone, parted withal, and renounced, which are inconsistent with an interest in Christ and a participation of him | 739 |
| 2. If it were the duty of the Hebrews to forsake these ways of worship, which were originally of divine institution, that they might wholly give up themselves unto Christ in all things pertaining unto God, much more is it ours to forego all such pretences unto religious worship as are of human invention | 740 |
| 3. Whereas the camp contained not only ecclesiastical but also political privileges, we ought to be ready to forego all civil accommodations also in houses, | |

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| lands, possessions, converse with men of the same nation, when we are called thereunto on the account of Christ and the gospel | 740 |

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| 4. If we will go forth to Christ as without the camp, or separated from all the concerns of this world, we shall assuredly meet with all sorts of reproaches | ib. |
| 5. Believers are not like to meet with anysuch encouraging entertainment in this world, as to make them unready or unwilling to desert it, and go forth after Christ, bearing his reproach | 742 |
| 6. This world never did, nor ever will give a state of rest and satisfaction to believers | ib. |
| 7. In the destitution of a present satisfactory rest, God hath not left believers without a prospect of that which shall afford them rest and satisfaction to eternity | ib. |
| 8. As God hath prepared a city of rest for us, so it is our duty continually to endeavour the attainment of it in the ways of his appointment | ib. |
| 9. The main business of believers in this world, is diligently to seek after the city of God, or the attainment of eternal rest with him; and this is the character whereby they may be known | ib. |

VERSES 15—17.

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| 1. Every act of grace in God, or love in Christ towards us, is in its own nature obligatory to thankful obedience | 743 |
| 2. The religious worship of any creature, under what pretence soever, hath no place in our Christian profession | ib. |
| 3. Every act and duty of faith hath in it the nature of a sacrifice to God, where-with he is well pleased | ib. |
| 4. The great, yea, the only encouragement which we have to bring our sacrifices to God, with expectation of acceptance, lieth herein, that we are to offer them by him who can and will make them acceptable in his sight | ib. |
| 5. Whatever we tender to God, and not by Christ, it hath no other acceptance with him than the sacrifice of Cain | ib. |
| 6. To abide and abound in solemn praise to God for Jesus Christ, and for his mediation and sacrifice, is the constant duty of the church, and the best character of sincere believers | 746 |
| 7. A constant, solemn acknowledgment of the glory of God, and of the holy excellencies of his nature (that is his name) in the work of the redemption of the church, by the suffering and offering of Christ, is the principal duty of it, and the animating soul and principle of all other duties whatever | 747 |

VERSE 16.

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| 1. It is dangerous unto the souls of men, when an attention unto one duty is | |
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| abused to countenance the neglect of another | 748 | VERSES 20, 21. | |
| 2. The world itself, even in those that believe not, doth receive great advantage by the grace administered from the death of Christ, and its fruits, whereof the apostle treats | 750 | 1. When we make application to God for any especial grace or mercy, it is our duty to direct and fix our faith on such names, titles, or properties of God, as whereunto that grace doth particularly relate, and from whence it doth immediately proceed | 760 |
| 3. That religion hath no relation unto the cross of Christ, which doth not incline and dispose men unto benignity and the exercise of lovingkindness towards all | ib. | 2. If this be the title of God, if this be his glory, that he is the God of peace, how excellent and glorious is that peace from whence he is so denominated, which is principally the peace which we have with himself by Jesus Christ | ib. |
| 4. Much less hath that religion any relation to the cross of Christ, which guides and disposeth its professors unto rage, cruelty, and oppression of others, on the account of an interest of its own | ib. | 3. As every thing that is evil to mankind, within them, amongst them, both with reference to things temporal and eternal, proceeds from our original loss of peace with God by sin, and by the enmity which ensued thereon; so peace, on the other side, is comprehensive of all kinds of good both here and hereafter; and God being styled the God of peace, declares him to be the only fountain and cause of all that is good to us in every kind | 761 |
| 5. We ought always to admire the glory of divine wisdom, which hath so disposed the state of the church in this world, that there should be continual occasion for the exercise of every grace mutually among ourselves | ib. | 4. All the work of God towards Jesus Christ, respected him as the head of the church, as our Lord and Saviour | ib. |
| 6. Beneficence and communication are the only outward evidences and demonstrations of the renovation of the image of God in us | ib. | 5. The safety, security, and consolation of the church, much depend on this greatness of their Shepherd | 762 |
| 7. God hath laid up provision for the poor in the grace and duty of the rich, not in their coffers and their barns, wherein they have no interest | ib. | 6. On this relation of Christ to the church it lives, and is preserved in the world | ib. |
| 8. The will of God revealed concerning his acceptance of any duties, is the most effectual motive unto our diligence in them | 751 | 7. The bringing back of our Lord Jesus Christ, as the Shepherd of the sheep, from the state of the dead, through the blood of the covenant, is the great pledge and assurance of peace with God, or the effecting of that peace, which the God of peace had designed for the church | 764 |
| 9. The works and duties which are peculiarly useful unto men, are peculiarly acceptable to God | ib. | 8. The reduction of Christ from the dead by the God of peace, is the spring and foundation of all dispensations and communications of grace to the church, or of all the effects of the atonement, and purchase made by his blood | ib. |
| VERSE 17. | | 9. All legal sacrifices issued in blood and death; there was no recovery of any of them from that state | ib. |
| 1. The due obedience of the church, in all its members, unto the rulers of it, in the discharge of their office and duty, is the best means of its edification, and the chief cause of order and peace in the whole body | 754 | 10. There is then a blessed foundation laid of the communication of grace and mercy to the church, to the eternal glory of God | ib. |
| 2. An assumption of right and power by any to rule over the church, without evidencing their design and work to be a watching for the good of their souls, is pernicious unto themselves, and ruinous unto the church itself | ib. | VERSE 22. | |
| 3. They who do attend with conscience and diligence unto the discharge of the work of the ministry towards their flocks, committed in an especial manner unto their charge, have no greater joy or sorrow in this world, than what accompanies the daily account which they give unto Christ, of the discharge of their duty amongst them, as their success falls out to be | 756 | 1. When ministers take care that the word which they deliver is a word tending unto the edification and consolation of the church, they may with confidence press the entertainment of it by the people, though it should contain things, by reason of their weakness or prejudices, some way grievous to them | 768 |
| 4. Much of the life of the ministry and benefit of the church depends on the continual account given unto Christ, by prayer and thanksgiving, of the state of the church and success of the word therein | ib. | | |

EXPOSITION,

ETC.

CHAPTER IX.

THE general design of the apostle in these discourses, is to manifest and prove, that the old covenant made with the church at Sinai, with all the ordinances of worship and privileges thereunto belonging, was taken away, or ceased to be of any force in the church. Hereon did a total alteration of the whole present church state of the Hebrews depend; which, it is easy to think how difficult it was with them to forego. For they both looked on it to be of God's own appointment, as it was, and expected all their happiness by a strict adherence unto it. Wherefore, that they might with the more readiness embrace the truth, he not only declares that *de facto* that covenant had ceased, but evinceth by all sorts of reasons, that it was necessary that so it should do; and that unspeakable advantages did accrue unto the church thereby.

In the pursuit of this design, he unfolds unto them the greatest mysteries of the wisdom and counsel of God, that ever were revealed unto the church, before he spake unto us by the Son. For,

1. On this occasion he takes off the veil from the face of Moses, declaring the nature and end of the old covenant, the use, signification, and efficacy of all the institutions and ordinances of worship, thereunto belonging. They were all prescribed unto the diligent observance of the church of the Old Testament; and their adherence unto them, was the great trial of their obedience unto God, whilst that church-state continued, Mal. iv. 4, 5. Howbeit, the best among them were much in the dark as to their proper use and signification. For the veil was so on the face of Moses, that the children of Israel could not look steadfastly to the end of that which was to be abolished, 2 Cor. iii. 13. This he now doctrinally removes; and the sole reason why the Hebrews did not hereon behold the glory of God in the face of Jesus Christ, nor yet do unto this day, is, because there was and is a veil of blindness on their minds, as well as there was a veil of darkness on the face of Moses; and it is only converting grace that can remove it. 'When they shall turn to the Lord, the vail shall be taken away,' ver. 16.

2. He takes occasion from hence, to declare the great mystery of the redemption of the church by Christ; of the office that he bare, and of the work that he performed therein. This was that which he princi-

pally designed, as being indeed the sole foundation of Christian religion. Wherefore, we have in this Epistle, a clear exposition of the first promise, with all those which were given in the explication or confirmation of it; and also of the law and of its worship, which were afterwards introduced; that is in general of the whole Old Testament or of the instruction which God gave to the church under it. Hence that blessed light which now shines forth in the promises and legal institutions of the Old Testament, is derived unto us, through the exposition of them given unto us, by the Holy Ghost, in this Epistle. We are, therefore, to remember, that in our inquiries into these things, we are conversant in the deepest mysteries of the wisdom and counsel of God; those which animated the faith and obedience of both churches; which calls not only for our utmost diligence but for continual reverence and godly fear.

Unto the general end mentioned, the apostle makes use of all sorts of arguments, taken from the constitution, nature, use, efficacy, officers, and ordinances of the one covenant and the other; comparing them together. And in all his arguings, he openly designs the demonstration of these two things; 1. That the old covenant, with all its administrations, was to cease. 2. That it was not only to the advantage of the church, that they should so do, but absolutely necessary, that it might be brought unto that perfect state; which it was designed unto.

In order unto the first of these, he hath done two things in the preceding chapters. 1. He hath declared, that there were prefigurations and predictions of the cessation of the first covenant, and of all its administrations. As also, that God had so ordered all things in and under that covenant, as that they must necessarily expire and cease at a certain appointed time. 2. He hath evinced the necessity hereof, because that covenant could not consummate the state of the church, nor give assured rest and peace unto the consciences of them, that approached unto God in and by its services. And both these he confirms, by the consideration of the typical nature of all its ordinances and institutions. For whereas there was in and by them a representation made of heavenly things, those heavenly things themselves could not be introduced without their removal.

It is the second thing mentioned, or the advantage of the church by the taking away of the first covenant, and all its sacred administrations, that he principally insists upon. For herein he designed (as was before observed) to declare the glorious mystery of the counsel of God, concerning the redemption and salvation of the church by Jesus Christ. But whereas this in general is the substance of the gospel, and the subject of all his other Epistles, he doth not here consider and declare it absolutely, but as it was prefigured and typified by those institutions of worship, whereby God both instructed the church, and exercised the faith and obedience of his people, under the Old Testament.

Three things there were, which were the glory of those administrations, and which the Hebrews so rested in, as that they refused the gospel out of an adherence unto them. 1. The priestly office. 2. The tabernacle, with all its furniture, wherein that office was exercised. 3. The duties and worship of the priests in that tabernacle by sacrifices;

especially those wherein there was a solemn expiation of the sins of the whole congregation.

In reference unto these, the apostle proves three things.

1. That neither any, nor all of them, could consummate or make perfect the state of the church; nor yet really effect assured peace and confidence between God and the worshippers.

2. That they were all typical and figurative, ordained to represent things that were far more sublime, glorious, and excellent than themselves.

3. That indeed the Lord Christ, in his person and mediation, was really and substantially all that they did but adumbrate and prefigure; that he was and did what they could only direct unto an expectation of.

1. These things he declareth and evinceth fully, with respect unto the priestly office, in the seventh chapter; in our exposition whereof, we have endeavoured to declare the sense and force of his arguings unto that purpose.

2. He doth the same as unto the tabernacle in general, in the eighth chapter, confirming his discourse with that great collateral argument, taken from the nature and excellency of that covenant, whereof the Lord Christ was the surety and mediator. Wherefore,

3. There remains only the consideration of the services and sacrifices, which belonged unto the priestly office in that tabernacle. Herein the Hebrews placed their greatest confidence for reconciliation with God, and with respect unto them, boasted of the excellency of their church-state and worship. This the apostle knew to be the great point in difference between him and them, and that whereon the whole doctrine of the justification of sinners before God did depend. This, therefore, was exactly to be discussed, from the nature of the things themselves, and from the testimonies of the Holy Ghost in the Scripture: on which principles alone, he deals with these Hebrews. This is that which he now in particular engageth into, handling it at large in this and the next chapter, unto ver. 23, where he returns unto his first exhortation, in an use of the truth which he had evinced.

Two things unto this purpose he designs in general. 1. To declare the nature, use, and efficacy of the rites, services, and sacrifices of the law. 2. To manifest the nature, glory, and efficacy of the sacrifice of Christ whereby those other had an end put unto them, and so were to be taken away. And in comparing these things together, he wonderfully sets out the wisdom and grace of God in dealing with the church, so as to manifest that all his counsels, from the beginning, did aim at, and centre in the person and mediation of Christ. And those things are duly to be considered by all who desire to understand the mind of the Holy Ghost in this Epistle.

This chapter hath two general parts.

1. A proposition and declaration of the fabric of the tabernacle, its furniture, and the services performed therein, ver. 1—10.

2. A declaration of the nature of the tabernacle and sacrifices of the Lord Christ, with the end and efficacy thereof, ver. 11—28.

Of the first general, there are four parts.

1. A proposition of the constitution of the tabernacle of old, with all its utensils and furniture, as it was prepared for the service of the priests, ver. 1—5.

2. The use of that tabernacle and the things in it, in and unto the sacred duties and services of the priests, ver. 6, 7.

3. The judgment of the apostle upon the whole, both of the fabric and its use, ver. 8.

4. The reasons of that judgment, ver. 9, 10.

In the first part there is, 1. A general proposition of the whole, ver.

1. 2. A particular explanation of it, ver. 2—5.

VER. 1.—Εἶχε μὲν οὖν καὶ ἡ πρώτη σκηνὴ δικαιώματα λατρείας, τοῦ ἁγίου κοσμικόν.

Some things must be premised to the reading of these words. 'H πρώτη, 'the first,' doth in the original, answer in gender to 'all things' which the apostle treats of; namely, the priesthood, the tabernacle, and the covenant. But many Greek copies do expressly read σκηνή, 'the tabernacle.' So is the text expressed in Stephen's edition, wherein he followed sixteen ancient manuscripts, adhering generally to the concurrent agreement of the greatest number; and the word is retained in the most common edition. But there are ancient copies also where it is omitted. And they are attested to by all ancient translations, as the Syriac and Vulgar Latin, the Arabic supplying 'covenant,' in the room of it. Wherefore Beza left it out, and is followed by the generality of expositors, as he is by our translators. Camero contends for retaining of it. But the reasons for its rejection, are cogent and undeniable. As,

1. In the last verse of the preceding chapter, whereunto this immediately succeeds, the apostle, mentioning the old covenant, calleth it absolutely τὴν πρώτην, 'the first,' without the addition of διαθήκην, and immediately repeating ἡ πρώτη, that is, 'that first,' it is irrational to think that he refers it to another subject.

2. His design requires that the first covenant be intended. For he is not engaged in a comparison between the tabernacle and the new testament; but between the old covenant and the new. And the words of the text, with those that follow, contain a concession of what belonged to the old covenant, particularly in the administration of divine worship, as it is observed by Photius and Œcumenius.

3. The expression in the close of the verse, 'a worldly sanctuary,' is no more nor less, but the tabernacle: for it is that which the apostle immediately describes in its parts and furniture, which are the parts of the tabernacle, and no other. And if the word σκηνή, 'the tabernacle,' be here retained, the sense must be, 'and verily the first tabernacle had ordinances of worship and the tabernacle.'

4. In the next verse, adding an account of what he had affirmed, he saith, 'For there was a tabernacle prepared; the first,' which would render the sense of this verse, in connexion with the context, 'For the first tabernacle had a tabernacle, for there was a tabernacle prepared.' Wherefore I shall adhere to the supplement made by our translators, 'the first covenant.'

Δικαιώματα λατρειας. Some read these words by an *ασυνδετον*, and not in construction, from the ambiguity of the case and number of *λατρειας*, which may be either of the genitive singular or accusative plural, ‘ordinances, services.’ This it is supposed that the following phrase doth intimate, *το τε ἅγιον κοσμικον*, ‘and also a worldly sanctuary;’ which requires that the preceding words should be construed by apposition. And a difference there is between *δικαιωμα* and *λατρεία*; but whereas it is evident, that the apostle intends no *λατρεία*, or service, here but what was performed *εν δικαιωμασιν*, ‘by virtue of ordinances or institutions,’ the word ought to be read in construction, ‘ordinances of worship.’

Ειχε μιν ουν και. Syr. ‘But in the first there were in it.’ As the Arab. ‘In the first covenant there was contained.’ Vul. Lat. ‘Habuit quidem et prius,’ the comparative for the positive, to the sense of the apostle; ‘And the first truly had also.’ Beza, ‘Habuit igitur prius fædus et;’ transferring *και*, to the words following, ‘Wherefore the first covenant had also;’ as we after him. Others, ‘Habuit igitur etiam prius.’ Most, in rendering the particles *μιν ουν και*, have principal respect to the note of inference *ουν*, and include the assertory particle *μιν* in it. I think the principal respect is to be had thereunto, as it is in the Vulgar Latin, ‘And verily that first also had,’ *δικαιώματα λατρειας*, Syr. ‘commands of ministry or precepts;’ which gives us the plain sense and true meaning of the apostle, as we shall see afterwards. ‘Ordinances concerning the administration of divine worship.’ Vul. Lat. *Justificationes culturæ*. Rhem. ‘justifications of service,’ most obscurely, and in words leading from the sense of the Holy Ghost. Others, *Ritus cultus: constitutos ritus cultuum*, ‘appointed rites of worship or service.’ All agree what it is that the apostle intends, namely, the ordinances of Levitical worship, which are expressed in the Vulgate by ‘*justificationes culturæ*,’ both barbarously and beside the mind of the apostle.

Ἄγιον κοσμικον. Syr. ‘A worldly holy house.’ The tabernacle was frequently called the house of God, and the house of the sanctuary. Vul. *Sanctum seculare*. Rhem. ‘A secular sanctuary,’ which the interlinear changeth into *mundanum*: *seculare*, denotes ‘duration,’ but it is not the design of the apostle to speak of the duration of that, which he is proving to have ceased. Beza, ‘*Sanctuarium mundanum*;’ some respect the particles *το τε*, and render them ‘*illudque*.’

VER. 1.—*Then verily even that first covenant had ordinances of worship and also a worldly sanctuary.*

Proceeding to the comparison designed between the old covenant and the new, as to the services and sacrifices wherewith the one and the other was established and confirmed, he introduceth the *προτασις* of the first by way of concession, as to what really belonged thereunto. And this is the constant method of the apostle in all the comparisons he makes. He still allows full weight and measure, to that compare which he prefers the other above. And as this, on the one hand, taketh away all cause of complaint, as though the worth and value of what he determineth against were concealed, so it tends to the real exaltation of

that which he gives the preference to. It is an honour to the priesthood and sacrifice of Christ that they are so much more glorious and excellent than those of the old covenant, which yet were excellent and glorious also.

There is in this verse,

1. An introduction of the concession intended, *μεν ουν και*. The contexture of these particles is somewhat unusual. Hence some would have *και*, to be redundant: some join it in construction with *δικαιωματα* that follows. This was the judgment of Beza, whom our translators follow, for the word 'also,' (had also ordinances,) is the translation of *και*, in the original; and thereon they omit it in the first place, not saying 'and then verily,' but 'then verily,' that is, *μεν ουν*. If this be so the assertion of the apostle seems to be built on a tacit supposition that the latter covenant hath ordinances of worship. Hence he grants the first had such also. Even that had also ordinances of worship, as the new hath. But I see not at all, that any such supposition is here made by the apostle; yea, he doth rather oppose those ordinances of divine worship, to the privileges of the new covenant, than allow the same things to be under both. And this is evident in the worldly sanctuary, which he ascribes to the first covenant, for he had expressly denied that there was any such under the new, Heb. viii. 2. Wherefore, although *και*, 'and,' seems to be redundant, yet it is emphatical and increaseth the signification of the other particles, as it is often used in the Scripture. And the introduction of the concession, intimated by this contexture of of the notes of it, 'then verily even that,' shows both the reality of it, and the weight that he lays on it. *Ουν*, we render 'then;' most do it by *igitur*, 'therefore.' But the connexion to the foregoing discourse, is rather real than verbal. It is not an inference made from what was before declared, but a continuation of the same design. 'And yet moreover it is granted,' or 'therefore it is granted,' verily so it was. And so *μεν*, serves to the protasis of the comparison, whereunto *δε* answereth, ver. 11, 'But, Christ being come.'

2. The subject spoken of is *ἡ πρώτη*, 'the first,' that is, *διαθήκη*, that first covenant whereof we treat. The covenant made with the fathers at Sinai, to which, as to the administrations of it, the Hebrews as yet adhered. The nature of this covenant, we have spoken to at large on the foregoing chapter, and thither refer the reader. Of this covenant, it is affirmed in general, that it had two things, 1. Ordinances of worship. 2. A worldly sanctuary; and the relation of them to it, is, that it had them.

1. It 'had' them, *εἶχε*. It refers to the time past. The apostle saith not it 'hath them,' but it 'had them.' That is, say some, it had so while that tabernacle was standing, and while these things were in force; but now the covenant is abolished, and it hath none of them. But this answers not the apostle's intention. For he acknowledgeth that covenant, and all its ordinances, *de facto*, to have been yet in being, in the patience and forbearance of God. Only he affirms that it was *εγγυς αφανισμου*, Heb. viii. 13, 'ready to disappear.' Nor was he to take for granted, what was the principal *κρινόμενον* between him and the Hebrews, but to prove it, which he doth accordingly. Hence he

grants that there were 'priests that offered gifts according to the law,' Heb. viii. 4, and some 'who served at the tabernacle,' Heb. iii. 10. But the apostle hath respect to the time wherein that covenant was first made. Then it had these things annexed to it, which were the privileges and glory of it. For the apostle hath in the whole discourse, continual respect to the first making of the covenant, and the first institution of its administrations. It 'had them,' that is they belonged to it, as those wherein its administration did consist.

Obs. I. Every covenant of God had its proper privileges and advantages.—Even the first covenant had so, and those such as were excellent in themselves, though not comparable with them of the new. For to make any covenant with men, is an eminent fruit of goodness, grace, and condescension in God, whereon he will annex such privileges thereunto as may evince it so to be.

2dly. This first covenant had two things in general. 1. δικαιώματα λατρειας. Both translations and interpreters, have cast some difficulty on the meaning of these words, in themselves plain and evident. Δικαιώματα, are דְּוָקִים. And the word is generally rendered by δικαιώμα in the Greek versions, and next to that by νομικόν, that which is legal and right. The Vulgar Latin renders it by 'justificationes,' from the inclusion of 'jus, justum' in the signification of it. In the New Testament it is used, Luke i. 6; Rom. i. 32, ii. 26, v. 16, viii. 4; Heb. ix. 1, 10; Rev. xv. 4, xix. 8. And in no one place doth it signify institution; but it may be better rendered righteousness when alone, we so translate it, Rom. v. 16. In the context and construction wherein it is here placed, it can have no signification but that of ordinances, rites, institutions, statutes, the constant sense of דְּוָקִים, determined both by its derivation and invariable use. Wherefore, all inquiries on these words, in what sense the rites of the law may be called justifications, or whether because the observance of them did justify before men, or were signs of our justification before God, are all useless and needless. What there is of just and right in the signification of the word, respects the right of God in the constitution and imposition of these ordinances. They were appointments of God which he had right to prescribe, whence their observance on the part of the church was just and equal.

3. These ordinances or statutes were ordinances λατρειας, 'of service,' that is, as we render it, 'divine service.' Λατρεία, is originally of as large a signification as δουλεία, and denotes any service whatever. But it is here, and constantly in the New Testament, as is also the verb λατρεύω, restrained to divine service, John xvi. 2; Rom. ix. 4, xii. 1. Cultus, 'of worship,' and so were it better rendered, than by 'divine service.' In one place, Rom. ix. 4, it signifies by itself, as much as δικαιώματα λατρειας doth here; 'to whom belonged the giving of the law,' και ἡ λατρεία, 'and the worship,' that is, δικαιώματα λατρειας, 'the ordinances of worship;' the ordinances of the ceremonial law. For although God was served in, and according to, the commands of the moral law, or the unchangeable prescriptions, 'the ten words,' and also in the duties required in the due observance of the Judicial law, yet this λατρεία or עֲבֹדָה, was the immediate worship of the tabernacle, and

the services of the priests that belonged thereunto. Hence the Jews call all idolatry and superstition, עֲבֹדָה זָרָה, 'strange worship.'

And this was that part of divine worship, about which God had so many controversies with the people of Israel under the Old Testament. For they were always apt to run into noxious extremes about it. For the most part they were prone to neglect it, and to run into all manner of superstition and idolatry. For the law of this worship was a hedge that God had set about them, to keep them from those abominations. And if at any time they brake over it, or neglected it, and let it fall, they failed not to rush into the most abominable idolatry. On the other hand, oftentimes they placed all their trust and confidence for their acceptance with God, and blessing from him, on the external observance of the ordinances and institutions of it. And hereby they countenanced themselves, not only in a neglect of moral duties and spiritual obedience, but in a course of flagitious sins and wickednesses. To repress these exorbitances with respect unto both these extremes, the ministry of the prophets was in an especial manner directed. And we may observe some things here in our passage, as included in the apostle's assertion, though not any part of his present design.

Obs. II. There was never any covenant between God and man, but it had some ordinances, or arbitrary institutions of external divine worship annexed unto it.—The original covenant of works had the ordinances of the tree of life, and of the knowledge of good and evil, the laws whereof belonged not unto that of natural light and reason. The covenant of Sinai, whereof the apostle speaks had a multiplication of them. Nor is the new covenant destitute of them or of their necessary observance. All public worship, and the sacraments of the church are of this nature. For whereas it is ingrafted in natural light, that some external worship is to be given to God, he would have it of his own prescription, and will not leave the modes of it to the inventions of men. And because God hath always in every covenant, prescribed the external worship, and all the duties of it, which he will accept, it cannot be but dangerous for us to make any additions thereunto. Had he prescribed none at any time, seeing some are necessary in the light of nature, it would follow by just consequence, that they were left to the finding out and appointment of men. But he having done this himself, 'let not us add unto his words, lest he reprove us, and we be found liars.' And in his institution of these ordinances of external worship, there is both a demonstration, of his sovereignty, and an especial trial of our obedience, in things whereof we have no reason, but his mere will and pleasure.

Obs. III. It is a hard and rare thing, to have the minds of men kept upright with God, in the observance of the institutions of divine worship.—Adam lost himself and us all by his failure therein. The old church seldom attained to it, but continually wandered into one of the extremes, mentioned before. And at this day there are very few in the world who judge a diligent observance of divine institutions to be a thing of any great importance. By some they are neglected, by some corrupted with additions of their own, and by some they are exalted above their proper place and use, and are turning into an occasion of

neglecting more important duties. And the reason of this difficulty is, because faith hath not that assistance and encouragement from innate principles of reason, and sensible experience of this kind of obedience, as it hath in that which is moral, internal, and spiritual.

4. That these ordinances of divine worship might be duly observed and rightly performed under the first covenant, there was a place appointed of God, for their solemnization. It had το τε ἅγιον κοσμικον, 'also a worldly sanctuary.' He renders מקדש, by ἅγιον, properly a 'holy place,' a 'sanctuary.' And why he calls it κοσμικον, or 'worldly,' we must inquire. And some things must be premised to the exposition of these words.

First. The apostle, treating of the services, sacrifices, and place of worship under the old testament, doth not instance in, nor insist on the temple, with its fabric, and the order of its services, but in the tabernacle, set up by Moses in the wilderness. And this he doth for the ensuing reasons.

First. Because his principal design is to confirm the preeminence of the new covenant, above the old. To this end he compares them together in their first introduction and establishment with what did belong to them therein. And as this in the new covenant was the priesthood, mediation, and sacrifice of Christ; so in the old, it was the tabernacle, with the services and sacrifices that belonged to it. These the first covenant was accompanied with and established by, and therefore were they peculiarly to be compared with the tabernacle of Christ, and the sacrifice that he offered therein. This is the principal reason, why in this disputation he hath all along respect to the tabernacle, and not to the temple.

Secondly. Although the temple, with its glorious fabric and excellent order, added much to the outward beauty and splendour of the sacred worship, yet was it no more but a large exemplification of what was virtually contained in the tabernacle, and the institutions of it, from whence it derived all its glory. And therefore these Hebrews principally rested in, and boasted of the revelation made to Moses, and his institutions. And the excellency of the worship of the new covenant, being manifested above that of the tabernacle, there is no plea left for the additional outward glory of the temple.

Secondly. Designing to treat of this holy tent or tabernacle, he confines himself to the first general distribution of it, Exod. xxvi. 33, 'And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail, the ark of the testimony, and the vail shall divide unto you,' between the holy and the most holy; the holy utensils of which two parts, he afterwards distinctly describes. The whole was called מקדש, which he renders by το ἅγιον, 'the holy place,' or sanctuary. The tabernacle of witness erected in the wilderness in two parts, the holy and the most holy, with the utensils of them, is that whose description he undertakes.

It is observed by the apostle, that the first covenant had this sanctuary. 1. Because so soon as God had made that covenant with the people, he prescribed to them the erection and making of this sanctuary, containing all the solemn means of the administration of the covenant

itself. 2. Because it was the principal mercy, privilege, and advantage that the people were made partakers of, by virtue of that covenant. And it belongs to the exposition of the text, as to the design of the apostle in it, that we consider what that privilege was, or wherein it did consist. And,

1. This tabernacle with what belonged thereunto, was a visible pledge of the presence of God among the people, owning, blessing, and protecting them. And it was a pledge of God's own institution, in imitation whereof, the superstitious heathens invented ways of obliging their idol-gods, to be present among them for the same ends. Hence was that prayer at the removal of the tabernacle and the ark therein, Num. x. 35, 36, 'Rise up, Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee.' And when it rested he said, 'Return, O Lord, to the many thousands of Israel.' And thence the ark was called the ark of God's strength; see Ps. lxxviii. 1, 2, cxxxii. 8; 2 Chron. vi. 41, because it was a pledge of God's putting forth his strength and power in the behalf of the people. And according to this institution it was a most effectual means to strengthen their faith and confidence in God. For what could they desire more in reference thereunto than to enjoy such a gracious earnest of his powerful presence among them? But when they ceased to trust in God, and put their confidence in the things themselves, which were no otherwise useful but as they were pledges of his presence, they proved their ruin. Hereof we have a fatal instance in their bringing the ark into the field, in their battle against the Philistines, 1 Sam. iv. 5, 6. And it will fare no better with others, who shall rest satisfied with outward institutions of divine worship, neglecting the end of them all, which is faith and trust in God, Jer. vii. 4. But men of corrupt minds would rather place their trust in any thing than in God. For they find that they can do so, and yet continue in their sins, as those did in the prophet, ver. 8—10. But none can trust in God, unless he relinquish all sin whatever. All other pretended trust in him, is but the prefixing his name to our own wickedness.

2. It was the pledge and means of God's residence or dwelling among them, which expresseth the peculiar manner of his presence mentioned in general before. The tabernacle was God's house, nor did he promise at any time to dwell among them, but with respect thereunto, Exod. xv. 17, xxv. 8, xxix. 44—46; Num. v. 3. And the consideration hereof was a powerful motive unto holiness, fear, and reverence, unto which ends it is every-where pressed in the Scripture.

3. It was a fixed seat of all divine worship, wherein the truth and purity of it was to be preserved. Had the observance of the ordinances of divine service been left to the memories of private persons, it would quickly have issued in all manner of foolish practices, or have been utterly neglected. But God appointed this sanctuary, for the preservation of the purity of his worship, as well as for the solemnity thereof: see Deut. xii. 8—11. Here was the book of the law laid up, according unto the prescript whereof, the priests were obliged in all generations to take care of the public worship of God.

4. It was principally the privilege and glory of the church of Israel,

in that it was a continual representation of the incarnation of the Son of God; a type of his coming in the flesh to dwell among us, and by the one sacrifice of himself to make reconciliation with God, and atonement for sins. It was such an expression of the idea of the mind of God, concerning the person and mediation of Christ, as in his wisdom and grace he thought meet to intrust the church withal. Hence was that severe injunction, that all things concerning it should be made according unto the pattern shown in the mount. For what could the wisdom of men do in the prefiguration of that mystery, of which they had no comprehension?

But yet the sanctuary the apostle calls *κοσμικον*, 'worldly.' Expositors, both ancient and modern, do even weary themselves in their inquiries why the apostle calls this sanctuary 'worldly.' But I think they do so without cause, the reason of the appellation being evident in his design and the context. And there is a difficulty added unto it by the Latin translation, which renders the word *seculare*, which denotes 'continuance or duration.' This expresseth the Hebrew עולם; but that the apostle renders by αἰων, not by *κοσμος*; and therefore here he hath no respect unto it. The sense that many fix upon is, that he intends the outward court of the temple, whereunto the Gentiles or men of the world were admitted, whence it was called 'worldly,' and not 'sacred.' But this exposition, though countenanced by many of the ancients, is contrary unto the whole design of the apostle. For, 1. He speaks of the tabernacle, wherein was no such outward court; nor indeed was there any such belonging to the temple, whatever some pretend. 2. The whole sanctuary, whereof he speaks, he immediately distributes into two parts, as they were divided by the veil; namely, the holy and the most holy place, which were the two parts of the tabernacle itself. 3. He treats of the sanctuary only with respect unto the divine service to be performed in it by the priests, which they did not in any outward court whereunto the Gentiles might be admitted.

Wherefore the apostle terms this sanctuary worldly, because it was every way in and of this world. For, 1. The place of it was on the earth in this world, in opposition whereunto the sanctuary of the new covenant is in heaven, ch. viii. 2. Although the materials of it were as durable as any thing in that kind could be procured, as gold and Shittim wood, because they were to be of a long continuance, yet were they worldly; that is, caduca, fading and perishing things, as are all things of the world, God intimating thereby that they were not to have an everlasting continuance. Gold, and wood, and silk, and hair, however curiously wrought and carefully preserved, are but for a time. 3. All the services of it, all its sacrifices in themselves, separated from their typical representative use, were all worldly; and their efficacy extended only unto worldly things, as the apostle proves in this chapter. 4. On these accounts the apostle calls it 'worldly;' yet not absolutely so, but in opposition unto that which is heavenly. All things in the ministration of the new covenant are heavenly. So is the priest, his sacrifice, tabernacle, and altar, as we shall see in the process of the apostle's discourse. And we may observe from the whole,

Obs. IV. That divine institution alone, is that which renders any thing acceptable unto God.—Although the things that belonged unto

the sanctuary, and the sanctuary itself, were in themselves but worldly; yet being divine ordinances, they had a glory in them, and were in their season accepted with God.

Obs. V. God can animate outward carnal things with a hidden invisible spring of glory and efficacy.—So he did their sanctuary with its relation unto Christ; which was an object of faith, which no eye of flesh could behold.

Obs. VI. All divine service or worship must be resolved into divine ordination or institution.—A worship not ordained of God is not accepted of God. It had ordinances of worship.

Obs. VII. A worldly sanctuary is enough for them whose service is worldly; and these things the men of the world are satisfied with.

VER. 2.—Two things were ascribed unto the first covenant in the verse foregoing. 1. Ordinances of worship. 2. A worldly sanctuary. In this verse the apostle enters upon a description of them both, inverting the order of their proposal, beginning with the latter, or the sanctuary itself.

VER. 2.—Σκηνη γαρ κατεσκευασθη, ἡ πρώτη, ἐν ᾗ ἡ τε λυχνια, καὶ ἡ τραπέζα, καὶ ἡ προθεσις τῶν ἁρτων, ἥτις λεγεται ἅγια.

Vul. Lat. Tabernaculum enim factum est primum, 'The first tabernacle was made,' ambiguously, as we shall see. Syr. במשכנא קדמא דאתעבד, In tabernaculo primo quod factum erat, 'In the first tabernacle that was made.' Λυχνια; Vul. Lat. Candelabra, 'candlesticks.' Syr. הוּא בַּה מְנִרָה, 'In it was the candlestick.' Προθεσις τῶν ἁρτων. Vul. Propositio panum, 'the proposition of loaves.' Others, Propositi panes; Syr. וְלֶחֶם אֶפֶס, 'and the bread of faces.' ἥτις λεγεται ἅγια; Vul. Quæ dicitur sancta; quæ dicitur sanctum; quod sancta vocant. For some read ἁγία, some ἅγια. Syr. וּמִתְקַדָּשׁ הוּא בֵּית קֹדֶשׁ, 'and it was called, The holy house.'

VER. 2.—*For there was a tabernacle made, (prepared); the first wherein was the candlestick and the table, and the shew-bread; which is called the sanctuary.*

Our translation thus rendering the words, avoids the ambiguity mentioned in the Vulgar Latin. First of all there was a tabernacle made. But whereas our rendering is also obscure, the first being mentioned, where only one thing went before, which yet includes a distribution supposed, I would supply it with two parts. There was a tabernacle made consisting of two parts: 'tabernaculum bipartitè extractum.' For the following words are a distinct description of these two parts.

1. The subject spoken of is the tabernacle. 2. That which in general is affirmed of it is, that it was made. 3. There is a distribution of it into two parts in this and the following verse. 4. These parts are described and distinguished by, *First*. Their names. *Secondly*. Their situation with respect unto one another. *Thirdly*. Their contents or sacred utensils. The one is so described in this verse, 1. By its situa-

tion: it was the first, that which was first entered into. 2. By its utensils, which were three. 1st. The candlesticks. 2dly. The table. 3dly. The shew-bread. 3. By its name: it was called the sanctuary.

1. The subject treated of is σκηνη, that is, מִקְדָּשׁ, 'the tabernacle;' the common name for the whole fabric, as the temple was afterwards of the house built by Solomon. An eminent type this was of the incarnation of Christ, whereby the fulness of the Godhead dwelt in him bodily, Col. ii. 9, substantially in the human nature, as it dwelt typically and by representation in this tabernacle. Hence is it so expressed, 'He was made flesh,' και εσκηνωσεν εν ημιν, John i. 14, 'and pitched his tabernacle amongst, or with us.' The consideration hereof, the apostle on set purpose fixed on, as the great concomitant, privilege, or glory of the first covenant whereof he treats; and whose consideration was excellently suited unto his design. Immediately on the giving of the law, and making that covenant in Horeb, which was accepted of by the people, and solemnly ratified, Exod. xxiv. 4—10, the whole of their remaining station in that place, for some months, was taken up in Moses' receiving revelations, and the people's making provision about and for this tabernacle, with what belonged thereunto. Forty days was Moses in the mount with God, whilst he instructed him in all things that belonged unto it; so great and glorious was the design of divine wisdom in this tabernacle and its appurtenances. For it was the house wherein his glory was to dwell; and not only so, but a type and representation of the depth of his counsel in the incarnation of his Son, whereby the divine nature would personally dwell in the human for ever.

2. It is affirmed of this tabernacle, that 'it was made,' κατασκευασθη, tabernaculum extructum, constructum, præparatum, ornatum, adornatum, 'built, prepared, adorned.' There is more included in the word than the mere building of the fabric. For the apostle, in this one word, reflects on and compriseth, 1. The provision of materials made by the people. 2. The workings of those materials by Bezaliel. 3. The erection of the whole by the direction of Moses. 4. The adorning of it unto its use; that is, the substance of the book of Exodus from ch. xxv. to the end. First. Preparation was made for it; then the materials were wrought, and that with such curious workmanship, accompanied with such rich devoted ornaments, that it was adorned in its making. It was prepared in its materials, it was wrought into its form, it was beautified in its ornaments, unto all which respect is had in this word. That which principally gave unto it its order, beauty, glory, and use, was, that it was entirely, and in all the parts and appurtenances of it, made according to the pattern which God showed Moses in the mount. And therefore, when it was finished and erected, all the parts belonging unto it, and all that was in it, were distinctly recounted, and it is added concerning them all, separately and in conjunction, they were all made as the Lord commanded Moses, Exod. xl. and xix. 21, 23, 25, 27, 29. For it is the authority and wisdom of God alone, that gives beauty, use, and order, unto all that belongs unto his worship.

3. The first part of this tabernacle being so prepared, it had its furniture, that was to abide and be used in it.

1st. There was in it η λυχνια, 'the candlestick.' The Vulgar Latin

reads candelabra, in the plural number. Hence many disputes arise among the expositors who adhere unto that translation. Some of them contend, that the apostle hath respect unto the temple of Solomon, wherein were ten candlesticks, five on the one side, and five on the other, 1 Kings vii. 49, which is directly contrary to his scope, and to the words of the text. Some suppose that the one candlestick, which was in the tabernacle, was intended, but is spoken of in the plural number, because of the six branches that came out of it, three on each side, and that which went directly upwards made seven, having lamps in them all, Exod. xxv. 31, 32. But whereas it is constantly called ‘the candlestick,’ and spoken of as one utensil only, the apostle could not call it ‘the candlesticks,’ for that was but one. Wherefore the most sober of them depart from their common translation, and adhere unto the original; and make use of the expression to prove that it was the tabernacle of Moses, and not the temple of Solomon wherein were ten candlesticks, that the apostle refers unto. The making of this candlestick is particularly described, Exod. xxv. 31, to the end of the chapter. Its frame, measures, and use, are not of our present consideration; they may be found in expositors on that place. It was placed on the south side of the tabernacle, near the veils that covered the most holy place, and over against it on the north side was the table with the shew-bread. And in the midst, at the very entrance of the most holy place, was the altar of incense; see Exod. xl. 20—27. And this candlestick was made all of beaten gold, of one piece, with its lamps and appurtenances, without either joints or screws, which is not without its mystery. To fit it for its service, pure oil olive was to be provided by the way of offering from the people, Exod. xxvii. 20. And it was the office of the high priest to order it, that is, to dress its lamps, every evening and every morning, supplying them with fresh oil, and removing whatsoever might be offensive, Exod. xxvii. 21. And this is called a statute for ever unto the generations of the priests, on the behalf of the children of Israel, which manifests the great concern of the church in this holy utensil.

2dly. On the other side of the sanctuary, over against the candlestick, was ἡ τραπεζα, ‘the table and the shew-bread,’ which the apostle reckons as the second part of the furniture of this first part of the tabernacle, distinguishing them from each other, the table and the shew-bread. The making of this table, with its measures and use, its form and fashion, are recorded, Exod. xxv. 23—29, xxxvii. 10, &c. שֻׁלְחָן, ‘table.’ The manner of its covering when it was to be carried whilst the tabernacle was moveable, is described, Num. iv. 7, 8. And it was an utensil fashioned for beauty and glory.

3dly. Upon this table, which the apostle adds, was the shew-bread. It is here rendered by the apostle, προτάσεις των ἁρτων, ‘the proposition of the bread or loaves;’ by an hypallage for ἄρτοι της προτάσεως, ‘the bread of proposition,’ as it is rendered, Matt. xii. 4, the bread that was proposed or set forth. In the Hebrew, it is לֶחֶם, ‘bread,’ in the singular number, which the apostle renders by ἄρτοι, in the plural, as also doth the evangelist. For that bread consisted of many loaves, as ἄρτος properly signifies ‘a loaf.’ So the LXX. render it by ἄρτους, Exod. xxv. 30. The number of these loaves, or cakes, as we call them, was twelve;

and they were set on the table in two rows, six in a row, being laid one upon the other. The Jews say, that every loaf was ten hand-breadths long, and five hand-breadths broad, and seven fingers thick. But this cannot well be reconciled unto the proportion of the table. For the table itself was but two cubits long, and one cubit broad. And whereas it had a border of an hand-breadth round about, nothing could lie on the table but what was placed within that border. And seeing a cubit was but five hand-breadths, it cannot be conceived how two rows of loaves, that were ten hand-breadths long, and five hand-breadths broad, could be placed within that border. Wherefore they suppose that there were props of gold coming up from the ground, that bore the ends of the cakes. But if so, it could not be said that they were placed on the table, which is expressly affirmed. Wherefore, it is certain that they were of such shape, proportion, and measures, as might fitly be placed on the table within the border; and more we know not of them.

These cakes were renewed every Sabbath, in the morning; the renovation of them being part of the peculiar worship of the day. The manner of it, as also of the making of them, is described, Lev. xxiv. 5, 9. And because the new bread was to be brought in, and immediately placed in the room of that which was taken away, it is called absolutely לחם החמדי, 'the continual bread,' Num. iv. 7. For God says it was to be before him, חמדי, 'jugiter,' Exod. xxv. 30, 'always,' or 'continually.' Why it is called לחם הפנים, 'the bread of faces,' there is great inquiry. One of the Targums renders it, 'inward bread,' for the word is used sometimes for that which looks inward. The LXX. ἄρτους ἐνωπιούς, 'present bread,' or 'bread presented.' Many think they were so called, because they were set forth before the faces of the priests, and stood in their view when they first entered the tabernacle. But the reason of it is plain in the text: לחם פנים לפני, 'The shewbread before my face, saith God.' They were presented before the Lord as a memorial, twelve of them, in answer to the twelve tribes of Israel. The Jews think they were called 'bread of faces,' because, being made in an oblong square, they appeared with many faces, that is, as many as they had sides. But they cannot evince this to have been the fashion of them, and it is absurd to imagine that they had such a name given unto them for their outward form.

This is all that the apostle observes to have been in the first part of the tabernacle. There was in it moreover the altar of incense. But this was not placed in the midst of it at any equal distances from the sides, but just at the west end, where the veil opened to give an entrance into the most holy place : wherefore by our apostle it is reckoned unto that part of the sanctuary, as we shall see on the next verse.

Concerning this part of the tabernacle, the apostle affirms that it was called *ἅγια*, 'holy'; *ἡτις ἅγια λεγεται*. This name of it was given and stated, Exod. xxvi. 33. 'The veil shall divide *בין הקדש ובין קדש הקדשים* 'between the holy,' that is, that part of the sanctuary, 'and the most holy,' which our apostle describes in the next place. And we may observe, that,

Obs. I. Every part of God's house, and the place wherein he will dwell, is filled and adorned with pledges of his presence, and means of

communicating his grace.—Such were all the parts of the furniture of this part of the tabernacle. And so doth God dwell in his church, which in some sense is his tabernacle with men.

But the principal inquiry about these things, is concerning their mystical signification and use. For by the apostle, they are only proposed in general, under this notion, that they were all typical representations of things spiritual and evangelical. Without this he had no concern in them. This therefore we shall inquire into.

We may in this matter be supplied by expositors with variety of conjectures. But none of them, so far as I have observed, have at all endeavoured to fix any certain rule for the trial and measure of such conjectures, nor to guide us in the interpretation of this mystery.

Some say, the candlestick, with its branches, represented the seven planets, the sun in the midst, as the ‘scapus,’ of the candlestick was in the midst of the six branches, three on the one side, and three on the other. And the loaves of bread, say they, did represent the fruits of the earth, as influenced by the heavenly bodies. This is the interpretation of Philo, a Jew and Platonical philosopher; and it is not unbecoming of his principles. But that any Christian writer should approve of it, I somewhat wonder, nor doth it deserve a confutation.

Some say, that the altar of incense signified those that are of a contemplative life; the table of shew-bread, those that follow the active life; and the candlestick, those that follow both of them. The pretended reasons of this application of these things, may be seen in the commentaries of Ribera and Tena, on this place.

Some with more sobriety and probability, affirm the candlestick to represent the ministry of the church, appointed for the illumination of it, and the table with the shew-bread, the ordinances as administered by them; which things are declared succinctly by Gomarus on this place; and unto them they may have safely a secondary application.

But as was said, a rule is to be fixed to guide us in the interpretation of the mystical signification of these things, and in the application of them, without which we shall wander in uncertain and unapprovable conjectures. And it is plainly given us in the context. For therein are two things manifest. 1. That the tabernacle, and all contained in it, were typical of Christ. This is directly affirmed, ch. viii. 2, as hath been evinced in the exposition of that place. And it is the design of the apostle further to declare and confirm it in what remains of this chapter. 2. That the Lord Christ, in this representation of him by the tabernacle, its utensils and services, is not considered absolutely, but as the church is in mystical union with him. For he is proposed, set forth, and described in the discharge of his mediatory office. And these things give us an evident rule in the investigation of the original signification of the tabernacle, with all the parts, furniture, and services of it, and the design of God therein. They were all representative of Christ in the discharge of his office, and by them did God instruct the church, as unto their faith in him, and expectation of him.

This is excellently observed by Cyrill, in Johan. lib. iv. cap. 28, ‘Christus licet unus sit, multifariam tamen à nobis intelligitur. Ipse est tabernaculum propter carnis tegumentum; ipse est mensa, quia

noster cibus est et vita ; ipse est arca habens legem Dei reconditam, quia est verbum patris ; ipse est candelabrum, quia est lux spiritualis ; ipse est altare incensi, quia est odor suavitatis in sanctificationem ; ipse est altare holocausti, quia est hostia pro totius mundi vita in cruce oblata.' And other instances he gives unto the same purpose. And although I cannot comply with all his particular applications, yet the ground he builds upon, and the rule he proceeds by, are firm and stable. And by this rule we shall inquire into the signification of the things mentioned by the apostle in the first part of the tabernacle.

1. The candlestick, with its seven branches, and its perpetual light with pure oil, giving light unto all holy administrations, did represent the fulness of spiritual light that is in Christ Jesus, and which by him is communicated unto the whole church. 'In him was life, and the life was the light of men,' John i. 4. God gave unto him the Spirit, not by measure, John iii. 34. And the Holy Spirit rested on him in all variety, of his gifts and operations, especially those of spiritual light, wisdom and understanding, Isa. xi. 2, 3. And in allusion unto this candlestick, with its seven lamps, the Holy Spirit is called 'the seven Spirits that are before the throne of God,' Rev. i. 4, as he, in and by whom the Lord Christ gives out the fulness and perfection of spiritual light and gifts, unto the illumination of the church, even as the light of the tabernacle depended on the seven lamps of the candlestick. Wherefore, by the communication of the fulness of the Spirit, in all his gifts and graces unto Christ, he became the fountain of all spiritual light unto the church. For he *subjectively* enlightens their minds by his Spirit, Eph. i. 17—19, and *objectively* and doctrinally conveys the means of light unto them by his word.

2. Again, There was one candlestick which contained the holy oil (a type of the Spirit) in itself. Thence was it communicated unto the branches on each side of it, that they also should give light unto the tabernacle ; yet had they originally no oil in themselves, but only what was continually communicated unto them from the body of the candlestick. And so the communications from Christ of spiritual gifts unto the ministers of the gospel, whereby they are instrumental in the illumination of the church, was signified thereby. For 'unto every one of us is given grace, according unto the measure of the gift of Christ,' even as he pleaseth, Eph. iv. 7.

3. But hereon we must also remember, that this candlestick was all one beaten work of pure gold, both the 'scapus,' the body, and all the branches of it. There were neither joints, nor screws, nor pins, in or about it, Exod. xxv. 36. Wherefore, unless ministers are made 'partakers of the divine nature' of Christ, by that faith which is more precious than gold, and are intimately united unto him, so as mystically to become one with him, no pretended conjunction unto him by joints and screws of outward order, will enable them to derive that pure oil from him, with whose burning light they may illuminate the church. But this I submit unto the judgment of others.

This is of faith herein. That which God instructed the church in by this holy utensil and its use, was that the promised Messiah, whom all these things typified and represented, was to be by the fulness of the

Spirit in himself, and by the communication of all spiritual graces and gifts unto others, the only cause of all true saving light unto the church. 'He is the true light which lighteneth every man coming into the world,' namely, that is savingly enlightened. Upon the entrance of sin, all things fell into darkness; spiritual darkness covered mankind, not unlike that which was on the face of the deep, before God said 'Let there be light, and there was light,' 2 Cor. iv. 6. And this darkness had two parts; first, that which was external, with respect unto the will of God concerning sinners, and their acceptance with him; secondly, on the minds of men, in their incapacity to receive such divine revelations unto that end, as were or should be made. This was the double veil, the veil veiled, and the covering covered, over the face of all nations, which was to be destroyed, Isa. xxv. 7. And they are both removed by Christ alone, the former by his doctrine, the latter by his Spirit. Moreover, there was no light at all in the sanctuary, for the performance of any holy administrations, but what was given unto it by the lamps of this candlestick. And therefore was it to be carefully dressed every morning and evening by a perpetual statute. And if the communication of spiritual gifts and graces do cease, the very church itself, notwithstanding its outward order, will be a place of darkness.

Obs. II. The communication of sacred light from Christ in the gifts of the Spirit, is absolutely necessary unto the due and acceptable performance of all holy offices and duties of worship in the church.—And,

Obs. III. No man, by his utmost endeavours in the use of outward means, can obtain the least beam of saving light, unless it be communicated unto him by Christ, who is the only fountain and cause of it.

4. The table and the shew-bread mentioned in the next place, respected him also under another consideration. The use of the tables which was all overlaid with gold, was only to bear the bread which was laid upon it. What resemblance there might be therein unto the divine person of Christ, which sustained the human nature in its duties, that bread of life which was provided for the church, it may be, is not easy to declare. Howbeit, the head of Christ is said to be as the 'most fine gold,' Cant. v. 11. Wherefore, the matter of it being most precious, and the form of it beautiful and glorious, it might as far represent it, as any thing would do which is of this creation, as all these things were, ver. 11. But that the Lord Christ is the only bread of life unto the church, the only spiritual food of our souls, he himself doth fully testify, John vi. 32, 35. He therefore, he alone, was represented by this continual bread of the sanctuary.

VER. 3—5.—Μετα δε το δευτερον καταπετασμα, σκηνη ή λεγομενη αγια αγιων, χρυσουν εχουσα θυμιατηριον, και την κιβωτον της διαθηκης περικεκαλυμμενην παντοθεν χρυσιω, εν ή σταμνος χρυση εχουσα το μαννα, και ή ραβδος Ααρων ή βλαστησασα και αι πλακες της διαθηκης. 'Υπερανω δε αυτης Χερουβιμ δοξης, κατασκιαζοντα το ιλαστηριον' περι ων ουκ εστι νυν λεγειν κατα μερος.

Μετα δε το δευτερον καταπετασμα, σκηνη; 'but after the second veil or covering, the tabernacle.' Our Latin translation reads, post medium

velum; that is, 'after the veil that was in the midst.' For there were not three veils whereof this should be in the midst, but two only. The Syriac somewhat changeth the words, 'The inner tabernacle which was within the face of the second gate.' The same thing is intended, but, 'the inner' is added; and 'after the second veil,' is expressed by an Hebraism. What *καταπετασμα* is, which is rendered velum, and velamentum, 'a veil, a covering,' and by the Syriac, 'a gate of entrance,' we shall see afterwards.

Ἡ λεγομένη; quod dicitur; quod vocatur: Syr. 'it was called.'

Χρυσουν εχουσα θυμιατηριον: aureum habens thuribulum, 'having the golden censer:' Syr. 'and there were in it the house of incense of gold;' whereby either the altar or the censer may be understood. *Εν ᾗ σταμνος*, Syr. 'and there was in it;' referring plainly to the ark.

Περι ὧν οὐκ ἐστὶ νυν λεγειν κατα μέρος; non est tempus: non est propositum: 'It is not a time or place; it is not my purpose to speak:' non est modo dicendum: *Κατα μέρος*; 'singulatim;' Vul. Lat. 'per singula,' Arias, 'per partes.' Syr. 'By one and one, apart, particularly, according to the parts laid down distinctly.' The Syriac adds the following words unto these: 'It is not time to speak of these things by one and one, which were thus disposed.' But the original refers that expression unto what follows.

VER. 3—5.—*And after the second vail, the tabernacle, which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid (covered) round about (on every side) with gold; wherein was the golden pot that had manna; and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy-seat; of which (things,) we cannot (shall not) now speak particularly.*

The apostle, in these verses, proceedeth unto the description of the second part of the tabernacle, with the things contained in it, or the holy furniture thereof. His design is not to give us an exact description of these things, as he declares in the close of the fifth verse, but only to declare their use and signification. Wherefore he doth not propose an accurate account of their station and relation one to another, but makes such mention of them in general, as was sufficient unto his end, namely, to manifest their use and signification. Wherefore, they deal injudiciously both with him and the text, who rigidly examine every word and passage, as though he had designed an exact account of the frame, position, fashion, and measure of this part of the tabernacle, and every thing contained in it; whereas the use and signification of the whole is all that he intends. A due consideration hereof, renders the anxious inquiry that hath been made, about the assignation of holy utensils unto this part of the sanctuary, and the placing of them with respect unto one another, which was no part of his design, altogether needless. For with respect unto the end he aimed at, the words he useth are exactly the truth.

He describes this part of the tabernacle, 1. From its situation: it was after the second veil. 2. From its name given unto it by God

himself; it was called the holiest of all, or the holy of holies. 3. From its utensils or vessels, which were, First. The golden censer. Secondly. The ark. Thirdly. What was in it, or with it. *First.* The golden pot that had manna. *Secondly.* Aaron's rod. *Thirdly.* The tables of the covenant. *Fourthly.* The cherubim, which he describes, 1st. From their quality: cherubim of glory. 2dly. Their use: they shadowed the mercy-seat. Fourthly. The mercy-seat itself, But this is mentioned as it were only occasionally, with respect unto the use of the cherubim. And this sufficiently manifests that in the rehearsal of these things, the apostle designeth not accuracy and order. For the mercy-seat was, for glory and signification, far above the cherubim wherewith it was overshadowed.

With respect unto these things among others, he affirms in another place, that the ministration of divine worship under the law was glorious. But withal he adds, that it had no glory in comparison of that which doth excel; namely, the spiritual ministration of divine worship under the gospel, 2 Cor. iii. 9, 10. And this is that which we should always mind in the consideration of these things. For if we yet look after, and value such an outward glory as they did exhibit, we are carnal, and cannot behold the beauty of spiritual things.

The verbal difficulties which occur in this context, have occasioned critical expositors to labour greatly about them. That is the field wherein they choose to exercise their skill and diligence. But as unto the things themselves, and the difficulties that are in the real interpretation of them, little light is contributed by most of their endeavours. Wherefore some of these words have been so belaboured with all sorts of conjectures, that there is no room left for any addition in the same kind. And it were but lost labour to repeat what must be confuted if it were mentioned. I shall therefore take no farther notice of any difficulty in the words, but as the explication of it is necessary unto the interpretation of the context, and so far nothing shall be omitted.

1. The first thing mentioned by the apostle, is the situation of this part of the tabernacle; *μετα το δευτερον καταπετασμα*, it was 'after the second veil.' It was so unto them that entered into the tabernacle, they were to pass through the whole length of the first part, before they came unto this; nor was there any other way of entrance into it. And by calling this partition of the two parts of the sanctuary, the second veil, the apostle intimates that there was a former. Howbeit, that former was not a separating veil of any part of the tabernacle, as this was. It was only the hanging of the door of the tent. This the apostle here reckons as a veil, because as by this veil, the priests were hindered from entering into, or looking into the most holy place, so by that other, the people were forbidden to enter or look into the first part of the sanctuary, whereinto the priests entered daily. The making of the first veil is declared, Exod. xxvi. 36, 37, and it is called *מסך לפתח*, the 'hanging or covering for the door.' The making of this second veil is declared, Exod. xxvi. 31—33, and it is called the veil or covering. The apostle renders it by *καταπετασμα*; as also it is, Matt. xxvii. 51, where it is spoken of in the temple. And so it is rendered by the LXX. Exod. xxvi. 31. As the former is called *καλυμμα*, a 'covering.'

From *πεταζω*, which is 'to extend,' to stretch out so as to cover that over which it is so extended, is *καταπετασμα*, 'a veil' to be a covering unto any thing; dividing one thing from another; as *περιπετασμα*, is that which covereth any thing round about; such was this veil. The end, use, and signification of it, the apostle expressly declares, ver. 8. where they must be spoken unto.

2. He describes this part of the tabernacle by its name; *ἡ λεγομένη ἁγία ἁγιων*, it is called the 'most holy,' the 'holy of holies.' *שְׁדֵךְ הַקֹּדֶשִׁים*, so it is called by God himself, Exod. xxvi. 33, 34, 'the holy of holies;' that is, most holy; the superlative degree expressed by the repetition of the substantive, as is usual in the Hebrew. Some give instances of this kind of phraseology in Greek writers, remote enough from Hebraisms; as Sophocles, *δειλαια δειλαιων κυρεις*, misera miserarum es; that is, miserrima. But although the phrase of *ἁγία ἁγιων* may be Greek, the apostle intends to express the Hebraism itself. And holy, in the Hebrew, is of the singular number; holies, of the plural; but in the Greek, both are of the plural number. And what is thus called, was most eminently typical of Christ, who is called by this name, Dan. ix. 24, 'to anoint the most holy.' The place in the tabernacle which was most sacred, and most secret, which had the most eminent pledges or symbols of the divine presence, and the clearest representations of God in Christ, reconciling the world unto himself, is so called.

Obs. I. The more of Christ, by the way of representation or exhibition, any institutions of divine worship do contain or express, the more sacred and holy are they in their use and exercise.—But,

Obs. II. It is Christ alone, who in himself is really the Most Holy, the spring and fountain of all holiness unto the church.

3. The first utensil reckoned unto this second part of the tabernacle is, *χρυσουν θυμιατηριον*; and the relation of it thereunto, is, that it had it; *εχουσα*. He doth not say, 'it was in it,' but, 'it had it.' If any one would see the various conjectures of learned men about this assertion of the apostle, as also about that following concerning what was contained in the ark, he may consult the collections of Mr. Poole on the place, where he will find them represented in one view. My design being only to declare what I conceive consonant unto the truth, I shall not spend time in repeating or refuting the conjectures of other men.

Θυμιατηριον, we translate, 'a censer;' but it may as well be rendered the 'altar of incense;' as it is by the Syriac, 'the house of spices;' the place for the spices whereof the incense was compounded. The altar of incense was all overlaid with beaten gold, hence it is here said to be *χρυσουν*, 'of gold.' And whereas it was one of the most glorious vessels of the tabernacle, and most significant, if the apostle intended it not in this word, he takes no notice of it at all, which is very unlikely. And of this altar he says not, that it was in the second tabernacle, but that 'it had it.' And in that expression he respects not its situation, but its use. And the most holy place may well be said to have the altar of incense; because the high priest could never enter into that place, nor perform any service in it, but he was to bring

incense with him, taken in a censer from this altar. Whereas, therefore, there was a twofold use of the altar of incense; it was to be used by the ordinary priests, to burn incense in the sanctuary every day, and the high priest was to take incense from it when he entered into the most holy place, to fill it with a cloud of its smoke. But as the apostle, in this place, peculiarly intended a comparison between the Lord Christ and the high priest only, and not the other priests in the daily discharge of their office, he takes no notice of the use of the altar of incense in the sanctuary, but only of that which respected the most holy place, and the entrance of the high priest therein. For so he expressly applies it, ver. 12. And therefore he affirms this place to have had this golden altar, its principal use and end being designed unto the service thereof. This I judge to be the true meaning of the apostle, and the sense of his words. I shall not, therefore, trouble myself, nor the reader, with the repetition or confutation of other conjectures. And that this was the principal use of this altar, is plainly declared in the order for the making and disposal of it, Exod. xxx. 6, 'Thou shalt put it before the vail, that is, by the ark of the testimony before the mercy-seat, that is over the testimony, where I will meet with them.' Although it was placed without the veil, and that for this end, that the high priest might not enter one step into the most holy place, until the smoke of the incense went before him; yet it had peculiar respect unto the ark and mercy-seat, and is therefore reckoned in the same place and service with them, by the apostle.

And this is yet made further evident, in that when the high priest entered into the most holy place, and had no service to perform but with respect unto the things pertaining thereunto, he was to make atonement on this altar with the blood of the sin-offering, as he did on the ark and mercy-seat, Exod. xxx. 10. This is an undeniable demonstration, that as unto the use of it, it belonged principally unto the most holy place, and is here so declared by the apostle. Wherefore, the assignation hereof unto that place by the author, is so far from an objection against the authority of the epistle, unto which end it hath by some been made use of, as that it is an argument of his divine wisdom and skill in the nature and use of these institutions.

The manner of the service of this altar intended by the apostle, was briefly thus. The high priest, once a year, that is, on the solemn day of expiation, took a golden censer from this altar: after which, going out of the sanctuary, he put fire into it, taken from the altar of burnt-offerings, without the tabernacle, in the court where the perpetual fire was preserved. Then returning into the holy place, he filled his hands with incense taken from this altar, the place of the residence of the spices. And this altar being placed just at the entrance of the most holy place, over against the ark and mercy-seat, upon his entrance, he put the incense on the fire in the censer, and entered the holy place with a cloud of the smoke thereof. See Lev. xvi. 12, 13. The composition and making of this incense is declared, Exod. xxx. 34, 35, &c. And being compounded, it was beaten small, that it might immediately take fire, and so placed on this altar before the ark, ver. 36. And the placing

of this incense before the testimony, as is there affirmed, is the same with what our apostle affirms, that the most holy place 'had it.'

That in general by incense, prayer is signified, the Scripture expressly testifieth. 'Let my prayer come before thee as incense,' Ps. cxli. 2. And there is a fourfold resemblance between them. 1. In that it was beaten and pounded before it was used. So doth acceptable prayer proceed from a broken and contrite spirit, Ps. li. 17. 2. It was of no use until fire was put under it, and that taken from the altar. Nor is that prayer of any virtue or efficacy, which is not kindled by the fire from above, the Holy Spirit of God, which we have from our altar Christ Jesus. 3. It naturally ascended upwards towards heaven, as all offerings in the Hebrew are called עֲלֹה, 'ascensions,' risings up. And this is the design of prayer, to ascend unto the throne of God: 'I will direct unto thee, and look up;' that is, pray, Ps. v. 3. 4. It yieldeth a sweet savour, which was one end of it in temple services, wherein there was so much burning of flesh and blood. So doth prayer yield a sweet savour unto God; a savour of rest, wherein he is well pleased.

In this general sense, even the prayers of the saints might be typified and represented in that daily burning of incense which was used in the sanctuary. But it must be granted that this incense is distinguished from the prayers of the saints, as that which is in the hand of Christ alone, to give virtue and efficacy unto them, Rev. viii. 4. Wherefore, this golden altar of incense as placed in the sanctuary, whereon incense burned continually every morning and evening, was a type of Christ, by his mediation and intercession, giving efficacy unto the continual prayers of all believers.

But that to which alone the apostle in this place hath respect, was the burning of the incense in the golden censer on the day of expiation, when the high priest entered into the most holy place. And this represented only the personal mediatory prayer of Christ himself. Concerning it, we may observe,

Obs. III. That the time of it was after the sacrifice of the sin-offering. For the high priest was to take along with him the blood of that sacrifice, to carry with him into the holy place, Lev. xvi.

Obs. IV. That the incense was kindled with fire taken from the altar where the blood of the sacrifices was newly offered. And two things in the mediatory prayer of Christ are hereby intimated unto us.

1. That the efficacy of them ariseth from, and dependeth on, the sacrifice of himself. Hence intercession is best apprehended as the representation of himself, and the efficacy of his sacrifice in heaven before the throne of God.

2. That this prayer was quickened and enlivened by the same fire wherewith the sacrifice of himself was kindled, that is, by the eternal Spirit, whereof we shall treat on ver. 14.

Yet we must not so oblige ourselves unto the times, seasons, and order of these things, as to exclude the prayers which he offered unto God before the oblation of himself. Yea, that solemn prayer of his, recorded John xvii. (wherein he sanctified himself to be an oblation) was principally prefigured by the cloud of incense which filled the most holy

place, covering the ark and mercy-seat. For by reason of the imperfection of these types, and their accommodation unto the present service of the church, so far as it was carnal, they could not represent the order of things as they were to be accomplished in the person of Christ, who was both priest and sacrifice, altar, tabernacle, and incense. For the law had only a shadow of these things, and not the perfect image of them. Some obscure lines of them were drawn therein, but their beautiful order was not represented in them. Although, therefore, the offering of incense from the golden altar in the most holy place, was after the offering of sacrifice on the altar of burnt-offerings, yet was the mediatory prayer of Christ for the church of the elect, wherein he also prepared and sanctified himself to be a sacrifice, thereby typified. So also the beating or bruising of the incense before its firing, did represent the agony of his soul, with strong cries and supplications that he offered unto God therein. And we may observe,

Obs. V. The mediatory intercession of Jesus Christ was a sweet savour unto God, and efficacious for the salvation of the church. The smoke of this perfume was that which covered the ark and mercy-seat. Hereby the law itself, which was contained in the ark, became compliant unto our salvation. For herein Christ was declared to be the end of the law for righteousness, unto them that do believe.

Obs. VI. The efficacy of Christ's intercession dependeth on his oblation.—It was fire from the altar of burnt-offerings, wherewith the incense was kindled.

Obs. VII. The glory of these types did no way answer the glory of the antitype, or that which was represented by them. It is acknowledged that the service of the high priest, at and from this golden altar, and his entrance with a cloud of incense into the most holy place, had great glory in it, and was suited to ingenerate a great veneration in the minds of the people. Howbeit, they were all but carnal things, and had no glory, in comparison of the spiritual glory of Christ in the discharge of his office. We are apt in our minds to admire these things, and almost to wish that God had ordained such a service in the gospel, so outwardly glorious. For there is that in it which is suited unto these images of things, which men create, and are delighted withal, in their minds. And besides, they love in divine service to be taken up with such a bodily exercise as carries glory with it, an appearance of solemn veneration. Wherefore, many things are found out by men unto these ends. But the reason of all this is, because we are carnal. We see not the glory of spiritual things, nor do know how to be exercised in our minds about them, with pure acts of faith and love.

Obs. VIII. We are always to reckon that the efficacy and prevalency of all our prayers depends on the incense which is in the hand of our merciful high priest. It is offered with the prayers of the saints, Rev. viii. 4. In themselves our prayers are weak and imperfect; it is hard to conceive how they should find acceptance with God. But the invaluable incense of the intercession of Christ gives them acceptance and prevalency.

4. The second thing in this part of the tabernacle mentioned by the apostle is the ark. This he describes, 1. From its appellation, the ark

of the covenant. 2. From one particular in its fabric ; it was overlaid round about with gold. 3. From the things that were in it, accompanied it, and had no other use but to be laid up in it ; the golden pot that had manna, and Aaron's rod that blossomed. 4. From what was placed in it, which to preserve was its principal use ; the tables of the covenant.

This vessel in the Hebrew is called *אֲרוֹן*, as the ark in the flood was called *תֵּבָה*. But the Greeks render both by *κιβωτος*, as the Latins by *arca*. This, with the mercy-seat, wherewith it was covered, was the most glorious and mysterious utensil of the tabernacle, and afterwards of the temple ; the most eminent pledge of the divine presence, the most mysterious representation of the holy properties of his nature in Christ. This, as the heart of all divine service, was first formed ; all other things had a relation unto it, Exod. xxv. 10, 11. To treat of the fabric, that is, the materials, dimensions, and fashion of this ark, is not unto our present purpose. For the apostle himself here declares, that the consideration of his present argument does not afford a fit season to treat of these things particularly. This he intends in those words, 'which we shall not now speak of,' and their mystical signification, which he gives afterwards.

1. The name of it is the ark of the covenant, *της διαθηκης*. Sometimes it is called the ark of the testimony, Exod. xxvi. 33, xl. 3, 5, 20, 22. Most commonly the ark of the covenant, Num. x. 33, xiv. 44 ; Deut. x. 8, &c. Sometimes the ark of God, 1 Sam. iii. 3, vi. 2, 3, &c. The ark of the testimony it was called, because God called the tables of the covenant by the name of his testimony, or that which testified his will unto the people, and by the people's acceptance of the terms of it, was to be a perpetual witness between God and them, Exod. xxv. 16, xxxi. 18, &c. On the same account is it called the ark of the covenant, namely, because of what was contained in it, namely, the tables of the covenant, which, as I have shown elsewhere, were usually called the covenant itself. And so they are called the tables of testimony, Exod. xxxi. 18. That is, the covenant which was the testimony of God. And lastly, it was called the ark of God, because it was the most eminent pledge of the especial presence of God among the people.

2. As to the fabric of it, the apostle observes in particular, that it was on every side overlaid or covered with gold, *περικεκαλυμμενην παντοθεν*, 'every way, within and without,' with plates of beaten gold. This ark, as I said before, was the most sacred and glorious instrument of the sanctuary ; yea, the whole sanctuary, as unto its use in the church of Israel, was built for no other end but to be as it were a house and habitation for this ark, Exod. xxvi. 33, xl. 21. Hence sanctification proceeded unto all the other parts of it ; for, as Solomon observed, the places were holy whereunto the ark of God came, 2 Chron. viii. 11. And of such sacred veneration was it among the people, so severe was the exclusion of all flesh from the sight of it, the high priest only excepted, who entered that holy place once a-year, and that not without blood ; as that the nations about took it to be the God that the Israelites worshipped, 1 Sam. iv. 8. And it were not difficult to evidence that many of the pretended mysterious ceremonies of worship, that prevailed

among the nations of the world afterwards, were invented in compliance with what they had heard, concerning the ark and worship of God thereby.

This was the most signal token, pledge, or symbol of the presence of God among the people. And thence metonymically it hath sometimes the name of God ascribed unto it, as some think; and of the glory of God, Ps. lxxviii. 61. And all neglects about it, or contempt of it, were most severely punished. From the tabernacle it was carried into the temple built by Solomon; where it continued until the Babylonian captivity; and what became of it afterwards is altogether uncertain.

God gave this ark that it might be a representation of Christ, as we shall show; and he took it away, to increase the desire and expectation of the church, after him and for him. And, as it was the glory of God to hide and cover the mysterious counsels of his will under the Old Testament, whence this ark was so hidden from the eyes of all men; so under the New Testament, it is his glory to reveal and make them open in Jesus Christ, 2 Cor. iii. 18.

3. In this ark, as it was placed in the tabernacle, the apostle affirmeth that there were three things.

1. *Σταμνος χρυση εχουσα το μαννα*, 'the golden pot that had manna.' When the manna first fell, every one was commanded to gather an omer for his own eating, Exod. xvi. 16. Hereon God appointed that a pot should be provided, which should hold an omer, to be filled with manna, to be laid up before the Lord for their generations, ver. 33. There was it miraculously preserved from putrefaction, whereas of itself it would not keep two days unto an end. And it is added, that as the Lord commanded Moses, so Aaron laid it up before the testimony to be kept, ver. 34. But there is a prolepsis in the words; Aaron is said to do, what he did afterwards. For the testimony was not yet given, nor Aaron yet consecrated unto his office. It is not said in this place of Exodus, where the making of it is appointed, that it is of gold; nor is there any mention of what matter it was made. That it was of gold, the apostle, who wrote by inspiration, here declares, and the thing is evident in itself: for it was to be placed in that part of the sanctuary, wherein all the vessels were either of pure gold, or at least, overlaid with it; and a pot of another nature would have been unsuitable thereunto. And it was to be made of that which was most durable, as being to be kept for a memorial throughout all generations. The reason of the sacred preservation of this manna in the most holy place was, because it was a type of Christ, as himself declares, John vi. 48—51.

2. The next thing mentioned, is 'Aaron's rod that budded,' *Ἡ ῥαβδος Ααρων ἡ βλαστησασα*. This rod originally was that wherewith Moses fed the sheep of his father-in-law, Jethro, in the wilderness, which he had in his hand when God called unto him out of the bush. And thereon, God ordained it to be the token of the putting forth of his power in the working of miracles, having by a trial, confirmed the faith of Moses concerning it, Exod. iv. 17. Hereby it became sacred: and when Aaron was called unto the office of the priesthood, it was delivered unto his keeping. For on the building of it, on the trial about the

priesthood, it was laid up before the testimony, that is, the ark, Num. xvii. 10. That same rod did Moses take from before the testimony, when he was to smite the rock with it, and work a miracle, whereof this was consecrated to be the outward sign, Num. xx. 8—11. Hereof the apostle affirms only that it budded, but in the story it is, that it brought forth buds, and bloomed blossoms, and yielded almonds; being originally cut from an almond tree, Num. xvii. 8. But the apostle mentions what was sufficient unto his purpose.

This rod of Moses belonged unto the holy furniture of the tabernacle; because the spiritual rock that followed them, was to be smitten with the rod of the law; that it might give out the waters of life unto the church.

3. The last thing mentioned is, *αἱ πλακες της διαθηκης*, ‘the tables of the covenant.’ The two tables of stone, cut out by Moses, and written on with the finger of God, containing the ten commandments, which were the substance of God’s covenant with the people. This testimony, this covenant, these tables of stone, with the moral law engraven in them, were by the express command of God, put into the ark, Exod. xxv. 16, xl. 20; Deut. x. 5. And there was nothing else in the ark, but these two tables of stone, with the law written in them; as is expressly affirmed, 1 Kings viii. 9, 2 Chron. v. 10. Wherefore, whereas it is said of Aaron’s rod, and the pot of manna, that they were placed before the testimony, Exod. xvi. 34; Num. xvii. 10, that is, the ark; and the book of the law was also put into the side of it, that is, laid beside it, Deut. xxxi. 26, and not only are the tables of stone appointed expressly to be put into the ark; but also it is likewise affirmed, that there was nothing else in the ark but these tables of stone; this place of the apostle hath been exceedingly tortured and perplexed by critics, and all sorts of expositors, with multiplied conjectures, objections, and solutions. I know not that the repetition of them in this place, would be of any use; those who have a mind to exercise themselves about them, do know where to find them. I shall, therefore, give only that interpretation of the words, which, for the substance of it at least, all sober expositors do betake themselves unto. The true real position of these things, was after this manner. In the closed ark, there was nothing at all but the two tables of stone. Before it, or at the ends of it, adjoining unto it, were the pot of manna, and the miracle-working rod. Neither of these were of any actual use in the service of God, but only were kept as sacred memorials. Unto this end being placed by it, they were joined unto, and reckoned with the ark. This appurtenance of them unto the ark, the apostle expresseth by the preposition *εν* from the Hebrew *ע*. Now this preposition is so frequently used in the Scripture to signify adhesion, conjunction, approximation, appurtenance of one thing to another, that it is mere cavilling to assign it any other signification in this place, or to restrain it unto inclusion only, the things themselves requiring that sense. See Job xix. 20; Deut. vi. 7; 1 Sam. i. 24; Hos. iv. 3; Luke i. 17; Josh. x. 10; Matt. xxi. 12. And a multitude of instances are gathered by others.

VER. 5.—*And over it the cherubim of glory, shadowing the mercy-seat ; of which things we cannot now speak particularly.*

The apostle proceedeth in his description of the immediate appurtenances of the ark. He hath declared what was disposed with reference to it, as the golden [censer ; what was before it, as the pot of manna and Aaron's rod ; what was within it, namely, the tables of the covenant. Now he showeth what was over it, so giving an account of its whole furniture, and all that any way belonged to it. Two things he adds, namely, 1. The cherubim. 2. The mercy-seat.

First. He describes the cherubim, 1. By their position they were 'over the ark.' 2. By their title, 'cherubim of glory.' 3. By their use they 'shadowed the mercy-seat.'

The making, form, fashion, and use of these Χερουβιμ, 'cherubim,' is declared Exod. xxv. The signification of the name, and their original shape or form, any farther than that they were alata animata, 'winged creatures,' are not certainly known. Most, as to the derivation of the name, follow Kimchi, who affirms the letter *Caph* to be servile and a note of similitude, and the word to signify 'a youth or a child.' Such these images are thought to represent, only they had wings instead of arms, as we now usually paint angels ; for their bodies, sides, and feet, are mentioned in other places, Isa. vi. 2 ; Ezek. i. 5—7, where they are expressly said to have the shape of a man. Wherefore, both as they were first framed for the tabernacle, and afterwards for the temple, when their dimensions were exceedingly enlarged, they were of human shape, only with wings to denote the angelical nature.

1. They were two of them, one at each end of the ark or mercy-seat. Their faces were turned inwards one towards another, so as that their wings touched one another. This posture gave to the whole work of the ark, mercy-seat, and cherubim, the form of a seat, which represented the throne of God. From thence he spake, whence the whole was called דבר, 'the oracle.' As to their place and posture, they were over the ark. For these cherubim had feet whereon they stood, 2 Chron. iii. 13. And these feet were joined, in one continued beaten work, to the ends of the mercy-seat which was on the ark. Wherefore they were wholly over it, or above it, as the apostle here speaks.

2. As to the appellation whereby he describes them, it is 'cherubim,' της δόξης, 'of glory.' That is, say expositors generally, Χερουβιμ ενδοξα, 'glorious cherubim.' If so, this term is not given them from the matter whereof they were made. Those indeed in the tabernacle were of beaten gold, being but of a small measure or proportion, Exod. xxv. 18. Those in the temple of Solomon, were made of the wood of the olive tree, only overlaid with gold. For they were very large, extending their wings to the whole breadth of the oracle, which was twenty cubits, 1 Kings vi. 23 ; 2 Chron. iii. 10. But such was the matter of other utensils also, as the candlesticks, which yet are not called the candlesticks of glory. Nor are they so called from their shape and fashion. For this, as I have shown, most probably was the human shape with wings, wherein there was nothing peculiarly glorious. But they are so

called from their posture and use. For stretching out their wings on high, and looking inwards with an appearance of veneration, and so compassing the mercy-seat with their wings, all but the forepart of it, they made a representation of a glorious seat or throne, wherein the majestic presence of God did sit and reside. And from between these cherubim, above the mercy-seat, it was that God spake to Moses and gave out his oracles, *Exod. xxv. 22*. As a man on a throne speaks above the place where he sits and rests. Hence may they be called the glorious cherubim.

But I must add, that by glory here, the majestic presence of God himself is intended; the cherubim of glory, or the cherubim that represented the glorious presence of God himself, as he dwelt among the people. So the apostle, reckoning up the privileges of the Hebrews, *Rom. ix. 4*, affirms, that to them appertained the adoption and the glory. And therein not the ark is intended, although it may be that is sometimes called the glory, or signified under that name, as *1 Sam. iv. 21, 22*; *Ps. xxvi. 8*; but it is God himself in his peculiar residence among the people, that is, in the representation of his presence which is in Christ, who is Immanuel, and therefore called the glory of Israel, *Luke ii. 32*. The cherubim being designed to make a representation hereof, as we shall immediately declare, are called the cherubim of glory.

3. As to their use, it is expressed by *κατασκιάζοντα*. The Hebrew word in that language is of the masculine gender, but the apostle here useth it in the neuter, as appears by this participle, and so do the *LXX.* where they make mention of them. This, as some suppose, is done, because, for the most part, they had the form of brute creatures. For so they say they had four faces, of a man, of a lion, of an ox, and of an eagle. But although there was this form in the appearance of them made to *Ezekiel, ch. i. 10*, yet was it not so of these images in the tabernacle, nor of them afterwards in the temple. But the only reason of this construction is, that the Hebrew word not being translated as to its signification, but literally transformed into the Greek language, is looked on as indeclinable, as all words foreign to a language are, and belonging to the neuter gender. 'Shadowing, covering, protecting,' *סככים*. *Exod. xxv. 20*. 'They shall stretch forth their wings on high, covering over the mercy-seat with their wings;' or 'their wings covering over the mercy-seat.' But this office of the cherubim we cannot understand, till we have declared what was that mercy-seat which they so covered over, and which the apostle makes mention of in the last place.

The making and frame of *το ιλαστηριον*, 'the mercy-seat,' is declared *Exod. xxv. 17*. In the Hebrew it is called 'capporeth,' or 'cipporeth,' from 'caphar.' The verb in *Kal* signifies 'to cover, to pitch over,' and thereby to cover, *Gen. vi. 14*. Thence is capporeth, 'a covering.' But this 'cipporeth' is rendered by our apostle *ιλαστηριον*, 'a propitiatory, a mercy-seat,' as it is also by the *LXX.* sometimes, and sometimes by *επιδημα*, 'an imposed covering.' But whereas, in allusion hereunto, the Lord Christ is said to be *ιλαστηριον*, *Rom. iii. 25*, and *ιλασμος*, *1 John ii. 2*, that sense must be taken in, and so it is constantly rendered by our translation 'the mercy-seat.' And in that sense it is derived from 'cipper,' in *Pihel*, which signifies to remove, to take away,

and consequently to be propitious and merciful in taking away of sin, as also to 'appease, atone, reconcile, and purge,' whereby sin is taken away. See Gen. xxxii. 20, 'to appease;' Prov. xvi. 14, 'to pacify;' Ps. lxxviii. 38, 'to forgive iniquities;' Deut. xxi. 8, 'to be merciful;' Ps. lxxix. 9, 'to expiate.' Thence is the day of expiation, the great day of fast to the Jews. This is the fast which was said to be over, in the storm that Paul and his companions were in; for it was on the tenth day of the seventh month, about which season navigation is dangerous. Hence 'cipporeth' is rendered *ἱλαστήριον*, 'a mercy-seat.' Yet if we will have respect also to the first sense of the verb, and its use in Exodus, we may render it 'a covering mercy-seat.' The matter of this mercy-seat was of pure beaten gold; the measures of it exactly commensurate, and answering to that of the ark; 'two cubits and a-half the length of it, and a cubit and a-half the breadth of it,' Exod. xxv. 10, 17. As to the use of it, it was put *על הארן מלמעלה*, ver. 21, 'above on the ark.' What was the thickness of it there is no mention. The Jews say it was a hand-breadth, which is not likely. However, it was of considerable substance, for the cherubim were beaten out of it, at its ends, ver. 18, 19. For the situation and posture of it, some suppose that it was held in the hands of the cherubim, at a good distance from the ark. And the reason they give for this conjecture is, that so it did best represent a throne. The mercy-seat was as the seat of it, and the ark as the footstool, for so they say it is called when the church is invited to worship at his footstool, Ps. xcix. 5. But this reason indeed everts the supposition which it was produced to confirm. For the ark and mercy-seat being exactly commensurate, and the one placed directly over the other, it could have no appearance of a footstool, which must be placed before the seat itself. Nor is there any mention of the hands of the cherubim, as there is directly of their feet in those made by Solomon. Nor is it probable they had any, but only wings instead of them; although those in Ezekiel's vision, as they served the providence of God, had the hands of a man under their wings, ch. i. 8. Nor could it be called a covering to the ark, if it were at that distance from it, as this conceit will make it to be. It was therefore laid immediately on the ark, so as the cherubim were represented to be above the throne, as the seraphim were in Isaiah's vision, Isa. vi. 2. It had, as we observed, the just dimensions of the ark. But the ark had a crown of gold round about it, that is, on its sides and its ends, Exod. xxv. 11, xxxvii. 2. But this crown or fringe of gold was so placed on the outsides of it, that it diminished nothing of its proportion of two cubits and a-half in length, and a cubit and a-half in breadth. Wherefore, the mercy-seat being exactly of the same measure, it fell in on it, within the border or crown of gold.

It remains only that we inquire whether it were itself the covering of the ark, or whether the ark had a covering of its own which it was placed on. It is certain that the ark was open, when the testimony or tables of stone, with the law written on them, were put into it. And there is no mention of the opening or shutting of it, how it should be closed and fastened when the tables were put into it. These things I suppose would not have been omitted had it had a covering of its own.

Besides, it is certain that this propitiatory, and the cherubim belonging thereunto, were never to be separated from the ark; but when the ark was removed and carried by the staves, they were carried on it. This is evident from hence, because whereas all the other golden utensils had rings and staves, wherewith they were borne; these had none, but must be carried in the hands of men, if they were not inseparable from the ark. And when the men of Bethshemesh looked into the ark, it does not appear that they first took off the mercy-seat with the cherubim, and then brake up the covering of the ark; but only lifted up the mercy-seat by the cherubim, which opened the ark and discovered what was therein, 1 Sam. vi. 19. I do judge, therefore, that this mercy-seat was the only covering of the ark above, falling in close within the crown of gold, exactly answering it in its dimensions. Out of this mercy-seat, of the same substance of it, and contiguous to it, the cherubim being formed, their wings which were above, some distance from it, being turned towards it, did overshadow it, giving a representation of a glorious throne.

This is a brief description of the utensils of the most holy place. The ark, which was as the heart and centre of the whole, was placed at the west end of it, with its ends towards the sides of the place, the face as to the entrance, and the back part to the west end. Before it was placed the pot of manna, and the rod that budded, as afterwards, at one end of it, was placed the book of the law. In the ark was the testimony, or the two tables of stone, with the law written on them by the finger of God, and nothing else. When they were put into it, it was covered with the mercy-seat, and that shadowed with the wings of the cherubim. At the entrance to it was the golden altar of incense, with the golden censer, which although, as our apostle shows, it did in its use principally respect the service of this part of the tabernacle, yet could not be placed within the veil, because the high priest was not himself to enter till he had raised a cloud of incense, through which he entered.

The apostle having given this account of the sanctuary in both parts of it, and what was contained in them, adds, *περι ὧν οὐκ ἐστὶ νυν λέγειν κατὰ μέρος*, ‘of which we cannot now speak particularly,’ or rather, ‘concerning which things it is not now a season to speak particularly,’ or of the several parts of it one by one. And the reason hereof was, because he had an especial design to manage, from the consideration of the whole fabric, and the service of the high priest in it; from which the particular consideration of each part by itself, would have too much diverted him. Howbeit he plainly intimates, that all and every one of them in particular were of singular consideration, as typical of the Lord Christ and his ministry. For to this end doth he reckon them up in order. Only it seemed good to the Holy Ghost, not to give to the church a particular application of them in this place, but hath left it to our humble diligence to seek after it out of the Scripture, according to the analogy of faith, and such rules of the interpretation of those mysteries as himself giveth in the ensuing declaration of their nature, use, and end in general. This, therefore, I shall briefly endeavour, yet so as, according to the example of the apostle, not to divert from the especial design of the place.

As was said before, so must I say again, expositors either pass by these things without any notice, or indulge in various conjectures: without any certain rule of what they assert. Those of the Roman church are generally so taken up with their fourfold sense of the Scripture, literal, allegorical, tropological, and analogical, wherein for the most part they know not how to distinguish one from another, that they wrest this and the like passages to what sense they please. I shall keep myself to a certain rule, and where that will not guide me, I shall not venture on any conjectures.

When Ezekiel had his vision of God in the administration of his providence, he says of it, this was the appearance of the likeness of the glory of the Lord, ch. i. 28. And we may say of this holy place, with its furniture, this was the appearance of the likeness of the glory of the Lord, in the administration of grace.

Why God would in this manner, by these means, represent himself and the glory of his grace absolutely, we can give no reason but his own holy will and infinite wisdom. But this we find he did, and that with great solemnity. For first he made a glorious representation of it, immediately by his own power on the mount. He showed a pattern of it on the mount, which was not only an exemplar of what he would have framed here below, but expressive of the idea in his own mind of good things to come. And thereon he gave command that it should in all things be made exactly according to that pattern, enabling certain persons, with wisdom, skill, and understanding, so to do. And some things we may observe concerning the whole in general.

First, The nature of the things themselves, or the materials of the whole, being earthly, and the state of the church to whose service it was allotted being imperfect, and designed so to be, two things did necessarily follow thereon.

1. That sundry concernments of it, as the outward shape, form, and dimensions, both of the tabernacle and all its utensils, were accommodated to the present state of the church. Hence were they made outwardly glorious and venerable; for the people being comparatively carnal, were affected with such things. Hence were they all portable also at their first institution, to comply with the state of the people in the wilderness; whence alterations were made in all of them, excepting the ark and the mercy-seat, on the building of the temple. In these things, therefore, we are not to seek for any mystical signification, for they were only in compliance with present use. They served, as the apostle immediately declares, to the use of carnal ordinances, which were to continue to the time of reformation only.

2. That the resemblance of heavenly things in them was but dark and obscure, as the apostle expressly affirms, Rom. x. 1. This both the nature of the things themselves, being earthly and carnal, with that state wherein the church was to be kept to the fulness of time, did require.

Secondly. This yet is certain and indubitable, which gives us our stable rule of the interpretation of their significancy, that God chose this way and these means to represent his glorious presence in and with the Lord Christ, to all the ends of his mediation. For with respect to

them it is said, that the fulness of the Godhead dwelt in him bodily, Col. ii. 9, namely, as it dwelt typically in the tabernacle by the outward pledges of his especial presence. Whence he concludes that they were all a shadow whereof the body was Christ, ver. 17. But we need seek for no further testimony hereunto, than the express design of the apostle in this place. For his whole discourse in this and the ensuing chapter, is to manifest the representation of Christ in them all. And they who would have only an application to be made of something to Christ, by way of accommodation or allusion, as the Socinians contend, do reject the wisdom of God in their institution, and expressly contradict the whole scope of the apostle. We have therefore nothing else to do, but to find out the resemblance which, as an effect of divine wisdom and by virtue of divine institution, was in them, to God's being in Christ reconciling the world to himself. And to this end the things ensuing may be observed.

First. The spring, the life and soul of all this service was the decalogue, the ten words written in tables of stone, called the tables of the covenant. This is the eternal unalterable rule of our relation to God, as rational creatures capable of moral obedience and eternal rewards. Hereunto all this service related, as prefiguring the way whereby the church might be freed from the guilt of its transgressions, and obtain the accomplishment of it in them and for them. For,

1. It was given and prescribed to the people, and by them accepted as the terms of God's covenant, before any of these things were revealed or appointed, Deut. v. 27. Wherefore all these following institutions did only manifest how that covenant should be complied withal and fulfilled.

2. It was written on tables of stone, and those renewed after they were broken, before any of these things were prepared or erected, Exod. xxxiv. 1. God, by the occasional breaking of the first tables on the sin of the people, declared that there was no keeping, no fulfilling of that covenant, before the provision made in these ordinances was granted to the people.

3. The ark was made and appointed for no other end, but to preserve and keep these tables of the covenant or testimony of God, Exod. xxv. 16. And it was hereon the great token and pledge of the presence of God among the people, wherein his glory dwelt among them. So the wife of Phinehas the priest made the dying confession of her faith; she said, 'The glory is departed from Israel, for the ark of God is taken,' 1 Sam. iv. 22. Wherefore,

4. All other things, the whole tabernacle, with all the furniture, utensils, and services of it, were made and appointed to minister to the ark, and when the ark was removed from them they were of no use or signification. Wherefore when it was absent from the tabernacle, 'all the house of Israel lamented after the Lord,' 1 Sam. vii. 2. For the remaining tabernacle was no longer to them a pledge of his presence. And therefore, when Solomon afterwards had finished all the glorious work of the temple, with all that belonged to it, 'he assembled all the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, to bring the ark of the covenant into its place

in the temple,' 1 Kings viii. 1—4. Before this was done, all that glorious and costly structure was of no sacred use. This order of things doth sufficiently evidence, that the spring of all these services lay in the tables of the covenant.

Secondly. This law, as to the substance of it, was the only law of creation, the rule of the first covenant of works. For it contained the sum and substance of that obedience which is due to God from all rational creatures made in his image, and nothing else. It was the whole of what God designed in our creation to his own glory and our everlasting blessedness. What was on the tables of stone was nothing but a transcript of what was written in the heart of man originally, and to which it is renewed by the grace of the new covenant, Jer. xxxii. 38, 39; 2 Cor. iii. 3.

Thirdly. Although this law, as a covenant, was broken and disannulled by the entrance of sin, and became insufficient as unto its first ends of the justification and salvation of the church thereby, Rom. viii. 3; yet as a law and rule of obedience, it was never disannulled, nor would God suffer it to be. Yea, one principal design of God in Christ was that it might be fulfilled and established, Matt. v. 17, 18; Rom. iii. 31. For to reject this law, or to abrogate it, had been for God to have laid aside that glory of his holiness and righteousness, which in his infinite wisdom he designed therein. Hence, after it was again broken by the people as a covenant, he wrote it a second time himself, in tables of stone, and caused it to be safely kept in the ark as his perpetual testimony. That, therefore, which he taught the church by and in all this, in the first place, was, that this law was to be fulfilled and accomplished, or they could have no advantage of, or benefit by the covenant.

Fourthly. This law was given unto the people with great dread and terror. Hereby they were taught and did learn, that they were no way able of themselves to answer or stand before the holiness of God therein. Hereon they desired that on the account thereof, they might not appear immediately in the presence of God, but that they might have a mediator to transact all things between God and them, Deut. v. 23—27.

Fifthly. God himself by all ways declared, that if he should deal with the people according unto the tenor and rigour of this law, they could not stand before him. Wherefore, on all occasions he calls them to place their confidence, not in their own obedience thereunto, but in his mercy and grace. And that this was the faith which they themselves professed on all occasions. See Ps. cxxx. 3, 4, cxlii. 3.

Sixthly. All this God instructed them in by those mystical vessels of the most holy place. For after the tables were put into the ark, as under his eye and in his presence; he ordained that it should be covered with the mercy-seat. For hereby he did declare both that the law was to be kept and fulfilled, and yet that mercy should be extended unto them.

Seventhly. This great mystery he instructed them in three ways. 1. In that the covering of the ark was a propitiatory, a mercy-seat, and that its use was to cover the law in the presence of God. This was a great instruction. For if God should mark iniquities according unto the law, who should stand? 2. In that the blood of atonement for sin

was brought into the holy place, and sprinkled on the mercy-seat, Lev. xvi. 14. And this was done seven times, to denote the perfection of the reconciliation that was made. And herein were they also taught, that the covering of the law by the mercy-seat, so as that mercy and pardon might be granted notwithstanding the sentence and curse of the law, was from the atonement made for sin by the expiatory sacrifice. 3. By the cloud of incense that covered both ark and mercy-seat, testifying that God received from thence a savour of rest, Lev. xvi. 13.

Eighthly. The cherubim, or angels under that denomination, were the ministers of God in executing the curse and punishment on man when, after his sin, he was driven out of the garden of God, Gen. iii. 24. Hence ensued a fear and dread of angels on all mankind, which they abused unto manifold superstitions. But now, to testify that all things in heaven and earth should be reconciled and brought under one head, Eph. i. 10, there was a representation of their ministry, in this great mystery of the law and the mercy-seat. Wherefore, they are ready unto the ministry of the church of mankind, all things being now reconciled, Heb. i. 14, purely with respect unto the mercy-seat, which their faces were turned towards, and which they shadowed with their wings.

Ninthly. Yet was this mystery so great, namely, that which was represented by these types, that the angels themselves were to bow down to look into it, 1 Pet. i. 11. So are they here represented in a posture of admiration and adoration. And in their overshadowing of the mercy-seat with their wings, they declared how this mystery in the fulness of it, was hid from the eyes of all men. See Eph. iii. 8—12.

Tenthly. The ground was originally blessed of God, to bring forth food for man, for the preservation of his life in that state and condition wherein he was to live unto God according to the covenant of works, Gen. i. 29. But upon the entrance of sin, it was cursed, neither are the fruits of it any more a token or pledge of the favour of God, nor are they sufficient to maintain a life unto God, Gen. iii. 17, 18. Wherefore, God declared that there must be bread given the church from heaven, which might maintain a spiritual life in them. This God did by giving them manna in the wilderness. And that all instructions in grace and mercy might be reduced into a head in this holy place, because of that whereof it was a type, a pot filled with it was placed for a memorial in this holy place before the ark and mercy-seat. See Ps. lxxviii. 24, 25; John vi. 31. Hereby were they taught to look for the bread of life from heaven, which should maintain them in their spiritual life, and nourish them unto eternal life.

Eleventhly. When the whole church was ready to perish for want of water, a rock was smitten with the rod of Moses, which brought water out of it unto their refreshment; God taught them thereby, that the rock of ages was to be smitten with the rod of the law, that the waters of life might be brought forth thereby, 1 Cor. x. 4. Wherefore, this rod also was laid up for an instructive memorial before the ark.

In all these things did God instruct the church; by the tabernacle, especially by this most holy place; by the utensils, furniture, and services of it. And the end of them all was to give them such a representation of the mystery of his grace in Christ Jesus, as was meet for the

state of the church before his actual exhibition in the flesh. Hence he is declared in the gospel to be the body and substance of them all. And I shall endeavour, with all humble reverence, to make that application of them unto him, which Scripture light guides us unto.

First. In his obedience unto God according unto the law, he is the true ark wherein the law was kept inviolate, that is, was fulfilled, answered, and accomplished, Matt. v. 17; Rom. viii. 3, x. 3. Hence, by God's gracious dealing with sinners, pardoning and justifying them freely, the law is not disannulled, but established, Rom. iii. 31. That this was to be done, that without it no covenant between God and man could be firm and stable, was the principal design of God to declare in all this service; without the consideration whereof it was wholly insignificant. This was the original mystery of all these institutions, that in and by the obedience of the promised seed, the everlasting unalterable law should be fulfilled. In him, as the Jews speak, was the law restored unto its pristine crown, signified by that crown of gold which was round about the ark, wherein the law was kept. Then had the law its crown and glory, when it was fulfilled in Christ. This the church of Israel ought to have learned and believed, and did so while they continued to pray for mercy for the Lord's sake, as Dan. ix. 17. But afterwards when they rejected the knowledge hereof, and adhered unto the law absolutely as written in tables of stone, they utterly perished, Rom. ix. 31—33, x. 2, 4. And they all, as far as lieth in them, do yet return unto the material ark and tables of stone, who reject the accomplishment of the law in and by Jesus Christ.

Secondly. He was the mercy-seat, that is, he was represented by it. So the apostle speaks expressly, God set him forth to be *ἱλαστήριον*, Rom. iii. 25, 'a propitiation,' that is, to answer the mercy-seat and what was signified thereby. And this was to cover the law under the eye of God. He interposeth between God and his throne and the law, that he may not enter into judgment with us, in pursuit of the curse of it. The law required obedience, and threatened the curse in case of disobedience. With respect unto the obedience which it required, Christ was the ark in whom it was fulfilled; and with respect unto the curse of the law, he was the mercy-seat or propitiation whereby atonement was made, that the curse should not be inflicted, Gal. iii. 13.

Thirdly. It was his blood in figure that was carried into the holy place to make atonement; as the apostle declares at large in this chapter. The efficacy of his blood when he offered himself an expiatory sacrifice for sin unto God, that prevailed for an atonement in the holy place not made with hands. See ch. x. 11—13.

Fourthly. It is his intercession that is the cloud of incense, which covers the ark and mercy-seat. This gives a continual sweet savour unto God from his oblation, and renders acceptable all the worship of the church, in their approaches unto him, Rev. viii. 3. In these things did God instruct the church, by types and figures, to prepare their faith for the receiving of him at his actual oblation. And on the representation so made of him, all that truly believed lived in the expectation of him, and longing after him, with the departure of these shadows of good things to come, Cant. ii. 17, iv. 6, viii. 14; Luke x. 24; 1 Pet.

i. 11. And the refusal of this instruction was that which ruined this church of the Hebrews.

Fifthly. It was he who took off the original curse of the law, the execution of which at first was committed to the cherubim, when man was driven out of the garden, and kept from all approaches unto the tree of life. Hereby he made reconciliation between them and the elect church of God, Eph. i. 10. Hence have they now a ministry with respect unto the mercy-seat, for the good of the heirs of salvation, Heb. i. 14.

Sixthly. He was the bread of life, typified by the manna kept in the golden pot before the mercy-seat. For he alone is the nourishment of the spiritual life of men. The mystery hereof himself at large declares, John vi. 31—34. This were they taught to expect, in the memorial of that heavenly food which was preserved in the sanctuary.

Seventhly. He was that spiritual rock, which was smitten with the rod of Moses, the curse and stroke of the law. Hereon the waters of life flowed from him, for the quickening and refreshment of the church, 1 Cor. x. 3, 4.

Thus was the Lord Christ all, and in all, from the beginning. And as the general design of the whole structure of the tabernacle, with all that belonged thereunto, was to declare that God was reconciled to sinners, with a blessed provision for the glory of his holiness and the honour of the law, which is in and by Jesus Christ alone; so every thing in it directed unto his person, or his grace, or to some act of his mediation. And two things do now attend all these institutions. 1. As they are interpreted by gospel light, they are a glorious representation of the wisdom of God, and a signal confirmation of faith in him who was prefigured by them. 2. Take them in themselves separated from this end, and they give no representation of any one holy property of the nature of God; nothing of his wisdom, goodness, greatness, love, or grace, but are low and carnal, base and beggarly. And that we may have a due apprehension of them, some things in general concerning them may be considered.

1. The whole scheme, frame, fashion, use, and service of the tabernacle, with all that belonged thereunto, was a mere arbitrary effect of the sovereign will and pleasure of God. Why he would by this way and by these means declare himself appeased unto the church, and why he would thus graciously dwell amongst them; why he would by them typify and prefigure the incarnation and mediation of Christ, no other reason can be given but his own will, which in all things is to be adored by us. Other ways and means unto the same ends were not wanting unto divine wisdom, but this in the good pleasure of his will he determined on. In the supreme authority of God was the church absolutely to acquiesce, whilst it was obliged unto the observance of these ordinances; and other reason of them they could not give. And whereas their use is now utterly ceased, yet do they abide on the holy record, as some think the fabric of heaven and earth shall do after the final judgment, to be monuments of his wisdom and sovereignty. But the principal ends of the preservation of this memorial in the sacred record are

two. 1. That it may be a perpetual testimony unto the prescience, faithfulness, and power of God. His infinite prescience is testified unto in the prospect which therein he declares himself to have had, of the whole future frame of things under the gospel which he represented therein; his faithfulness and power in the accomplishment of all these things which were prefigured by them. 2. That it might testify the abundant grace and goodness of God unto the church of the New Testament, which enjoyeth the substance of all those spiritual things, whereof of old he granted only the types and shadows. Wherefore,

2. It must be acknowledged, that the instruction given by these things into the mysteries of the will of God, and consequently all those teachings which were influenced and guided by them, were dark, obscure, and difficult to be rightly apprehended and duly improved. Hence the way of teaching under the Old Testament was one reason for the abolishing of that covenant, that a more effectual way of instruction and illumination might be introduced. This is declared at large in the exposition of the preceding chapter. There was need for them all to go up and down, 'every one unto his brother, and every one unto his neighbour, saying, Know the Lord;' for the true knowledge of him, and of the mysteries of his will, was by these means very difficultly to be obtained. And now that the Jews have lost all that prospect unto the promised seed, which their forefathers had in these things, it is sad to consider what work they make with them. They have turned the whole of legal institutions into such an endless, scrupulous, superstitious observance of carnal rites in all imaginable circumstances, as never became the divine wisdom to appoint, as is marvellous that any of the race of mankind should enbondage themselves unto. Yea, even now, when all things are plainly fulfilled in Christ, some among ourselves would have the most of them to have represented heaven and the planets, the fruits of the earth, and I know not what besides. But this was the way which the infinite wisdom of God fixed on for the instruction of the church, in the state then allotted unto it.

3. This instruction was sufficient unto the end of God, in the edification and salvation of them that did believe. For these things being diligently and humbly inquired into, they gave that image and resemblance of the work of God's grace in Christ, which the church was capable of in that state, before its actual accomplishment. Those who were wise and holy among them, knew full well that all these things in general were but types of better things, and that there was something more designed of God in the pattern shown unto Moses, than what they did contain. For 'Moses made and did all things for a testimony unto what should be spoken afterwards,' ch. iii. 5. In brief, they all of them believed that through the Messiah, the promised seed, they should really receive all that grace, goodness, pardon, mercy, love, favour, and privileges which were testified unto in the tabernacle, and all the services of it. And because they were not able to make distinct, particular applications of all these things unto his mediatory actings, their faith was principally fixed on the person of Christ, as I have elsewhere demonstrated. And with respect unto him, his sufferings, and his glory,

they diligently inquired into these things, 1 Pet. i. 11. And this was sufficient unto that faith and obedience which God then required of the church. For,

4. Their diligent inquiry into these things, and the meaning of them, was the principal exercise of their faith and subjection of soul unto God. For even in these things also did the Spirit testify beforehand the sufferings of Christ, and the glory that did ensue. And as the exercise of faith herein was acceptable unto God, so the discoveries of grace which they received therein were refreshing unto their souls. For hereby they often saw the king in his beauty, and beheld the pleasant land which was far off, Isa. xxxiii. 17.

5. That worship which was outwardly performed in and by these things was full of beauty and glory, 2 Cor. iii. It was also suited to beget a due reverence of the majesty and holiness of God. It was God's way of worship: it was God's order, and so had characters of divine wisdom upon it. Wherefore, although the people were originally obliged unto the observance of it, by the mere sovereign will and pleasure of God, yet the things themselves were so beautiful and glorious, as nothing but the substance of the things themselves in Christ could excel. This made the devil, as it were, steal away so many rites of the tabernacle worship, and turn them unto his own use in the idolatry of the nations.

6. It is a sad instance of the degeneracy of the corrupted nature of man, that whereas all these things were appointed for no other end, but to signify beforehand the coming of Christ, his sufferings, and the glory that ensued; the principal reason why the church of the Jews rejected him at his coming was, that they preferred these institutions, and their carnal use, above and before him, who was the substance and life of them all. And no otherwise will it fall out with all them, who prefer any thing in religion before him, or suppose that any thing is accepted with God without him. Some things we may also observe in general for our own instruction, from what we have discoursed on this occasion.

Obs. IX. Although the sovereign will and pleasure of God be the only reason and original cause of all instituted worship, yet there is, and ever was, in all his institutions, such an evidence of divine wisdom and goodness, as gives them beauty, desirableness, and usefulness, unto their proper end. There is that in them, which unto an enlightened mind will distinguish them for ever from the most plausible inventions of men, advanced in the imitation of them. Only a diligent inquiry into them is expected from us, Ps. cxi. 2, 3. When men have slight considerations of any of God's institutions, when they come unto them without a sense that there is divine wisdom in them, that which becomes him from whom they are, it is no wonder if their glory be hid from them. But when we diligently and humbly inquire into any of the ways of God, to find out the characters of his divine excellencies that are upon them, we shall obtain a satisfying view of his glory, Hos. vi. 3.

Obs. X. All the counsels of God concerning his worship in this world, and his eternal glory in the salvation of the church, do centre in the person and mediation of Christ.—The life, glory, and usefulness of

all things whereof we have discoursed arose from hence, that there was in them all a representation of the person and mediation of Christ. Hereunto they were designed by divine wisdom. In him alone is God well pleased; in him alone will he be glorified.

VER. 6, 7.—HAvING given an account of the structure or fabric of the tabernacle in the two parts of it, and the furniture of those several parts distinctly, to complete his argument, the apostle adds in these verses the consideration of the uses they were designed unto in the service of God. For in the application of these things unto his purpose, and in the argument he designeth from them, both of these in conjunction, namely, the structure of the tabernacle, with its furniture, and the services performed therein, were to be made use of.

VER. 6, 7.—ΤΟΥΤΩΝ ΔΕ ΟΥΤΩ ΚΑΤΕΣΚΕΥΑΣΜΕΝΩΝ, ΕΙΣ ΜΕΝ ΤΗΝ ΠΡΩΤΗΝ ΣΚΗΝΗΝ ΔΙΑΠΑΝΤΟΣ ΕΙΣΙΑΣΙΝ ΟΙ ΙΕΡΕΙΣ, ΤΑΣ ΛΑΤΡΕΙΑΣ ΕΠΙΤΕΛΟΥΝΤΕΣ· ΕΙΣ ΔΕ ΤΗΝ ΔΕΥΤΕΡΑΝ ΑΠΑΞ ΤΟΥ ΕΝΙΑΥΤΟΥ ΜΟΝΟΣ Ο ΑΡΧΙΕΡΕΥΣ, ΟΥ ΧΩΡΙΣ ΑΙΜΑΤΟΣ, Ο ΠΡΟΣΦΕΡΕΙ ὕΠΕΡ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων.

ΤΟΥΤΩΝ ΔΕ ΟΥΤΩ ΚΑΤΕΣΚΕΥΑΣΜΕΝΩΝ. Vul. Lat. His verò ita compositis; ‘so composed, so framed and put together.’ Syr. דִּדְהִנָּה מִחֻקֵּן הוּא, Quæ ita disposita erant; ‘which things were so disposed;’ altering the absolute construction of the words, and carrying on the sense of the former thus far. Others, His vero ita ordinatis; ita præparatis; ‘thus ordered, thus prepared, thus ordained.’ Ornatis, ‘adorned.’ Beza, Constructis. Κατασκευάζω, is the ordering, placing, or fixing of vessels or any materials prepared for use.

ΕΙΣ ΤΗΝ ΠΡΩΤΗΝ ΣΚΗΝΗΝ, Vul. Lat. in priori tabernaculo; for, in prius tabernaculum. Syr. לְמִשְׁכְּנָא בְּרִיא, ‘into the outward tabernacle;’ that is, of those parts mentioned by the apostle.

ΔΙΑΠΑΝΤΟΣ. Vul. Lat. Semper, ‘always.’ Syr. בְּכָל זֶמֶן in omni tempore. Others generally, quovis tempore, ‘at every season,’ at any time, as occasion required.

ΤΑΣ ΛΑΤΡΕΙΑΣ ΕΠΙΤΕΛΟΥΝΤΕΣ. Vul. Lat. Sacrificiorum officia consummantes, ‘perfecting offices of the sacrifices.’ But the sacrifices belonged not at all unto the duties of the tabernacle. Syr. וּמִשְׁלָמִין הוּא חֲשִׁמְשָׁתְהוֹן, ‘and they were perfecting their ministry;’ ritus obeuntes, cultus obeuntes. Beza, Ritus cultus obeuntes, ‘performing the rites of sacred worship.’

ΕΙΣ ΔΕ ΤΗΝ ΔΕΥΤΕΡΑΝ. Vul. Lat. In secundo autem. Syr. לְמִשְׁכְּנָא מִבְּרִית דְּלִנְי מִבְּרִית דְּלִנְי, ‘and into the tabernacle that was within it, or within the other.’ In secundum autem, sed in alterum, ‘but into the second, or the other.’ Απαξ. Syr. הוּא אֶחָד, which Boderus renders substantively; unum est, ‘that inward tabernacle, was one.’ But the reference is unto what follows, and is better rendered adverbially, semel, ‘once.’

ΟΥ ΧΩΡΙΣ ΑΙΜΑΤΟΣ; non sine sanguine. Syr. Cum sanguine illo, ‘with that blood.’

Ὁ ΠΡΟΣΦΕΡΕΙ. Vul. Lat. Eras. Quem offert. Syr. ‘which he was offering,’ ‘which he offereth.’ ὙΠΕΡ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων. Vul. Lat. Pro sua et populi ignorantia, very corruptly. Syr.

חֻלָּה וּפְשָׁא נַחֲלָה, 'for his own soul, and the errors of the people,' rightly.

VER. 6, 7—*Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone every year, not without blood, which he offered for himself and the errors of the people.*

I follow the common translation, but shall take notice of what it seems defective in. And there is in the sixth verse,

First. A supposition of what was before declared, as the foundation of what he was now farther to assert, 'Now when these things were thus ordained.' And there is therein, 1. The manner of its inference. 2. The subject spoken of. 3. What is spoken of it.

1. The manner of the inference is the particle δε, which we render 'now,' 'when;' vero, 'but,' 'now,' 'when,' is included in the tense of the participle.

2. The subject spoken of, τούτων, 'these things,' that is, the things spoken of in the preceding verses: namely, the two parts of the tabernacle, and the sacred furniture of them.

3. That which is affirmed of them is, that they were 'ordained;' and the manner thereof is also added, that they were 'thus ordained,' κατεσκευασμένων. Beza once rendered it by ordinatis, whom I suppose ours follow, rendering it by 'ordained.' But ordinatis is rather 'ordered' than 'ordained.' To be ordained, signifies the appointment and designation of them, and so they were ordained of God. But that which is here expressed, is their building, framing, finishing, and disposition into their actual order. So the word is used for the making of the tabernacle, ver. 2, 'a tabernacle was made;' these things being prepared, made, and finished. The preparation, structure, and finishing of the tabernacle and all its utensils, with their disposition into their sacred order, are respected in this word. They were disposed οὕτω, 'thus;' that is, in the manner declared; that the tabernacle should consist of two parts, that the one should contain such and such holy utensils, and the other those of another sort.

Secondly. When these things were thus prepared and ordered, they stood not for a magnificent show, but were designed unto constant use in the service of God. This the apostle declares in the same order wherein he had described the parts of the tabernacle in their distribution into the first and the second; the outward and inward tabernacle. As to the first tabernacle, wherein were the candlestick and the tables and the shew-bread, he declares the use of it, 1. With respect unto the persons for whose ministry it was ordained; 5. Of that ministry itself; 3. Of the time and season of its performance.

1. The persons who administered therein were the priests. They, and they alone, entered into the sanctuary. All others were forbidden to approach unto it on pain of excision. These priests, who had this privilege, were all the posterity of Aaron, unless they fell under exceptions by some legal incapacitating blemish. For a long time, that

is, from the preparing of the tabernacle unto the building of the temple, they administered in this sanctuary promiscuously, under the care of God, and directions of the high priest. For the inspection of the whole was committed in an especial manner unto the high priest, Num. iv. 16; Zech. iii. 7. Yea, the actual performance of the daily service of this part of the sanctuary, was in the first place charged on him, Exod. xxvii. 21. But the other priests being designed to help and assist him on all occasions, this service in process of time was wholly devolved on them. And if the high priest did at any time minister in this part of the sanctuary, he did it not as the high priest, but as a priest only; for all his peculiar service belonged unto the most holy place.

In process of time, when the priests of the posterity of Aaron were multiplied, and the services of the sanctuary were to be increased by the building of the temple, wherein instead of one candlestick there were ten, David, by God's direction, divided all the priests into twenty-four courses or orders, that they might serve in their turns, two courses in a month, which rule continued unto the destruction of the second temple, 1 Chron. xxiv; Luke i. 5. And he did it for sundry ends. 1. That none of the priests of the posterity of Aaron, might be utterly excluded from this privilege of approaching unto God in the sanctuary; and if they were, it is likely they would have disposed of themselves into other ways and callings, and so have both neglected and defiled the priesthood. 2. That there might be no neglect at any time in the solemn ministry, seeing that which lies on all promiscuously, is too often neglected by all. For although the high priest were to keep the charge, to judge the house, and to keep the courts, Zech. iii. 7, and so take care for the due attendance unto the daily ministration; yet was the provision more certain, when being ordained by law, or by divine institution, all persons concerned herein knew the times and seasons wherein they might, and wherein they ought, to attend on the altar. These were the officers that belonged unto the sanctuary; the persons who alone might enter into it on a sacred account. And when the structure of the whole was to be taken down, that it might be removed from one place to another, as it was frequently in the wilderness, the whole was to be done by the priests, and all the holy utensils covered, before the Levites were admitted to draw nigh to carry them, so as they might not touch them at all, Num. iv. 15.

Yet must it be observed, that although this was the peculiar service of the priests, yet was it not their only service. Their whole sacred employment was not confined unto this their entrance into the sanctuary. There was a work committed unto them, whereon their whole service in the sanctuary did depend. This was the offering of sacrifices which was accomplished in the court without, on the brazen altar, before the door of the tabernacle, which belonged not unto the purpose of the apostle in this place.

This was the great privilege of the priests under the Old Testament, that they alone might and did enter into the sanctuary, and make an approach unto God. And this privilege they had as they were types of Christ, and no otherwise. But withal it was a great part, and a great means, of that state of servitude and fear, wherein the people, or

the body of the church, was kept. They might not so much as come nigh the pledges of God's presence ; it was forbidden them under the penalty of death and being cut off, whereof they sadly complained, Num. xvii. 12, 13.

This state of things is now changed under the gospel. It is one of the principal privileges of believers, that, being made kings and priests unto God by Jesus Christ, this distinction as unto especial gracious access unto God is taken away, Rev. i. 5 ; Eph. ii. 18 ; Rom. v. 2. Neither doth this hinder but that yet there are and ought to be officers and ministers in the house of God, to dispense the holy things of it, and to minister in the name of Christ. For in their so doing they do not hinder but promote the approach of the church into the presence of God, which is the principal end of their office. And as this is their peculiar honour, for which they must be accountable, Heb. xiii. 17 ; so the church of believers itself, ought always to consider how they may duly improve, and walk worthy of this privilege, purchased for them by the blood of Christ.

2. The general foundation of the service of these priests in the sanctuary was, that they went or entered into it ; *εἰσιεσθῆναι*. This also itself was a divine ordinance. For this entrance both asserted their privilege, all others being excluded on pain of death, and gave bounds unto it. Hereinto they were to enter, but they were to go no further ; they were not to go into nor look into the most holy place, nor to abide in the sanctuary when the high priest entered into it, which the apostle here hath an especial regard unto. They entered into the first tabernacle, but they went no further. Hereinto they entered through the first veil, or the covering of the door of the tabernacle, Exod. xxvi. 36, 37. Through that veil, by turning it aside, so as that it closed immediately on their entrance, the priests entered into the sanctuary. And this they were to do with an especial reverence of the presence of God, which is the principal design of that command, thou 'shalt reverence my sanctuary,' Lev. xix. 30, which is now supplied by the holy reverence of the presence of God in Christ, which is in all believers. But moreover, the equity of the command extends itself unto that special reverence of God, which we ought to have in all holy services. And although this be not confined unto any postures or gestures of the body, yet those that naturally express a reverential frame of spirit are necessary unto this duty.

3. The time of this their entrance into the sanctuary to discharge their service, is expressed. They entered it, *δια παντος*, that is, *χορονου*, quovis tempore ; 'always,' say we ; jugiter, that is, 'every day.' There was no divine prohibition as unto any days or times, wherein they might not enter into the sanctuary, as there was with respect unto the entrance of the high priest into the most holy place, which was allowed only once a-year. And the services that were required of them, made it necessary that they should enter into them every day. But the word doth not absolutely signify every day, seeing there was a special service for which they entered only once a-week. But 'always,' is at 'all times,' as occasion did require. There was also an especial service when the high priest entered into this sanctuary, which was

neither daily nor weekly, but occasional, which is mentioned Lev. iv. 6, 7. For when the anointed priest was to offer a sacrifice for his own sins, he was to carry some of the blood of it into the sanctuary, and sprinkle it towards the veil that was before the most holy place. This he was to do seven times, which is a mystical number, denoting that perfect atonement and expiation of sin, which was to be made by the blood of Christ. But this being an occasional service, the apostle seems to have had no respect to it.

4. The service itself performed by them is expressed, *τας λατρειας επιτελουντες*, 'accomplishing the services.' The expression is sacred, respecting mystical rites and ceremonies, such as were the things here intended; officiating in the ministry of the sacred ceremonies. For *επιτελουντες*, is not perfecting or accomplishing only, but 'sacredly ministering,' in discharge of the priestly office, accomplishing the sacred services committed unto them. And these services were of two sorts, 1. Daily; 2. Weekly.

First. Their daily services were two. 1. The dressing of the lamps of the candlesticks, supplying them with the holy oil, and taking care of all things necessary unto the cleansing of them, that their light might be preserved. This was done morning and evening, a continual service in all generations. The service of the candlestick, *λατρηια*. 2. The service of the golden altar, the altar of incense in the midst of the sanctuary, at the entrance of the most holy place, before or over against the ark of the testimony. Hereon the priests burnt incense every day, with fire taken from the altar of burnt-offerings, that was in the court before the door of the tabernacle. This service was performed evening and morning, immediately after the offering of the daily sacrifice on the altar of burnt-offerings. And whilst this service was performed, the people gave themselves to prayer without, with respect unto the sacrifice offered, Luke i. 10. For this offering of incense on the sacrifice, and that fired with a coal from the altar, whereon the sacrifice was burned, was a type, as we have declared, of the intercession of Christ. For although they understood it not clearly in the notion, yet were true believers guided to express it in their practice. The time of the priests offering incense, they made the time of their own solemn prayers, as believing that the efficacy and acceptance of their prayers depended on what was typified by that incense, Ps. cxli. 2. These were the daily services. It is uncertain whether they were all performed at the same time or not; namely, those of the candlestick and the altar of incense. If they were, it should seem that they were done by no more but one priest at one time, that is, every morning and evening. For of Zechariah it is said that it was his lot to burn incense in the temple, and no other was with him there when he saw the vision, Luke i. 8, 9, 21—23. Wherefore, whereas it is said in the institution of these things, 'Aaron and his sons shall do this service: it is intended that some one of them should do it at any one time.

Secondly. The weekly service of the sanctuary was the change of the bread on the table of shew-bread. This was performed every Sabbath day in the morning, and not else. Now all this daily service was typical. And that which it did represent, was the continual appli-

cation of the benefits of the sacrifice and whole mediation of Christ, unto the church here in this world. That the tabernacle itself, and the inhabitation of God therein, was a type of the incarnation of the Son of God, we have shown before. And have also declared that all the utensils of it, were but representations of his grace in the discharge of his office. He is the light and life of the church, the lamp and the bread thereof. The incense of his intercession renders all their obedience acceptable unto God. And therefore there was a continual application made unto these things without intermission every day. And we may thence observe, that,

Obs. I. A continual application unto God by Christ, and a continual application of the benefits of the mediation of Christ by faith, are the springs of the light, life, and comfort of the church.

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

The use and service of the second part of the tabernacle or the most holy place, which the apostle designeth principally to apply unto his present argument, are declared in this present verse. And he describes them; 1. By the person, who alone might perform the service which belonged unto this part of the sanctuary. This was the high priest. 2. By that which in general was required unto the other parts of it. 'He went into it.' This is not here expressed, but the sense of it is traduced from the foregoing verse. The other priests entered into the sanctuary; and the high priest into this; that is, he entered or went into it. 3. From the time and season of this his entrance, which was 'once a-year only,' in opposition unto the entrance of the priests into the other part, which was at all times, every day. 4. By the manner of his entrance, or what he carried with him to administer or perform the holy service of the place, expressed negatively; 'not without blood,' that is, with blood. 5. From the use of the blood which he so carried in with him; it was that which 'he offered for himself and the errors of the people.'

That which the apostle here respects and describes was the great anniversary sacrifice of expiation, whose institution, rites, and solemnities are at large declared, Lev. xvi. And herein,

1. The person designed unto this service was *μονος ὁ ἀρχιερεως*, 'the high priest alone,' and no other person, Lev. xvi. 2, 32. And he was to be so alone, as that none were to attend, assist, or accompany him in any part of the service. Yea, so far was any person from entering with him into the holy place, that no one was allowed to be in the other part of the sanctuary, where he might so much as see the veil opened, or look in after him whilst he performed his service, ver. 17. As all the people were kept out of the sanctuary, and waited at the door whilst the priests entered daily into it; so all the priests were kept without the sanctuary whilst the high priest entered into the most holy place. Hence there was one always provided who was next in succession unto that office, to perform this office in case of the sickness

or occasional pollutions of him who was actually high priest. And he was called the second priest, 2 Kings xxv. 18. From whence in times of disorder and confusion they had afterwards two high priests at once, John xviii. 13, 24. Thus was the presence of God in the holy place made sacredly inaccessible, not only to all the people, but even to all the priests themselves.

Some say, that indeed the high priest went alone into the holy place once a-year only, but with other priests, and on other occasions, he might enter oftener. But this is weak beneath consideration. For the express institution was, that he should go alone, and go but once. And this was that great truth, which in this ordinance God stated unto the church; namely, that there is no entrance into the gracious presence of God but by the high priest. That the true high priest should take along all believers with him, and give them admission with boldness unto the throne of grace, was, as the apostle declares in the next verse, not as yet made known.

2. The way whereby he engaged into this service was that he 'went into this holy place.' This, as we observed before, is not here expressed, but is necessarily traduced from the foregoing verse. And it is his entrance through the veil that is intended, which also was a part of his service. For it was a type both of the entrance of Christ into heaven, and of our entrance by him unto the throne of grace, ver. 24, ch. x. 19, 20. This was that veil which in the temple was rent from the top to the bottom upon the death of our Saviour, Matt. xxvii. 51. For hereby the way was laid open into the holy place, and the glorious presence of God discovered unto all that come unto him by Christ.

3. The time of this service is expressed, that it was *ἀπαξ του ενιαντου*, 'once only every year.' The first order unto this purpose was a prohibition or negative precept, that the high priest should not come at all times into the holy place, Lev. xvi. 2, that is, not every day, as he did into the sanctuary; not at any time of his own choice. He might not choose, he might not appoint a time for the service of this holy place; whatever occasion he apprehended of it, or necessity for it. Times of sacred worship are the Lord's, no less than the things of it. Our own stated times are no less disapproved by him, than any other parts of sacred worship of our own finding out, 1 Kings xii. 32, 33. And as this time of the entrance of the high priests into the most holy place, was limited unto once a-year, which our apostle observes; so the precise day of the year was determined by the law. It was fixed unto the tenth day of the seventh month or Tizri, which reckoning from Nisan the beginning of their ecclesiastical year, answers unto our September. This was the great day of atonement, from which important fruits ensued, Lev. xvi. 29.

But whereas it is said that he entered 'once' every year, the meaning is, that upon one day in the year only he did so, and had liberty so to do. For it is evident that on that day he went twice into it, yea, it is most probable that he did so four times. He had three offerings or sacrifices to offer on the day of expiation. The first was of a bullock and a ram for himself and his household, Lev. xvi. 3. This the apostle notes distinctly, 'which he offered for himself.' Secondly. A

goat, for a sin-offering, which he offered for the people, 'for the errors of the people,' ver. 9. Thirdly. The service of the scape-goat, which also had the nature of a sacrifice, ver. 10. Of the two first whose blood was offered on the altar, it is said distinctly, that he carried of the blood into the most holy place. He carried in, first that of the bullock and the ram, before he offered the goat for the sins of the people. He killed not the goat until he came out of the holy place, after he had carried in the blood of the sacrifice for himself, ver. 11—14. After this he carried in the blood of the goat that was offered for the sins of the people, ver. 15. So that of necessity he must enter twice distinctly on that one day into the most holy place.

Yea, it is most probable, and almost very certain, that he entered into it four times on that day. For before he carried in the blood, he was to go in with the incense to make a cloud over the mercy-seat. And it is evident that he could not carry in the incense and the blood at the same time. For when he went in with the incense, he had in one hand a censer full of burning coals from the altar, and he so carried it, that besides both his hands were filled with incense, ver. 12, so that he could carry no blood with him at that time. For when he carried in the blood also, both his hands were in like manner employed. For with the finger of one he was to sprinkle the blood upon and before the mercy-seat; whence it is of necessity that he must have the blood which he sprinkled in his other hand. For he was to sprinkle it seven times, which could not be done with the blood that was at once upon the finger, wherewith he sprinkled it. Wherefore this 'once every year' is on one day only; for that day he entered four times into the holy place within the veil, as is plain in the order of the service according unto its institution.

When all this was done, that there might be a full representation of the atonement to be made by the Lord Christ, and of the plenary remission of sins by his blood, the high priest laid all the sins of the people on the head of the scape-goat, who carried them away into the wilderness of everlasting oblivion, ver. 20—22.

As these institutions were multiplied, to typify the one single sacrifice and oblation of the body of Christ, because of the imperfection inseparable from the nature of earthly things, whereby no one of them could absolutely represent it; so in this distinction and distribution of them, the condescension, love, and grace of God were adorable and glorious. For in the shedding of the blood of the sacrifice, and offering it by fire on the altar, he plainly declared the imputation of the guilt of their sins unto the sacrifice, its bearing of them, and the expiation of their guilt thereby. By carrying of the blood into the holy place, he testified his acceptance of the atonement made and his reconciliation unto the people. And hereon the full remission and pardon of all their sins, no more to be had in remembrance, was manifested in the sending away of the scape-goat into the wilderness. Hence the Jews have a saying, that on the day of expiation all Israel was made as innocent as in the days of creation. How all this was accomplished in and by the sacrifice of Christ, must be afterwards declared.

4. As to the nature of this service, the apostle tells us that it was ou

χωρίς αἵματος, 'not without blood.' He so expresseth it, to show the impossibility of entering into the holy place any otherwise. And from hence he takes his ensuing argument, of the necessity of the death and blood-shedding of the mediator or high priest of the New Testament. Not without blood; as he might not do it otherwise, so he did it by blood. And this was the manner of the service. After the high priest had filled the holy place with the cloud of incense, he returned to the altar of burnt-offerings without the tabernacle, where the sacrifice had been newly slain; and whilst the blood of the beast was fresh and as it were living, Heb. x. 20, he took of it in his hand, and entering again into the holy place, he sprinkled it seven times with his finger towards the mercy-seat, Lev. xvi. 11—14. And there is, as was said, an emphasis in the expression, 'not without blood,' to manifest how impossible it was that there should be an entrance into the gracious presence of God, without the blood of the sacrifice of Christ. The only propitiation of sins is made by the blood of Christ, and it is by faith alone that we are made partakers thereof, Rom. iii. 25, 26.

5. This blood is farther described by the use of it; ὁ προσφέρει, 'which he offereth.' Where or when he offered it, is not expressed. In the holy place there was no use of this blood, but only for the sprinkling of it; but the sprinkling of blood was always consequential unto the offering or oblation properly so called. For the oblation consisted principally in the atonement made by the blood at the altar of burnt-offerings. It was given and appointed for that end, to make atonement with it at that altar, as is expressly affirmed, Lev. xvii. 11. After this, it was sprinkled for purification. Wherefore by προσφέρει, the apostle here renders the Hebrew זָבַח used in the institution, Lev. xvi. 15, which is only to bring, and not to offer properly. Or he hath respect unto the offering of it that was made at the altar without the sanctuary. Of the blood which was there offered, he brought a part with him into the most holy place, to sprinkle it according to the institution.

6. The apostle declares for whom this blood was offered; and this was,

First. Ὑπερ ἑαυτου, 'for himself;' 'first for himself and then for the people.' For he hath respect unto the distinct sacrifices that were to be offered on that day. The first was of a bullock and a ram, which was for himself. And this argued, as the apostle observes, the great imperfection of that church-state. They could have no priests to offer sacrifices for the sins of the people, but they must first offer for themselves, and that the blood of other creatures. But the true high priest was to offer his own blood, and that not for himself at all, but for others only. He offered for himself; that is, 'for his own sins,' Lev. xvi. 6. Wherefore the Vul. Lat. reads the words, 'pro sua et populi ignorantia,' very corruptly, changing the number of the substantive, but very truly applying ἀγνοημάτων to the priest as well as unto the people. Others would supply the words by adding των before ἑαυτου, and so repeat ἀγνοημάτων, ἐκ του κοινου. But the apostle expresseth the words of the institution, אשר-לו, 'which for himself,'

leaving the application unto the series of the context and the nature of the service; 'for himself,' that is, 'his own sins.'

Secondly. The blood was offered, *και του λαου*, 'also for the people,' that is, the people of Israel, the people of God, the church, the whole congregation. And as the high priest herein typified the person of Christ, so did this people all the elect of God, who were represented in them and by them. It was that people, and not the whole world, that the high priest offered for. And it is the elect people alone for whom our great high priest did offer, and doth intercede.

7. That which he offered for was *των αγνοηματων*, 'their errors,' or their sins. Some of the Socinians, not for want of understanding, but out of hatred to the true sacrifice of Christ, contend from hence, that the anniversary sacrifice on the great day of expiation, the principal representation of the sacrifice of Christ, was only for sins of ignorance, of imbecility and weakness. But it is a fond imagination, at least the argument from these words for it is so. For besides that the Scripture calls all sins by the name of 'errors,' Ps. xix. 12, xxv. 7, and the worst the most provoking of all sins, is expressed by 'erring in heart,' Ps. xcv. 10, and the LXX. frequently render 'to sin,' by *αγνοειν*, 2 Chron. xvi. 9; 1 Sam. xxvi. 21; Ezek. xlv. 20, &c. Besides I say this application of the word elsewhere unto all sorts of sins, in the enumeration of those errors of the people which the high priest offered for, they are said to be 'all their iniquities, and all their transgressions in all their sins,' Lev. xvi. 21. Wherefore, to offer for the errors of the people, is to offer for all their sins, of what nature soever they were. And they are thus called, because indeed there is no such predominancy of malice in any sin in this world, as that there is not a mixture of error, either notional or practical, of the mind or of the heart, which is the cause or a great occasion of it. See 1 Tim. i. 13; Mat. xii. 31, 32. Here indeed lies the original of all sin. The mind being filled with darkness and ignorance, alienates the whole soul from the life of God. And as it hath superadded prejudices which it receives from corrupt affections, the mind neither directs nor judgeth aright, as unto particular acts and duties, under all present circumstances. And what notions of good and evil it cannot but retain, it gives up in particular instances unto the occasions of sin. Wherefore we observe,

Obs. I. A spiritual illumination of the mind, is indispensably necessary unto our walking with God.

Obs. II. Those who would be preserved from sin, must take care that spiritual light do always bear sway in their minds. And therefore,

Obs. III. Constantly to watch against the prevalency of corrupt prejudices and affections in their mind. And,

Obs. IV. When the light of the mind is solicited by temptations, to suspend its conduct and determination on present circumstances to know that sin lies at the door, this is its last address for admission. And,

Obs. V. If error grow strong in the heart through the love of sin, truth will grow weak in the mind, as to the preservation of the soul from it. And,

Obs. VI. Nothing ought to influence the soul more unto repentance, sorrow, and humiliation for sin, than a due apprehension of the shameful error and mistake that is in it.

VER. 8.—Τουτο δηλουντος του Πνευματος του 'Αγιου, μηπω πεφανερωσθαι την των αγιων οδον, επι της πρωτης σκηνης εχουσης στασιν.

Τουτο δηλουντος. Vul. Lat. Hoc significante, hoc declarante, hoc innuente. Syr. כְּזֶה נִתְּבַח, 'by this manifesting.' Manifestans, patefaciens, notum faciens, 'making known.' Δηλος, is 'openly manifest.' Και τυφλω δηλον, 'that which a blind man may see.' And δηλωω, is 'manifestly, plainly, perspicuously to declare.'

Μηπω πεφανερωσθαι. Vul. Lat. Nondum propalatam esse; made palām, 'open,' 'manifest.' Syr. לֹא עֲדָה נִתְּבַח לֹא, 'not yet revealed.' Manifestata, facta manifesta, 'not made evidently to appear.'

Την των αγιων οδον. Vul. Lat. Viam sanctorum, 'the way of the holies.' Beza, Viam ad sacrarium, 'the way into the sanctuary.' Viam in sancta sanctorum, 'the way into the most holy place.' None suspect αγιων to be of the masculine gender.

Εχουσης στασιν. Vul. Lat. Habente statum, 'having or continuing its state or condition;' and στασις is sometimes so used. Having its station, adhuc consistente, 'as yet abiding,' continuing its state; standing, consisting.

VER. 8.—*The Holy Ghost this signifying, (Syr. signifying hereby, evidently declaring,) that the way into the holiest of all, (the way of the most holy place, of the holies,) was not as yet made manifest, whilst yet the first tabernacle was standing (kept its station.)*

THE apostle in this verse, enters on a declaration of the use which he designed to make of the description which he had given of the tabernacle, of its furniture, and its utensils. In the end of the fifth verse, when he finished his enumeration of these, he had said that it was not his design to give a particular account of the nature, use, and signification of every thing in them, affirming that it belonged not to his purpose to treat of them, particularly on this occasion. But from the consideration of the tabernacle, in its structurē, order, and services, he would prove the dignity, preeminence and efficacy of the priesthood and sacrifice of Christ, above those which belonged thereunto. And hence would he manifest the unspeakable advantage of the church in the removal of the one, and introduction of the other.

The first inference which he makes unto this purpose, is laid down in this verse. And it is taken from what he had observed immediately before, concerning the time and manner of the high priest's entrance into the most holy place. It was done by him alone, and that only one a-year, and that not without the blood of the sacrifices which he offered. None of the people were ever suffered to draw nigh thereunto; nor might the rest of the priests themselves come into the sanctuary, the place of their daily ministration, whilst the high priest went in, and

was in the most holy place. In this order, this disposal of the institutions of divine service, saith he, there was that instruction provided for the use of the church which I shall now declare. And three things he expresseth with respect hereunto.

1. Who gave that instruction; it was 'the Holy Ghost.'

2. The way whereby he gave it; it was by the 'manifest signification of his mind,' in and by what he did, appointed, ordered, or prescribed.

3. What was the instruction he gave; namely, 'that the way into the holiest of all was not yet made manifest, whilst the first tabernacle was standing.' And concerning this we must inquire,

1st. What is here intended by the holiest of all.

2nd. What is the way into this holiest of all, or the way of the holies.

3d. How this way was manifest; and how it was not manifest.

4th. What was the duration of that state wherein this way was not manifest; namely, whilst the first tabernacle was standing.

First. The author of this instruction was the Holy Ghost. *Του Πνευματος Ἁγίου*, 'the Holy Ghost this signifying;' that is, saith Grotius, 'Deus per afflatum suum Mosi præcipiens.' So they speak, by whom the divine personality of the Holy Ghost is denied. But it is not only here supposed, but it may be hence undeniably proved. For he that by his word and works teacheth and instructeth the church, is a person. For acts of understanding, will, power, and authority, such as these are, are the acts of a person. We intend no more by a person, but one that hath an understanding, will, and power of his own, which he is able to exert. Moreover he is a divine person. For he who by his authority and wisdom disposed of the worship of God under the Old Testament, so as it might typify and represent things afterwards to come to pass, and be revealed, is so and none other. He who doth these things and can do them, is he in whom we believe, the Holy Spirit. And as he is the immediate author and appointer of all divine worship; so there are characters of his wisdom and holiness on all the parts of it.

Secondly. The way whereby he gave this instruction was by the signification of the things intended, *τοῦτο δηλοντος*, 'signifying,' declaring manifestly, evidently, openly. He did it not by any special revelation made unto Moses about it, he did not in words declare it, or express it as a doctrinal truth. But this signification was made in the nature and order of the things appointed by him. The framing of the tabernacle and the constitution of the services belonging thereunto, made this declaration. For things in his wisdom were thus disposed, that there should be the first tabernacle whereinto the priests did enter every day, accomplishing the divine services that God required. Howbeit in that tabernacle there were not the pledges of the gracious presence of God. It was not the especial residence of his glory. But the peculiar habitation of God was separated from it by a veil, and no person living might so much as look into it on pain of death. But yet, lest the church should apprehend, that indeed there was no approach here, nor hereafter, for any person into the gracious presence of God; he ordained that once a-year, the high priest, and he alone, should enter into that holy place with blood. Hereby he plainly signified, that an

entrance there was to be, and that with boldness, thereinto. For unto what end else did he allow and appoint, that once a-year there should be an entrance into it by the high priest, in the name of, and for the service of the church? But this entrance being only once a-year, by the high priest only, and that with the blood of atonement, which was always to be observed whilst that tabernacle continued, he did manifest that the access represented was not to be obtained during that season. For all believers in their own persons were utterly excluded from it. And we may hence observe,

Obs. I. That the divine ordinances and institutions of worship, are filled with wisdom sufficient for the instruction of the church in all the mysteries of faith and obedience.—How eminent was the divine wisdom of the Holy Ghost, in the structure and order of this tabernacle! What provision of instruction for the present and future use of the church, was laid up and stored in them! What but infinite wisdom and prescience could order things so in their typical signification! He that considers only the outward frame and state of these things, may see a curious and beautiful structure, a beautiful order of external worship: yet can he find nothing therein, but what the wisdom and contrivance of men might attain unto. At least, they might find out things that should have as glorious an outward appearance. But take them in their proper state, as unto their signification, and representation of spiritual and heavenly things in Christ Jesus, and there is not the least concernment of them, but it infinitely transcends all human wisdom and projection. He alone in whose divine understanding the whole mystery of the incarnation of the Son of God, and his mediation, did eternally reside, could institute and appoint these things; and to instruct us to a humble adoration of that wisdom, is the framing of the whole fabric, and the institution of all its ordinances, contained in the sacred record for the use of the church.

Obs. II. It is our duty, with all humble diligence, to inquire into the mind of the Holy Ghost in all ordinances and institutions of divine worship. Want hereof lost the church of Israel. They contented themselves with the consideration of outward things, and the external observance of the services enjoined to them. To this day, the Jews perplex themselves, in numberless curious inquiries into the outward frame and fashion of these things, the way, manner, and circumstances of the external observance of the services of it. And they have so multiplied determinations about them all, and about every minute circumstance of them, that it is utterly impossible that either they or any living creature should observe them, according to their traditions and prescriptions. But in the meantime, as to the mind of the Holy Ghost in them, their true use and signification, they are stark blind and utterly ignorant. Yea, hardness and blindness is so come on them to the utmost, that they will not believe nor apprehend that there is either spiritual wisdom, instruction, or signification of heavenly things in them. And herein, whilst they profess to know God, are they abominable and disobedient. For no creatures can fall into higher contempt of God, than there is in this imagination; namely, that the old institutions had nothing in them, but so much gold and silver, and the like, framed into

such shapes, and applied to such outward uses, without regard to things spiritual and eternal. And it is a great evidence of the apostate condition of any church, when they rest in, and lay weight on, the external parts of worship, especially such as consist in corporeal observances, and neglect spiritual things contained in them, wherein are the effects of divine wisdom in all sacred institutions.

And whereas the apostle affirms that this frame of things did plainly signify, (as the word imports,) the spiritual mysteries which he declares, it is evident with what great diligence we ought to search into the nature and use of divine institutions. Unless we are found in the exercise of our duty herein, the things which in themselves are plainly declared, will be obscure to us, yea, utterly hidden from us. For what is here said to be clearly signified, could not be apprehended but by a very diligent search into, and consideration of the way and means of it. It was to be collected out of the things he ordained, with the order of them, and their respect to one another. Most men think it not worth while to inquire with any diligence into sacred institutions of divine worship. If any thing seem to be wanting or defective therein, if any thing be obscure and not determined as they suppose in the express words, without more ado they supply it with somewhat of their own. But there are many things useful and necessary in the worship of God, which are to be gathered from such intimations of the mind of the Holy Ghost, as he hath in any place given of them. And those who with humility and diligence do exercise themselves therein, shall find plain satisfactory significations of his mind and will, in such things as others are utterly ignorant of.

Thirdly. That which the Holy Ghost did thus signify and instruct the church in the *τοῦτο*, 'this,' in the words, was, that the 'way into the most holy place, the way of the holies, was not yet made manifest.' And for the explication hereof, we must consider the things before proposed.

First. What the apostle intends by the 'holies,' *τὸν ἁγίον*. It is generally supposed by expositors, that it is heaven itself which is hereby intended. Hence some of the ancients, the schoolmen, and sundry expositors of the Roman church, have concluded, that no believers under the Old Testament, none of the ancient patriarchs, Abraham, Isaac, or David, were admitted into heaven whilst the first tabernacle stood, that is, till the ascension of Christ. Hereon they framed a limbus for them in some subterranean receptacle, whither they suppose the soul of Christ went, when it is said that he descended into hell, where they were detained, and whence by him they were delivered. But whatever becomes of that imagination, the most learned expositors of that church of late, such as Ribera, Estius, Tena, Maldonat, A Lapidé, do not fix it on this text. For the supposition whereon it is founded, is wholly alien from the scope of the apostle, and no way useful in his present argument. For he discourseth about the privileges of the church, by the gospel and priesthood of Christ in this world, and not about its future state and condition. Besides, he says not that there was no entrance to the holies during that season, but only that the way of it was not yet manifest. Wherefore they might enter into it,

although the way whereby they did so was not yet openly declared; for they had but a shadow, or dark, obscure representation of good things to come. And this is the interpretation that most sober expositors do give of the words. Heaven with eternal blessedness was proposed to the faith, hope, and expectation of the saints under the Old Testament. This they believed, and in the hopes of it walked with God, as our apostle proves at large, ch. xi. Howbeit the way, that is, the means and cause of communicating the heavenly inheritance to them, namely, by the mediation and sacrifice of Christ, was but obscurely represented, not illustriously manifested, as it is now, life and immortality being brought to light by the gospel. And as these things are true, so this interpretation of the words being consonant to the analogy of faith, is safe; only we may inquire, whether it be that which is peculiarly intended by the apostle in this place or not.

The comment of Grotius on these words is, that the apostle signifies, *super ætherias sedes, via eò ducens est evangelium præcepta habens verè cœlestia. Eam viam Christus primus patefecit; aditumque fecit omnibus ad summum cœlum. Pervenit quidem eò, Abrahamus, Jacobus, ut videre est, Matt. viii. 11, et alii viri eximii, ut videbimus infra, cap. xi. 40. Sed hi eò pervenerunt quasi per machinam, non viam; extraordinariâ quâdam et rarâ Dei dispensatione.* But these things are most remote from the mind of the Holy Ghost, not only in this place, but in the whole Scripture also. For,

1. How far the gospel is this way into the holiest, shall be declared immediately. That it is so, because of the heavenly precepts which it gives, that is, which were not given under the Old Testament, is most untrue. For the gospel gives no precepts of holiness and obedience, that were not for the substance of them contained in the law. There is no precept in the gospel exceeding that of the law, 'Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself.' Only the gospel adds new motives unto obedience, new encouragements and enforcements of it, with directions for its due performance.

2. That Christ should be no otherwise the 'way,' but only as he revealed and declared the gospel and the precepts of it, is not only untrue and injurious unto the honour of Christ, but directly contrary unto the design of the apostle in this place. For he is treating of the sacerdotal office of Christ only, and the benefit which the church doth receive thereby. But the revelation of the doctrine, or precepts of the gospel, was no duty of that office, nor did it belong thereunto. That he did, as the prophet of the church. But all his sacerdotal actings are towards God, in the behalf of the church, as hath been proved.

3. That the ancient patriarchs went to heaven by a secret engine, and that some of them only in an extraordinary way, is plainly to deny that they were saved by faith in the promised seed; in other words, it is to affirm, that they were not saved by the mediation of Christ, which is contrary unto the whole economy of God in the salvation of the church, and to many express testimonies of the Scripture. These Socinian fictions do not cure, but corrupt the word of God, and turn away the minds of men from the truth unto fables. We shall therefore

yet farther inquire into the true meaning of the Holy Ghost in these words.

The apostle by *ἅγιον* here, *ὁδὸν τῶν ἁγίων*, intends the same with what, ver. 3, he called *ἅγια τῶν ἁγίων*, 'the holy of holies;' the second part of the sanctuary, whereinto the high priest alone could enter once a-year, as he declares in the foregoing verse. Only whereas he there spake of the material fabric of the tabernacle, and the things contained in it, here he designs what was signified thereby; for he declares not what these things were, but what the Holy Ghost did signify in and by them. Now, in that most holy place, were all the signs and pledges of the gracious presence of God; the testimonies of our reconciliation by the blood of the atonement, and of our peace with him thereby. Wherefore, to enter into these holies, is nothing but to have an access with liberty, freedom, and boldness, into the gracious presence of God, on the account of reconciliation and peace made with him. This the apostle doth so plainly and positively declare, ch. x. 19—22, that I somewhat admire so many worthy and learned expositors should utterly miss of his meaning in this place. The holies then is the gracious presence of God, whereunto believers draw nigh, in the confidence of the atonement made for them, and acceptance thereon; see Rom. v. 1—3; Eph. ii. 14—18; Heb. iv. 14, 15, x. 19. The atonement being made and received by faith, conscience being purged, bondage and fear being removed, believers do now, under the gospel, enter with boldness into this gracious presence of God.

Secondly. We must consider what is the 'way' into these holies, which was not yet made manifest. And here also expositors indulge in many conjectures very needlessly, as I suppose. For the apostle doth elsewhere expressly declare himself, and interpret his own meaning, namely, ch. x. 19, 20. This way is no other but the sacrifice of Christ, the true high priest of the church. For by the entrance of the high priest into the most holy place with blood, the Holy Ghost did signify that the way into it, namely, for believers to enter by, was only the one true sacrifice which he was to offer, and to be. And accordingly, to give an indication of the accomplishment of their type, when he expired on the cross, having offered himself unto God for the expiation of our sins, the veil of the temple which inclosed and secured this holy place from any entrance into it, was rent from the top to the bottom, whereby it was laid open unto all, Matt. xxvii. 51. And an evidence this is, that the Lord Christ offered his great expiatory sacrifice in his death here on earth, a true and real sacrifice, and that it was not an act of power after his ascension, metaphorically called a sacrifice as the Socinians dream. For until that sacrifice was offered, the way could not be opened into the holies; which it was immediately after his death, and signified by the rending of the veil. This is *ὁδὸς τῶν ἁγίων*, the only way whereby we enter into the most holy place, the gracious presence of God, and that with boldness.

Thirdly. Of this way it is affirmed, *μηπω πεφανερῶσθαι*, 'that it was not yet made manifest,' whilst the first tabernacle was standing. And a word is peculiarly chosen by the apostle to signify his intention.

He doth not say, that there was no way then into the most holy place; none made, none provided, none made use of. But there was not a *φανερῶσις*, 'an open manifestation of it.' There was an entrance under the Old Testament, into the presence of God, as unto grace and glory, namely, the virtue of the oblation of Christ; but this was not as yet made manifest. Three things were wanting thereunto.

1. It was only *virtually*, and not yet *actually* existent. The Lord Christ had not yet actually offered himself unto God, nor made atonement for sin. Howbeit, by virtue of the eternal agreement that was between the Father and him, concerning what he should accomplish in the fulness of time, the benefit of what he was so to do, was applied unto them that do believe, they were saved by faith even as we are. Hence is he called, 'a Lamb slain from the foundation of the world;' that is, in and from the giving of the first promise.

2. Although the coming of his person was promised, and his sacrifice variously shadowed out, or represented unto the church, yet their perception and understanding thereof was weak and dark, proportionate unto the means of its revelation. Hence, whatever were its virtue and efficacy, yet was it not in itself and its own nature made manifest.

3. There were many blessed privileges that attended the opening of this way, in the actual existence of it, in the oblation of Christ, which the church of the Old Testament was not acquainted with, nor made partaker of. And although these things belonged not unto the essence of the way, yet they did so as unto our entrance into it. We could not without them, that is, the administration of the Spirit in gospel-ordinances, make use of this way, though prepared and set open, unto the glory of God, and our own spiritual advantage.

Wherefore the plain open manifestation of the way into the holiest, which the apostle denies unto the church under the Old Testament, consists in these three things.

1. In the actual exhibition of Christ in the flesh, and his sacrifice of himself, making atonement for sin; for hereby alone was the way laid open unto an access with boldness, into the gracious presence of God. Without this, the law and its curse were like the cherubim and flaming sword, that turned every way to keep sinners from drawing nigh unto God. Hereby were they removed, a new and living way being consecrated for our access unto him.

2. In the full plain declaration of the nature of his person, and of his mediation. And therefore, although the gospel be not this way in the precepts of obedience which it gives unto us, yet is it the declaration and manifestation of this way, and it is our sole direction how to make use of it, or how to enter by it into the most holy place. This they enjoyed not under the Old Testament, but were limited to typical institutions, directing the priests how to enter into the sanctuary made with hands, which were but an obscure representation of these things.

3. In the introduction or revelation and establishment of those privileges of gospel-worship, whereby believers are led comfortably into the presence of God, as our apostle declares, ch. x. 19, 20. For they are full of light and grace, and a guide unto all the steps of faith and obedience in this way. Hereunto may be added all those things which

we have declared to belong unto that perfection or consummation of the church-state, which the law could not bring it unto; on ch. vii. 11.

In these things consisted that manifestation of the way into the most holy place, which is here denied unto the Old Testament.

Fourthly. The continuance of this state is added: *της πρωτης σκηνης*, 'whilst the first tabernacle was standing.'

1. By 'the first tabernacle,' the apostle understands not that first part of the tabernacle into which the priests entered, continually accomplishing the divine services, which before he had so called. But he intends the whole tabernacle, with respect unto the true tabernacle of the body of Christ, which succeeded into its room. Neither yet doth he understand precisely that tent or tabernacle which was erected in the wilderness, which was not in itself of any long continuance, nor designed thereunto: for it was only suited unto the service of the church, whilst it was in an unsettled condition. But he intends the whole worship instituted together with it, and belonging unto it, celebrated afterwards in the temple, according unto the laws of that tabernacle. For there was the same worship, and the same order of things, in the one and the other; and so the same signification made at first by the Holy Ghost in the constitution of the tabernacle, was still continued under the temple also.

2. It was continued whilst this first tabernacle, or the tabernacle in this sense, *ετι εχουσης στασιν*, 'was standing.' Having its station, that is, according unto the mind of God, it had its state and use in the church. This it had absolutely until the death of Christ, and no longer; for until then, both the Lord Christ himself, and all his disciples, continued the observance of all its services, according to the mind of God; for he was made under the law of it whilst it was in force. Declaratively it continued until the day of Pentecost; for then, in the coming of the Holy Ghost, the foundation of the gospel church-state, order, and worship, was solemnly laid, whereon a new way of worship being established, the abrogation of the old was declared. And this was yet farther made known, by the determination put unto the observance of it by the Holy Ghost among the Gentile converts, in the council of the apostles and elders at Jerusalem. Actually it continued until the destruction of the temple, city, and people, some years after. Its first station it had in God's appointment, the second in his connivance, and the third in his patience.

It is the first of these that is here intended. The tabernacle, that is, the laws and service of it, preserved its station and use in the church, by God's ordinance and appointment, unto the death of Christ. Then did he pronounce concerning it, and all things belonging unto it, 'It is finished.' Then was the veil rent, and the way into the holiest laid open. Then was peace with God publicly confirmed by the blood of the cross, Eph. ii. 14, 15, and the nature of the way of our access unto him made known. And some things we may hence observe, which also tend unto the further explication of the mind of the Holy Ghost in the text.

Obs. III. Although the Lord Christ was not actually exhibited in the flesh, under the Old Testament, nor had actually offered himself

unto God for us, yet had believers then an access into the grace and favour of God, though the way, the cause and means of it, was not manifestly declared unto them. The apostle doth not exclude them all from the grace and favour of God, but only shows their disadvantage in comparison of believers under the gospel, in that this way was not manifested unto them.

Obs. IV. The design of the Holy Ghost in the tabernacle, and in all its ordinances and institutions of worship, was to direct the faith of believers unto what was signified by them.

Obs. V. Typical institutions, attended diligently unto, were sufficient to direct the faith of the church unto the expectation of the real expiation of sin, and acceptance with God thereon.—God was never wanting unto the church in what was necessary unto it in its present condition, so as that it might be guided in its faith, and encouraged unto obedience.

Obs. VI. Though the standing of the first tabernacle was a great mercy and privilege, yet the removal of it was a greater; for it made way for the bringing in of that which was better.

Obs. VII. The divine wisdom in the economy and disposal of the revelation of the way into the holiest, or of grace and acceptance with himself, is a blessed object of our contemplation.—The several degrees of it we have considered on ch. i. 1.

Obs. VIII. The clear manifestation of the way of redemption, of the expiation of sin, and peace with God thereon, is the great privilege of the gospel.

Obs. IX. There is no access into the gracious presence of God, but by the sacrifice of Christ alone.

VER. 9, 10.—Ἦτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεσθηκότα, καθ' ὃν ἄωρα τε καὶ θυσίαι προσφέρονται, μὴ δυναμεναι κατὰ συνειδησὶν τελειῶσαι τὸν λατρεῦνonta, μόνον ἐπὶ βρωμασί καὶ πομασί, καὶ διαφοροῖς βαπτισμοῖς, καὶ δικαιομασί σαρκός, μέχρι καιροῦ διορθώσεως ἐπικειμένα.

Ἦτις παραβολή, Vul. Lat. Quæ parabola est; Syr. אָלְמָה, 'an exemplar or example;' so all render it, though it answer the Hebrew מִשְׁלָּה, 'a parable or proverb.' Quod erat exemplar: so Beza and others.

Εἰς τὸν καιρὸν τὸν ἐνεσθηκότα, Vul. Lat. Temporis instantis, 'of the instant time or season;' which Arias rectifies into in tempus præsens, 'for the time present.' Beza, Pro tempore illo præsente, 'for that present time:' pro tempore tum præsente, 'for the time that was then present.' Syr. לְזִמְנָהּ, 'for that time,' omitting ἐνεσθηκότα.

Καθ' ὃν, Vul. Lat. juxta quam; it being uncertain what he refers quam unto, Arias rectifieth it, juxta quod; for ὃν answereth unto καιρὸν, and not unto παραβολή, quo 'wherein;' Syr. in quo, 'wherein.'

Ἄωρα τε καὶ θυσίαι, Vul. Lat. Munera et hostiæ, dona et sacrificia; Syr. 'gifts,' that is, 'meat and drink offerings, and sacrifices by blood,' Syr. קִרְבָּנִים וְדָבָר, 'oblations and victims,' or 'bloody sacrifices.'

Κατὰ συνειδησὶν τελειῶσαι τὸν λατρεῦνonta, Vul. Lat. Juxta conscientiam perfectum facere servientem; 'make him that did the service per-

fect according to conscience:’ others, in conscientia sanctificare cultorem: others, consummare. Of the sense of the word we have spoken before. Syr. ‘Perfect the conscience of him that offered them.’

Μονον επι βρωμασι, Syr. ‘in meat and drink,’ in the singular number.

Και διαφοροις βαπτισμοις, Syr. ובמעמדותיו דונן ונן, ‘and in the washing of kinds kinds;’ that is, various kinds, with respect not unto the various rites of washing, but the various kinds of things that were washed.

Δικαιωμασι σαρκος, Vul. Lat. Justitiis carnis; so it renders δικαιωμα, by justitia, or justificatio, constantly, but very improperly. Syr. פוקדא דברא, ‘precepts of the flesh:’ Ritibus carnalibus, ‘ordinances, institutions, rites of the flesh, concerning fleshly things.’

Επικειμενα, Vul. Lat. impositis: others, imposita, ‘incumbent on, lying on them.’

VER. 9, 10.—*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, (which stood) only in meats, and drinks, and divers washings, and carnal ordinances imposed until the time of reformation.*

I shall not alter the translation, but show what might be more properly expressed, as unto some instances, in our exposition.

Expositors have made use of various conjectures in their commentaries on this place. What is material in the most eminent of them, the reader may see in Mr. Poole’s collections. But I must needs say, that in my judgment they have brought more difficulty into the text than they have freed it from. Wherefore, I shall not detain the reader in the examination of them; but I shall give that interpretation of the text which I hope will evidence its truth unto such who impartially seek after it, and are in any measure acquainted with the things treated of.

The apostle, in these two verses, gives a summary account and reason of the imperfection of the tabernacle, and of all its services, wherein the administration of the old covenant did consist. This was direct and proper unto his present argument. For his design is to prove the pre-eminence of the new covenant above the old, from the excellency of the high priest thereof, with his tabernacle and sacrifice. Unto this end, a discovery of the imperfections and weakness of the first tabernacle and services, was indispensably necessary. And if, notwithstanding its outward excellency and glory, it was no other but what it is here declared to be, as evidently it was not, then was it not only an unreasonable thing, and a plain rejection of the wisdom and grace of God, to adhere unto it, in opposition unto the gospel, which was done by the most of the Hebrews; but it was altogether unmeet and useless to be retained, together with the profession of the gospel, which the residue of them earnestly contended for. This was that which the apostle designed ultimately to convince them of; and in this a work both great and difficult was committed unto him. For there is nothing more difficult than to dispossess the minds of men of such persuasions in religion, as

they have been bred up in, and received by a long tract of tradition from their fathers. So we find it to be in such persuasions and observances as are evidently false and impious unto the understandings of all who are not under the power of such prejudices; so is it at present with them of the Roman church, and others. But these Hebrews had a pretence or plea for their obstinacy herein, which none other ever had in the like case but themselves; for the things which they adhered unto were confessedly of divine institution. Wherefore the apostle labours principally to prove, that in the will and wisdom of God they were to continue only for a season, and also that the season of their expiration was now come. And this he doth in this place, by a declaration of their nature and use whilst they did continue, whence it is evident that God never designed that they should have a perpetual station in the church; and that because they could not effect what he purposed and had promised to do for it. This is the substance of his present argument.

There is in the words themselves,

1. The subject spoken of, ἡτις, 'Which.'
2. The proper use and end of it, 'It was a figure.'
3. The limitation of that use as unto time, 'For the time then present.'
4. The especial nature of it, 'The offering of gifts and sacrifices.'
5. The imperfection of it therein, 'They could not consummate the worshippers in conscience.'
6. The reason of that imperfection, 'It stood only in meats and drinks,' &c.
7. The manner of its establishment, 'It was imposed.'
8. The time allotted for its continuance, 'Until the time of reformation.'

1. The subject spoken of is expressed by ἡτις, 'which.' Some would refer it unto παραβολη following; and so read the words, 'which figure was for the time present.' But there is no cause for this transduction of the words. The verb substantive ην is deficient, as usually, and is to be supplied as in our translation, 'which was:' 'which,' that is, σκηνη, 'the tabernacle.' Not only the fabric and structure of it, but the tabernacle in both parts of it, with all its furniture, vessels, utensils, and services, as before described.

2. As unto its proper use and end, the apostle affirms that it was παραβολη, figura, exemplar, exemplum, comparatio, similitudo, typus, representatio. So variously is this word rendered by interpreters. Most fix on exemplar or exemplum; but they are τυπος and ὑποδειγμα, not παραβολη. And in all these versions, the proper sense of the word, as used in the Scripture, is missed. It is not הבניה that the apostle intends, but מושל, as it is rendered by the Syriac.

And this many have observed, namely, that it answers unto מושל, but yet have missed the interpretation of it. מושל is the same with חידה; wherewith it is joined, as of the same signification and importance, Ps. xlix. 4, lxxviii. 2. And whereas it is said that the queen of Sheba tried the wisdom of Solomon, בחידה, 1 Kings x. 1; the Targum renders it by במחלן, the Chaldee מחל, and the Syriac מחל, being the

same with the Hebrew מִשַּׁל. Now קִידָה is ænigma, problema, γοιφος, 'a riddle, a hard question;' and קִידָה is to speak enigmatically, obscurely, so as that one thing is to be gathered out of another. So is מִשַּׁל used also; Ezek. xx. 49. Is he not, מִמִּשַּׁל מִשַּׁלִּים, proverbiator proverbiorum, one that speaks 'darkly and obscurely?' that expresseth one thing and intends another, using similitudes and metaphors. An obscure mystical instruction by figures, signs, symbols, metaphors, and the like.

Thus is παραβολη almost constantly used in the New Testament. So our Lord Jesus Christ expressly opposeth speaking in parables, unto a clear, plain, open teaching, so as to be understood of all; see Matt. xiii. 10—13; John xvi. 28, 29, 'Now speakest thou openly, and no parable.' Wherefore παραβολη, in this place, is an obscure mystical metaphorical instruction. God taught the church of old the mysteries of our redemption by Christ, by the tabernacle, its fabric, parts, utensils, and services; but it was but an obscure, parabolical, figurative instruction. So should the word here be rendered, 'a figurative instruction,' or the word 'parable' be here retained as it is in other places. This was God's way of teaching the mysteries of his wisdom and grace; which, as it was sufficient for the state of the church which was then present, so it instructs us in what he requires, what he expects from us, unto whom all these things are unfolded, made plain, and evident.

3. The third thing in the text is the time or season wherein the tabernacle was so parabolically or mystically instructive. It was εις τον καιρον τον ενεστηκοτα. Some few copies for τον read τουτον, as doth that now before me, 'Unto this present time.' This reading is generally rejected by expositors, as not suited unto the mind of the apostle in this place. For he intends not the time that was then present when he wrote the Epistle, not the times of the gospel, not the time after the resurrection of Christ, until the destruction of the temple, which the addition of that word would denote; for God had prepared another kind of instruction for that season, and not by parables or mystical metaphors. But yet the word may be retained, and a sense given of the words both sound and proper. For εις may well signify as much as 'until;' or be taken τελικως, as it is often. Εις τουτον καιρον, 'unto this season;' until the time that God would grant another kind of teaching, which now he hath done. It served until this present season wherein the gospel is preached, and all the things signified by it are accomplished. But I shall rather follow the reading of the most copies, though the Vulgar Latin reading, temporis instantis, seems to favour the first. And Arias rectifying it into in tempus præsens, gives the same sense also. But the word ενεστηκοτα, being of the preter-imperfect tense, signifies a time that was then present, but is now past. And it is therefore well rendered by our translators, 'the time then present,' as if τότε had been in the text; the time then present, when the tabernacle was made and erected. 'Ο καιρος ὁ ενεστηκως, the season of the church, which was then present. For the apostle in this whole discourse, not only respects the tabernacle, and not the temple, but he considers the first erection of the tabernacle in a peculiar manner; for

then was it proposed as the means of the administration of the first covenant, and the worship thereunto belonging. It is the covenants which he principally designeth a comparison between. And he doth in that way of the disposition and administration of them, which was given and appointed at their first establishment. As this in the new covenant was the person, office, sacrifice, and ministry of Christ; so as unto the first, it was the tabernacle and all the services of it.

Wherefore the time then present was the state and condition of the church at the first setting up of the tabernacle. Not as though this time was confined unto that or those ages, wherein the tabernacle was in use, before the building of the temple. But this instruction which was then signally given, was the whole of what God granted unto the church, during that state wherein it was obliged unto the ordinances and services which were then instituted. The instructions which God thought meet to grant unto the church at that season were obscure, mystical, and figuratively representative; yet was it sufficient for the faith and obedience of the church, had it been diligently attended unto, and what the Holy Ghost signified thereby. So are all God's ways of instruction in all seasons. We cannot err, but either by a neglect of inquiring into them, or by looking for more than God in his wisdom hath committed unto them.

And this sense those who render *παραβολη* by 'a figure, type, or example,' must come unto; for the use of it is confined unto the time of the erection of the tabernacle, and the institution of the ordinances thereunto belonging. But a type or figure was unto them of no use, but so far as it was instructive, which was obscurely and mystically. And that this is the sense of the word, the apostle declares, ver. 8, where he shows the substance of what the Holy Ghost signified by the building, disposal, and services of the tabernacle; that is, what he taught the church thereby, parabolically and figuratively. This kind of instruction, whatever now it seem to us, was meet and fit for them unto whom it was given. And by the administration of grace in it, it was a blessed means to engenerate faith, love, and obedience in the hearts and lives of many unto an eminent degree. And we may consider from hence what is required of us unto whom the clear revelation of the wisdom, grace, and love of God are made known from the bosom of the Father by the Son himself.

4. The especial nature and use of this tabernacle and its service is declared: 'in which were offered both gifts and sacrifices.' *Καθ' ὃν*. The Vulgar Latin reads 'juxta quam; making the relative to answer unto *ἥτις*, or to *παραβολη*. But the gender will not allow it in the original. *Καθ' ὃν* is as much as *ἐν ᾧ*, 'in which time, during which season.' For immediately upon the setting up of the tabernacle, God gave unto Moses laws and institutions for all the gifts and sacrifices of the people, which were to be offered therein. This was the first direction which God gave after the setting up of the tabernacle, namely, the way and manner of offering all sorts of gifts and sacrifices unto him.

And the apostle here distributes all the *קרבנים*, all the 'sacred offerings,' into *δωρα* and *θυσιας*, that is, unbloody and bloody sacrifices; as he did before, ch. v. 10, where the distinction hath been explained.

Of them all he affirms, *προσφέρονται*, 'they are offered,' not that they *were* so : for the apostle erects a scheme of the first tabernacle, and all its services, at its first institution, and presents it unto the consideration of the Hebrews, as if it were then first erected. He doth indeed sometimes speak of the priests and sacrifices as then in being, with respect unto that continuance of the temple and its worship which it had in the patience of God, as we have shown on ch. viii. 4. But here, treating only of the tabernacle and its worship, as that which was granted in the confirmation, and for the administration of the old covenant then entered into, as the tabernacle, priesthood, and sacrifice of Christ were given in the confirmation of the new ; he represents that as present which was past long before. The tabernacle served aptly for the use whereunto it was designed. It was meet for the offering of gifts and sacrifices ; and so alone is the tabernacle of Christ for its proper end also.

5. On these concessions, the apostle declares the imperfection of this whole order of things, and its impotency as unto the great end that might be expected from it ; for these gifts and sacrifices could not make perfect him that did the service as pertaining unto the conscience. This was the end aimed at, this was represented in them and by them. And if they could not really effect it, they were weak and imperfect, and so not always to be continued. The end represented in and by them, was to make atonement for sin, that the anger of God being pacified, they might have peace with him. The covenant was then newly established between God and the church, before any laws were given about these offerings and sacrifices, *Exod. xxiv.* God knew that there would be among the people, and even among the priests themselves, many sins and transgressions against the rules and laws of that covenant. This of itself it could not dispense withal. For its sanction was the curse against every one that continued not in all things written in the book of it ; wherefore if this curse, on all just and righteous occasions, should rigidly have been put in execution, the covenant would only have proved the means and cause of the utter destruction and excision of the whole people. For there is 'no man that liveth and sinneth not.' And on many occasions, sin abounded in that state of the church, wherein light and grace were but sparingly dispensed, in comparison of the times of the new covenant. Wherefore God, in his mercy and patience, provided, that by sacred gifts and offerings atonement should be made for sin, so as that the curse of the covenant should not be put in immediate execution against the sinner, *Lev. xvii. 11.* But there were two things to be considered in those sins, for which God had appointed that atonement should be made. The first was, the external temporal punishment which was due unto them, according unto the place which the law or covenant had in the polity or commonwealth of Israel. The other, that eternal punishment which was due unto every sin by the law, as the rule of all moral obedience ; 'for the wages of sin is death.' In the first of these, the person of the sinner in all his outward circumstances, his life, his goods, his liberty, and the like, were concerned. In the latter, his conscience, or the inward man alone was concerned. And as unto the first of them, the gifts and sacrifices mentioned being rightly offered,

were able in themselves, *ex opere operato*, to free the sinner from all temporal political inconvenience or detriment, so as that his life and inheritance should be continued in the land of Canaan, or his state preserved entire in the commonwealth of Israel. This the apostle here tacitly acknowledgeth, namely, that the gifts and sacrifices were able to free the sinner from temporal punishment, and give him outward peace in his possessions. But as unto the latter, wherein conscience was concerned, he denies that they had any such efficacy.

They were not able, *μη δυναμεναι*. It agrees in gender with *θυσαι* only, and not with *δωρα*, which being of the neuter gender, usually regulates the construction in such conjunctions. But as most think, it equally respects both the antecedent substantives. And instances may be given where a participle, respecting more antecedent substantives than one, may agree in gender with either of them; as '*leges et plebs-cita coactæ*.' But I rather think that the apostle confines the impotency he mentions to sacrifices only, that is, *θυσαι*, 'slain and bloody sacrifices.' For these things which were *δωρα*, 'gifts' and no more, were not designed to make atonement for sin; that was to be done by blood and no otherwise, so the words should be read, 'offered gifts and sacrifices that could not perfect.'

These sacrifices were impotent and ineffectual to this end, *τελειωσαι*. What the *τελειωσις* is, which the apostle so frequently mentions in this Epistle, I have before declared, and so what it is *τελειωσαι*. It is indeed 'to perfect, to consummate, to sanctify, to dedicate, to consecrate.' But whereas these sacrifices did all these things outwardly, and as to the flesh, as the apostle grants, ver. 7, he doth not here absolutely deny it to them, but in a certain respect only.

They could not do it, *κατα συνειδησιν*, 'as to the conscience of the sinner before God.' What he intends hereby, he doth more fully declare, Heb. x. 2. There is a conscience condemning for sin. This could not be taken away by these sacrifices. They were not able to do it; for if they could have done so, the sinner would have had complete peace with God, and would not have had need to have offered these sacrifices any more. But they were multiplied and often repeated, because of their inability to this end. Wherefore *τελειωσαι κατα συνειδησιν*, is to give to men peace of conscience, through a sense of perfect atonement made for sin in the sight of God, with an interest in his love and favour thereon. To be perfect or consummated, as pertaining to conscience in the sight of God, is to have a conscience condemning for sin taken away. This those sacrifices of the law could not effect. It will be said then, to what end did they serve? Were they of no use but only to free men from the penalties of the law or covenant, as it was a rule of the polity or commonwealth of Israel, and the tenure of their possessions in Canaan? Yes, they were moreover part of the *παραβολη*, or mystical instruction, which God granted the church in those days, directing them to the one sacrifice and offering of Christ, typically representing it, and through faith applying the virtue and efficacy of it to their consciences every day.

6. The person is described towards whom this effect of purifying the conscience is denied. They could not thus perfect *τον λατρευοντα*, 'him

that did the service,' saith our translation, I think not so properly. He that did the service was the priest only. But respect is had to every one that brought his gift or offering to the altar. *Ἐπιτελεῖν τὰς λατρειας*, 'sacredly to accomplish the services,' was the work of the priest alone, ver. 6. But *ὁ λατρευων* is the same with *ὁ προσερχομενος*, Heb. x. 1, that is, 'every one who brought his sacrifice to be offered,' that atonement might be made for him. And *λατρευων*, comprehends the whole of divine worship in all individuals. *Τῷ Θεῷ λατρευσεις*, Matt. iv. 10. But he also may be said to do the service, on whose account and in whose stead it was performed.

But the defect charged doth not in the first place reflect on the persons, as though it was by their default. They worshipped God according to his own institutions, but it was in the sacrifices themselves. And if they could not make the worshippers, those who did the service, perfect, they could make none so, for it was they alone who had the benefit of them.

The note of Grotius on this place is '*Isti cultus non possunt sectatorum suorum animos purgare à vitiis quemadmodum evangelium*;' most remote from the mind of the Holy Ghost. For he speaks not of purging our minds from vices, but of purifying conscience by atonement made for the guilt of sin; and opposeth not those sacrifices to the doctrine of the gospel, but to the sacrifice of Christ. And we may hence observe,

Obs. I. There is a state of perfect peace with God to be attained under imperfect obedience.—For it is charged as a weakness in the legal administrations, that they could not give such a peace where any sin remained. It is, therefore, to be found in the sacrifice of Christ, as is proved at large in the next chapter. 'Being justified by faith, we have peace with God.'

Obs. II. Nothing can give perfect peace of conscience with God but what can make atonement for sin. And whoever attempt it in any other way but by virtue of that atonement, will never attain it in this world nor hereafter.

VER. 10.—*Only in meats and drinks, and divers washings, and carnal ordinances, imposed on them till the time of reformation.*

It is acknowledged, that there is no small difficulty in the connexion of these words, or in their relation to what doth immediately precede; and therefore expositors have multiplied conjectures about it, in whose examination we are not concerned. I shall, therefore, no farther consider any of them, but as they relate to what I judge to be their true coherence. Two things are plain and evident to this purpose.

First. That the design of the apostle in the words themselves is to manifest and declare the weakness of the services of the tabernacle, and their insufficiency for attaining the end proposed in them. This end, in general, was the perfecting of the church-state in religious worship; and, in particular, to make the worshippers perfect as to their consciences before God. And he gives such a description of them, as of itself will sufficiently evince their weakness and insufficiency. For what is it pos-

sible, that things of that kind and nature which are here described, can contribute to these ends?

Secondly. That the things instanced in do comprise a great part of the Levitical institutions, and his assertion concerning them may, by a parity of reason, be extended to them all. For to render his description of them comprehensive, the apostle, 1. expresth them in a particular enumeration of the heads whereunto they might be reduced, 'meats and drinks and divers washings.' And then, 2. to show that he intends all things of an alike nature with them, he adds the general nature of them all, they were 'carnal ordinances.'

1. A great part of their Levitical religious observances may be reduced to these heads of 'meats and drinks, and various washings.' Laws and institutions were multiplied about these things; what they might eat, and what they might not; what was clean, and what was unclean to that end; what they might drink, and what vessels defiled all liquors; what were to be their eatings and drinkings, and when on their peace-offering and at their solemn feasts: their great variety of washings, of the priests, of the people, of their garments and their flesh, stated and occasional, do take up a great part of the entire system of their ordinances. And as laws were multiplied concerning these things, so many of them were enforced with very severe penalties. Hence they were difficultly to be learned, and always impossible to be observed. The Mishna and Talmud, that is, the whole religion of the present Jews, consists almost wholly in scrupulous inquiries, and endless determinations, or rather conjectures about these things and their circumstances.

2. All the laws concerning these things were carnal, 'carnal ordinances;' such as for the matter, manner of performance, and end of them were carnal. This being their nature, it evidently follows, that they were instituted only for a time, and were so far from being able themselves to perfect the state of the church, as that they were not consistent with that perfect state of spiritual things which God would introduce, and had promised so to do.

The scope and design of the apostle being thus fixed, the coherence and interpretation of the words will not be so difficult as at first view they may appear.

ΜΟΝΟΝ ΕΠΙ ΒΡΩΜΑΣΙ, 'Only in meats and drinks,' &c. Our translators, observing the sense elliptical, have supplied it with 'which stood;' 'which stood only in meats and drinks;' and that supplement may give a double sense. 1. It may respect the substance of the thing spoken of: 'which' relates to gifts and sacrifices. And so the sense intended is, that they consisted in meats and drinks and divers washings. And this was the natural substance of them. They consisted in such things as might be eaten and drunk, being duly prepared, as flesh, flour, salt, oil, and wine. Hence were they called meat and drink-offerings. And they had washings also that belonged to them, as the washings of the inwards, Exod. xxix. 17, and of the burnt-offerings peculiarly, Lev. i. 9, 13, of the hands and feet of the priests, Exod. xxx. 18, 19, and of the leper, Lev. xiv. 9. Howbeit it cannot be said, that the gifts and sacrifices, as they were such, did consist in these things, though in them,

things of this nature were offered to God. Wherefore the supplement of 'which stood' cannot be admitted in that sense. 2. It may respect the consummation of these gifts and sacrifices, or the celebration of the whole service that belonged to them, and all their necessary circumstances or consequents; 'which stood in these things,' that is, which were accompanied with them, and not perfected without them.

The argument in the words is to prove the insufficiency of the gifts and sacrifices of the law to the end mentioned, of perfecting conscience before God. And this is evidenced by the consideration of their necessary adjuncts, or what belonged to them and were inseparable from them. It is not said that these gifts and sacrifices were only meats and drinks, and so things of no value. For neither doth the apostle treat the old institutions with such contempt, nor would the truth of his assertion have been evident to the Hebrews. But he argues unto a discovery of their use and end, from the things that did always accompany them and were inseparable from them. For those by whom they were offered were obliged by the same divine institution at the same time, to sundry meats and drinks and divers washings, which proves both the gifts and sacrifices to have been of the same kind, and to have had respect to carnal things as they had. For if those gifts and sacrifices had an immediate effect on the consciences of men to their purification before God, by any virtue inherent in them, whence is it that the observances which by the same law accompanied them, were only about meats and drinks, and divers washings? And this sense is not to be refused.

But whereas there is an ellipsis in the connexion of the words, it may be otherwise supplied. For having mentioned the gifts and sacrifices of the law, the apostle makes an addition to them, of the remaining institutions and ceremonies of it, whose very nature and use declared their insufficiency to the end inquired after. And other laws, only concerning meats and drinks, and divers washings; which in general, he calls carnal rites. Hereby the argument in hand is carried on and completed.

There are four things in the words. 1. An account of the legal institutions, under several heads. 2. Their nature in general, with that of others of the same kind; they were carnal ordinances or fleshly rites. 3. The way of the relation of the people to them; they were imposed on them. 4. The time for which they were imposed, or the measure of their duration, which was till the time of reformation.

First. For the nature of them, they consisted *ἐπι βρωμασι και πομασι*, 'in meats and drinks.' Take the words in their full extent, and they may be comprehensive of four sorts of institutions. 1. Of all those which concerned meats, or things to be eaten or not eaten, as being clean or unclean, an account whereof is given Lev. xi. throughout. With reference thereunto doth the apostle reflect on the Levitical institutions, in those words, 'Touch not, taste not, handle not, which all are to perish with their using,' Col. ii. 21, 22, are all carnal things. 2. The portion of the priests out of the sacrifices, especially what they were to eat in the holy place, as the portion of the sin-offering, Exod. xxix. 31—33; Lev. x. 12, 13, 17, and what they were to eat of the

peace-offerings in any clean place, ver. 14, 15. And the prohibition of drinking wine or strong drink in the holy place, ver, 8, 9, may be here respected in drinks about which these institutions were. And these were such, as without which, the service of the sacrifices could not be acceptably performed, ver. 17, 18. And therefore are they intended in this place in an especial manner, if it be the design of the apostle to prove the insufficiency of the sacrifices from the nature of their inseparable adjuncts, which were carnal and perishing things. 3. The eating of the remainder of the peace-offering, whether of a vow, or of thanksgiving, the law whereof is given as a holy ordinance, Lev. vii. 14—17. 4. The laws concerning the feasts of the whole people, with their eating and drinking before the Lord, Lev. xxiii. All these divine ordinances were *ἐπι βρωμασι και πομασι*, ‘concerning meats and drinks,’ that were necessary to be observed, with their offering of gifts and sacrifices, declaring of what nature they were. And the observance of them all was at the same time imposed on them.

2. They consisted in, or were concerning ‘divers washings,’ *διαφοροις βαπτισμοις*. *Βαπτισμος*, is any kind of washing, whether by dipping or sprinkling; putting the thing to be washed into the water, or applying the water to the thing itself to be washed. Of these washings there were various sorts or kinds under the law. For the priests were washed, Exod. xxix. 4, and the Levites, Num. viii. 7, and the people, after they had contracted any impurity, Lev. xv. 8, 16. But the apostle seems to have particular respect to the washings of the priests, and of the offerings, in the court of the tabernacle before the altar; for these were such that the gifts and sacrifices could not be rightly offered to God without them.

Secondly. It is added in the description of these things, *και δικαιωμασι σαρκος*, *institutis carnalibus, ritibus, ceremoniis, justitiis, justificationibus carnis*. ‘Carnal ordinances,’ say we. The signification of *δικαιωμα*, in this place hath been spoken to before. Rites of worship arbitrarily imposed, whose *jus*, or right, depended on the will or pleasure of God. And they are said to be of the flesh, for the reason given, ver. 13, they sanctified to the purifying of the flesh, and no more. The words may be an expression of the nature in general of the law, about meats, drinks, and washings, they were carnal ordinances. But the distinctive copulative *και*, ‘and,’ will not admit of that sense. It seems therefore to contain an addition of all those other legal ordinances which any way belonged to the purifications of the law.

The force of the reasonings in these words is evident. For the design of the apostle is to prove, that in the perfect church-state, which God would bring in under the new covenant, the worshippers were to enjoy peace of conscience, with joy and boldness in the presence of God, from a perfect atonement and purification of sin. How this is effected by the one sacrifice of Christ, he afterwards declares. But the ordinances of the law, and the Levitical sacrifices, were weak and imperfect as to this end. For in them, and by them, men were conversant wholly in carnal things, in meats, drinks, washings and such like carnal observances, which could reach no farther than the sanctification of the flesh, as he evidenceth in the application of all these

things to his present argument, ver. 13. And the faith of believers is rather weakened than confirmed, by all things of the like nature, that divert their minds from an immediate respect to, and total dependence on the one sacrifice of Christ.

Thirdly. Concerning all these things, it is affirmed that they were 'imposed' on the people, *επικειμενα*. There is a difficulty in the syntax of this word, which all interpreters take notice of. If it refers to the substantives immediately foregoing, *βρωμασι και πομασι*, &c. it agrees not with them in case; if to *θυσιας* in the other verse, it agrees not with it in gender. And the apostle had before adjoined to it a participle of the feminine gender, *δυναμεναι*. Some think that the letter *Iota* is added to the first word or taken from the latter, so that originally they were both of the same gender. But whereas the apostle had put together *δωρα και θυσιας*, the one of the neuter, the other of the feminine gender, he might apply his adjectives either to one or both, without offence to grammar. Yet I rather judge that in this word he had respect to all the things whereof he had discoursed from the very beginning of the chapter. Concerning them all, he declares that they were thus 'imposed,' and so the use of the word in the neuter gender is proper.

Many judge that there is an objection anticipated in these words. For on the description of the nature and use of the tabernacle, with all its furniture and services, he declares that they could not all of them, nor any of them, perfect the worshippers that attended to them. Hereon it might be well inquired. To what purpose then were they appointed? to what end did they serve? Hereunto he replies, that they were never designed to perpetual use, but only 'imposed' on the people to the time of reformation. But whether there be a respect to any such objection or not, he plainly declares their use and duration according to the mind of God, which were such as their nature did require. And hereby also he confirms his argument, of their insufficiency to the great end of perfecting, sanctifying, or consecrating the state of the church. And hereof there are two evidences in these words.

1. They were things 'imposed,' that is, on the people under the law. They were laid on them as a burden. The word is properly incumbencia, 'lying on them,' that is as a burden. There was a weight in all these legal rites and ceremonies, which is called a yoke, and too heavy for the people to bear, Acts xv. 10. And if the imposition of them be principally intended, as we render the word 'imposed,' it respects the bondage they were brought into by them. Men may have a weight lying on them, and yet not be brought into bondage thereby. But these things were so 'imposed' on them, as that they might feel their weight, and groan under the burden of it. Of this bondage the apostle treats at large in the epistle to the Galatians. And it was impossible that those things should perfect a church-state, which in themselves were such a burden, and effective of such a bondage.

2. As to the duration assigned to them, they were thus imposed *μεχει καιρου*, 'for a determined limited season.' They were never designed to continue for ever. And this is a great controversy which we have at this day with the Jews. The principal foundation of their present

unbelief is, that the law of Moses is eternal, and that the observance of its rites and institutions is to be continued to the end of the world. The contrary hereunto the apostle had evidently proved in the foregoing chapters. Whereas therefore he had undeniably demonstrated that they were not to be of perpetual use in the church, nor could ever effect that state of perfection which God designed to it, he now declares that there was a certain determinate season fixed in the purpose and counsel of God, for their cessation and removal. And this he describes in the last word.

This was the season, διορθωσεως, 'of correction,' say some; 'of direction,' others; we, 'of reformation;' restraining the word to the things spoken of, and retaining its usual signification most improperly. For reformation, is the amendment and reduction of any thing in the church, to its primitive institution, by abolishing and taking away the abuses that have crept into it, or corrupt additions that have been made to it. But nothing of that nature is here intended. Many such seasons there were under the old testament, wherein the things belonging to the worship of God were so reformed. But now not the reduction of the tabernacle and its services to its first institution, is intended, but its utter removal out of the service of God in the church. But if respect be had to the whole state of the church in general, and what God designed to it, taking the word 'reformation' in an universal sense, for the introduction of a new animating form and life, with new means and ways of their expression and exercise, in new ordinances of worship, the word may be of use in this place.

Those who render it, 'of correction,' are no less out of the way. For correction might be applied unto the abuses that had crept into the worship of God; so it was by our Saviour with respect unto pharisaical traditions. But the apostle treats here of the worship itself, as it was first instituted by God, without respect unto any such abuses. This was not the object of any just correction.

The time intended is sufficiently known and agreed upon. It is the great time or season of the coming of the Messiah, as the king, priest, and prophet of the church, to order and alter all things, so as it might attain its perfect state. This was the season that was to put an end to all legal observances, wherein they were to expire. Unto the bringing in of this season, God had ordered and disposed all things from the foundation of the world. See Luke i. 68—74. And it is called καιρος διορθωσεως, because therein God finally disposed and directed all things in the church unto his own glory, and the eternal salvation thereof. See Eph. i. 10. And we may observe from the whole verse,

Obs. I. That there is nothing in its own nature so mean and abject, but the will and authority of God can render it of sacred use and sacred efficacy, where he is pleased to ordain and appoint it.—Such were the meats and drinks, and divers washings under the law, which, however contemptible in themselves, had a religious use from the appointment of God. For others to attempt the like, as they do with their salt and oil and the like, in the Papacy, is foolishly to imitate his sovereignty, and proudly to usurp his authority.

Obs. II. The fixing of the times and seasons, for the state of things

in the church, is solely in the hand of God, and at his sovereign disposal.—He alone appointed this time of reformation; the church could neither hasten it, nor was it to refuse it. Wherefore, quiet waiting alone is our duty, as unto the accomplishment of all promises concerning the state of the church in this world.

Obs. III. It is a great part of the blessed liberty, which the Lord Christ brought into the church, namely, its freedom and liberty from legal impositions, and every thing of the like nature in the worship of God.

Obs. IV. The time of the coming of Christ, was the time of the general final reformation of the worship of God, wherein all things were unchangeably directed unto their proper use.

VER. 11.—UNTO this verse, the account of the Levitical priesthood, its sanctuary and services is continued. Amongst them the service of the high priest, in the most holy place on the day of expiation, was principally designed: for this was looked on and trusted unto by the Hebrews, as the principal glory of their worship, and as of the greatest efficacy unto atonement and reconciliation with God. And so it was in its proper place. Hence they have a saying yet common amongst them, that on the day of expiation, when the high priest entered into the most holy place, all Israel were made as innocent as in the day of creation. In what sense it neither was nor could be so, shall be declared on ch. x. 1—3. But the glory of the administration of the old covenant, did consist in those things which the apostle allows unto it, in his demonstration of the excellency of the new above it. Wherefore, to this ministry of the high priest, on that day, he hath an especial respect in the account which he gives of the priesthood of Christ, and of its administration.

But yet, although he hath a principal regard hereunto, yet he doth not respect it only and singly. He also regards the whole description of the sanctuary and of its services, in the comparison he intends between the Lord Christ, in his office, and these things. In him, his office, sanctuary, and sacrifice, doth the excellency and efficacy of the new covenant consist, in opposition unto all those of the like kind under the law. The want of a due observation hereof, hath led some expositors into mistakes; for they would confine all he says unto a correspondency with what was done on that solemn day by the high priest; whereas he doth also expressly declare, that the truth, reality, and substance of the tabernacle, all its utensils, its services and sacrifices, were to be found in him alone. For to this end doth he give us such a description of them all in particular.

But, as was said, that which he principally respects in the comparison he makes between the type and the antitype, is the high priest and his especial service in the most holy place, which he makes an entrance into in this verse.

VER. 11.—Χριστος δε παραγενομενος αρχιερεως των 'μελλοντων αγαθων, δια της μειζονος και τελειότερας σκηνης, ου χειροποιητου, τουτεστιν, ου ταυτης της κτισεως.

Παραγενομενος, Vul. assistens; Rhem. 'assisting:' Syr. ܐܬܬܝܬ, 'who cometh;' adveniens, 'coming.'

Αρχιερεως, Syr. ܕܚܝܬܐ ܕܥܠܝܐ, 'was a high priest,' or 'was made a high priest;' whereunto it adds, instead of 'good things to come,' 'of the good things which he hath wrought.'

Δια μειζονος και τελειότερας σκηνης; Vul. Lat. per amplius et perfectius tabernaculum; barbarously for majus, et præstantius Syr. ܕܥܠܝܐ ܕܡܫܬܬܝܬ ܕܥܠܝܐ, 'and he entered into that great and perfect tabernacle.'

Ου ταυτης της κτισεως, Vul. Lat. non hujus creationis. Syr. ܡܢ ܕܠܝܕܐ ܕܥܠܝܐ, 'of or from among these creatures;' most, hujus structuræ, 'of this building.'

VER. 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.*

The introduction of the comparison in the redditive conjunction δε, 'but,' answers unto μεν in the first verse of the chapter. These are the common notes of comparison and opposition, ειχε μεν Χριστος δε, 'that had truly; but Christ,' &c. In this and the next verse, the apostle lays down in general what he proves and confirms by instances in this, and to the twentieth verse of the following chapter.

And there are two things which he declares in this and the verse ensuing.

1. Who is the high priest of the new covenant, and what is the tabernacle wherein he administered his office? ver. 11.

2. What are the especial services he performed in answer to those of the legal high priest, and their preference above them? ver. 12.

In this verse he expresseth the subject whereof he treats, or the person of the high priest concerning whom he treats. And he describes him, 1. By his name—it is Christ. 2. By his entrance on his office—being come. 3. His office itself—a high priest. 4. The effects of his office, or the especial object of it—good things to come. 5. The tabernacle wherein he administereth or dischargeth his office; which is described by a comparison with the old tabernacle, and that two ways. 1st. Positively; that it was greater and more perfect, or more excellent than it. 2dly. By a double negation, the latter exegetical of the former; 'not made with hands, that is to say, not of this building' or creation. All these particulars must be distinctly opened, to give a right understanding of the sense of the place and meaning of the words.

1. The person spoken of is Christ. I have observed before, the variety of appellations or names whereby the apostle on various occasions expresseth himself in this Epistle, otherwise than he is wont to do in any other of his epistles. Sometimes he calls him Jesus only, some-

times Christ, sometimes Jesus Christ, sometimes the Son, and sometimes the Son of God. And he had respect herein, to the various notions which the church of the Jews had concerning his person, from the prophecies and promises of the Old Testament. And he useth none of them peculiarly, but when there is a peculiar reason for it; as we have already observed on sundry occasions. And so there is in this place. He doth not say, Jesus is come, or the Son, or the Son of God, but Christ being come; that is, the Messiah being come. Under that name and notion was he promised from the beginning, and the fundamental article of the faith of the church was, that the Messiah was to come; all their desires and expectations were fixed on the coming of the Messiah. Hence, *ὁ ἐρχόμενος*, 'he that was to come,' was the name whereby they expressed their faith in him, *συ εἰ ὁ ἐρχόμενος*, Matt. xi. 3, 'Art thou he who is to come?' And the coming of Christ or the Messiah, was the time and the cause, wherein and whereby they expected the last revelation of the will of God, and the utmost perfection of the church. Wherefore, the apostle on this occasion mentions him by his name, he who was promised of old that he should come, upon whose coming the faith of the church was built, by whom, and at whose coming, they expected the last revelation of the will of God, and consequently a change in their present administrations, the promised Messiah being come. The church was founded of old on the name Jehovah, as denoting the unchangeableness and faithfulness of God in the accomplishment of his promises, Exod. vi. 3. And this name of Christ is declarative of the accomplishment of them. Wherefore, by calling him by this name, as it was most proper when he was to speak of his coming, so in it, he reminds the Hebrews of what was the ancient faith of their church concerning him, and what in general they expected on his coming. He had now no more to offer unto them, but what they had for many ages expected, desired, and earnestly prayed for.

2. As a general foundation of what is afterwards ascribed to him, or as the way whereby he entered on his office, he affirms that he is come, 'Christ being come,' *παράγενομενος*. The word is nowhere else used to express the advent or coming of Christ. Hence by the Vulgate, it is rendered, 'assistens,' which as it doth not signify to come, so the sense is corrupted by it. The Rhemists render that translation, 'but Christ assisting a high priest.' But this increaseth the ambiguity of the mistake of that translation, as not declaring that Christ himself was this high priest, which is the direct assertion of the apostle. That which is intended is the accomplishment of the promise of God, in the sending and exhibition of Christ in the flesh, he being now come, according as was promised from the foundation of the world. For although the word is inseparable in its construction with what followeth, 'a high priest;' 'being come a high priest,' yet his coming itself in order to the susception and discharge of that office is included in it. And on this coming itself depended the demonstration of the faithfulness of God in his promises. And this is the great fundamental article of Christian religion in opposition to Judaism, as it is declared, 1 John iv. 2, 3. Wherefore, by his being come in this place, no one single act

is intended, as his advent or coming doth usually signify his incarnation only. But the sense of the word is comprehensive of the whole accomplishment of the promise of God in sending him, and his performance of the work whereunto he was designed thereon. In that sense is he frequently said 'to come,' or 'to be come,' 1 John v. 20.

And, as was before observed, there is not only argument herein to the apostle's design, but that which being duly weighed, would fully determine all the controversy he had with these Hebrews. For all their legal administrations were only subservient to his coming, and were representations thereof, all given in confirmation of the truth of the promises of God, that so he should come. Wherefore on his coming they must all necessarily cease and be removed out of the church.

3. There is in the words a determination of the especial end of his coming, which is the subject under present consideration; *αρχιερεως*, 'a high priest;' 'being come a high priest,' that is, in answer to, and in the room of the high priest under the law. This states the subject of the apostle's argument. He had before proved that he was to be a priest, that he was a priest, and how he came so to be. He now asserts it as the foundation of those actings, which he was to ascribe to him, in answer to those of the legal high priests, whose offices and services, with the effects of them, he had before declared. Those high priests did so, but Christ 'being come a high priest,' &c.

4. He adds the especial object of his office, or the things about which he is conversant in the discharge of it, *των μελλοντων αγαθων*, 'of the good things to come.' As the assertion is positive, so there is a comparison and opposition included in it. The high priests of the law were not so. They were not priests of good things, that is, absolutely, or such as were necessary to the purification, sanctification, and justification of the church; and so far as they were priests of good things, they were so of good things present, not of the good things promised, that were to come. And this is the force of the article *των*, 'of the good things,' namely, that God had promised to the church. A priest, or a high priest, may be said to be the priest of the things that he doth in the execution of his office; or of the things which he procureth thereby. He is the priest of his duties and of the effects of them. As a minister may be said to be a minister of the word and sacraments which he administereth, or of the grace of the gospel which is communicated thereby. Both are here included; both the duties which he performed, and the effects which he wrought.

The things whereof Christ is a high priest, are said to be 'things to come;' that is, they are yet so, absolutely so; or they were so called with respect to the state of the church under the old testament. Most expositors embrace the first sense; these good things to come, they say, are that future eternal salvation and glory which were procured for the church by the priesthood of Christ, and were not so by the Levitical priesthood. To the administration of the priesthood under the law, he assigns only things present, temporal things, as to what could be effected by them in their own virtue and power. But to that of Christ he assigns eternal things, as he speaks immediately, he hath procured for us eternal redemption. The eternal salvation and glory of the

church was procured by the priesthood of Christ, or Christ himself in the discharge of that office, and were not so by the Levitical priests. These things are true, but not the meaning, at least not the whole meaning of the apostle in this place. For,

First. This confines the relation of the priesthood of Christ in this place, to the effects of it only, and excludes the consideration of his sacerdotal actings in the great sacrifice of himself; for this was not now to come, but was already past and accomplished. But this is so far from being excluded by the apostle that it is principally intended by him. This is evident from the words ensuing, wherein the tabernacle is described in which he was thus a high priest of good things to come; for this was his human nature wherein he offered himself, as we shall see.

Secondly. He doth not in this place, compare together and oppose the future state of glory which we shall have by Christ, with and to the state of the church in this world under the old testament, which were not equal, nor would be cogent to his purpose, seeing the saints of old were also made partakers of that glory. But he compares the present state of the church, the privileges, advantages, and grace which it enjoyed by the priesthood of Christ, with what it had by the Aaronical priesthood. For the fundamental principle which he confirms, is, that the *τελειωσις*, or 'present perfection' of the church, is the effect of the priesthood of Christ.

Wherefore the apostle expresseth these things, by that notion of them which was received under the old testament and in the church of the Hebrews; namely, the good things to come. That is, they were so from the beginning of the world, or the giving of the first promise. Things which were fore-signified by all the ordinances of the law, and which thereon were the desire and expectation of the church in all preceding ages. The things which all the prophets foretold, and which God promised by them, directing the faith of the church to them. In brief, all the good things in spiritual redemption and salvation, which they looked for by the Messiah, are here called 'the good things to come.' Of these things Christ was now come the high priest; the law having only the shadow, and not so much as the perfect image of them, ch. x. 1. And these things may be referred to two heads.

First. Those wherein the actual administration of his office did consist. For, as we said, he was the high priest of the duties of his own office; he by whom they were performed. These in general were his oblation and intercession; for although his intercession be continued in heaven, yet was it begun on the earth, as his oblation was offered on the earth; but it is continued in heaven, as to the perpetual exercise of it. The whole preparation to, and actual oblation of himself, was accompanied with most fervent and effectual intercessions, ch. v. 7. And such was his solemn prayer, recorded John xvii. These things themselves, in the first place, were 'the good things to come.' For they were designed in, and formed the substance of the first promise, as also of all those which were afterwards given, for the confirmation of the faith of the church therein. These did all the legal institutions direct to and represent. And that they are here intended by the apostle,

he plainly declares in the next verse; for with respect to these good things to come, he opposeth our Lord's own blood and sacrifice, with the atonement he made thereby, to the blood of bulls and of goats, with whatever could be effected thereby.

Secondly. The effects of these sacerdotal actings are also intended. For these also are reckoned hereunto in the close of the next verse, in the instance of one of them; namely, eternal redemption, which is comprehensive of them all. And these also were of two sorts.

1. Such as immediately respected God himself. Of this nature was the atonement and reconciliation which he made by his blood, and peace with God for sinners thereon. See 2 Cor. v. 19, 20; Eph. ii. 14—16.

2. The benefits which hereon are actually collated on the church, whereby it is brought into its consummated state in this world. What they are we have discoursed at large on ch. vii. 11.

These, therefore, are the 'good things to come,' consisting in the bringing forth and accomplishing the glorious effects of the 'hidden wisdom of God,' according to his promises from the beginning of the world, in the sacrifice of Christ, with all the benefits and privileges of the church, in righteousness, peace, and spiritual worship, which ensued thereon. And we may observe,

Obs. I. These things alone were the true and real good things that were intended for and promised to the church, from the beginning of the world.—The Jews had now utterly lost the true notion of them, which proved their ruin; and yet they do continue in the same fatal mistake to this day. They found that great and glorious things were spoken of by all the prophets, to be brought in at the coming of the Messiah. And the hope of good things to come they lived on, and continue yet so to do. But being carnal in their own minds, and obstinately fixed on the desire of earthly things, they fancied them to consist in things quite of another nature. Honour, riches, power, a kingdom and dominion on the earth, with a possession of the wealth of all nations, were the good things which they hoped were to come. As to reconciliation and peace with God, by a full and perfect atonement for sin, righteousness, deliverance from spiritual adversaries, with a holy worship acceptable to God; these are things which they neither desired nor regarded. Wherefore, choosing the world and the things of it, before those which are spiritual and heavenly, to the world they are left, and the curse which it lieth under. And it is to be feared, that some others also have deceived themselves with carnal apprehensions of the good things, if not of the priesthood, yet of the kingdom of Christ.

Obs. II. These things alone are absolutely good to the church, all other things are good or evil, as they are used or abused.—Outward peace and prosperity are good in themselves, but oftentimes they prove not so to the church. Many a time have they been abused to its great disadvantage. They are not such things as are too earnestly to be desired; for who knows what will be the end of them? But these things are absolutely good in every state and condition.

Obs. III. So excellent are these good things, that the performance

and procuring of them was the cause of the coming of the Son of God, with his suscepcion and discharge of his sacerdotal office.—They are excellent in their relation to the wisdom, grace, and love of God, whereof they are the principal effects; and excellent in relation to the church, as the only means of its eternal redemption and salvation. Had they been of a lower or meaner nature, so glorious a means had not been designed for the effecting of them. Woe to them by whom they are despised. ‘How shall we escape if we neglect so great salvation?’ And,

Obs. IV. Such a price and value did God put on these things, so good are they in his eyes, that he made them the subject of his promises to the church, from the foundation of the world. And in all his promises concerning them, he still opposed them to all the good things of this world, as those which were incomparably above them and better than them all. And therefore he chose out all things that are precious in the whole creation, to represent their excellency, which makes an appearance of promises of earthly glories in the Old Testament, whereby the Jews deceived themselves. And because of their worth, he judged it meet to keep the church so long in the desire and expectation of them.

5. That to which the apostle hath immediate respect, in the declaration of the priesthood and sacrifice of Christ, is what he had newly at large declared, concerning the tabernacle and the service of the high priest therein. Wherefore he assigns a tabernacle to this high priest, in answer to that under the law whereby he came, or wherein he administered the duties of his office. And concerning this he asserts, First. That he came by a tabernacle. Secondly. He describes this tabernacle in comparison with the former; 1. Positively, that it was greater and more excellent; 2. Negatively, in that being not made with hands, it was not of the same building with it.

First. He ‘came by a tabernacle,’ *δια της μειζονος και τελειοτερης σκηνης*. These words may have prospect to what is afterwards declared in the next verse, and belong thereunto. As if he had said, ‘Being come a high priest, he entered into the holy place by a perfect tabernacle with his own blood;’ for so the high priest of the law entered into the holy place, by or through the tabernacle, with the blood of others. But the words do rather declare the constitution of the tabernacle intended, than the use of it, as to that one solemn service; for so before he had described the frame and constitution of the old tabernacle, before he mentioned its use.

‘Being come a high priest by such a tabernacle;’ that is, wherein he administered that office. What is the tabernacle here intended, there is great variety in the judgment of expositors. Some say it is the church of the New Testament, as Chrysostome, who is followed by many. Some say it is heaven itself. This is embraced and pleaded for by Slichtingius, who labours much in the explanation of it. But whereas this is usually opposed, because the apostle in the next verse affirms that Christ entered into the holies, which he expounds of heaven itself, by this tabernacle, which therefore cannot be heaven also, he endeavours to remove it. For he says there is a double tabernacle

in heaven. For as the apostle hath, in one and the same place, described a double tabernacle here on earth, a first and a second, with their utensils and services, distinguished the one from the other by a veil, so there are two places in heaven answering thereunto. The first of these he would have to be the dwelling-place of the angels; the other the place of the throne of God himself, represented by the most holy place in the tabernacle. Through the first of these, he says, the Lord passed into the second, which is here called his tabernacle. And it is indeed said, that the Lord Christ in his exaltation, did pass through the heavens, and that he was made higher than the heavens, which would seem to favour that conceit, though not observed by him.

But there is no ground to fancy such distinct places in heaven above, yea, it is contrary to the Scripture so to do. For the residence of the holy angels is before and about the throne of God. So are they always placed in the Scripture, Dan. vii. 10; Matt. xviii. 10; Rev. v. 11. And these aspectable heavens which Christ passed through, were not so much as the veil of the tabernacle in his holy service, which was his own flesh, ch. x. 20. The only reason of this ungrounded curious imagination, is a design to avoid the acknowledgment of the sacrifice of Christ, whilst he was on the earth. For this cause, he refers this tabernacle to his entrance into the most holy place, as the only means of offering himself. But the design of the apostle is to show, that as he was a high priest, so he had a tabernacle of his own, wherein he was to minister to God.

This tabernacle, whereby he became a high priest, was his own human nature. The bodies of men are often called their tabernacles, 2 Cor. v. 1; 2 Pet. i. 14. And Christ called his own body the temple, John ii. 19. His flesh was the veil, Heb. x. 20; and in his incarnation, he is said to pitch his tabernacle among us, John i. 14. Herein dwelt 'the fulness of the Godhead bodily,' Col. ii. 9, that is, substantially, represented by all the pledges of God's presence in the tabernacle of old. This was that tabernacle wherein the Son of God administered his sacerdotal office in this world, and wherein he continueth yet so to do in his intercession. For the full proof hereof, I refer the reader to our exposition on ch. viii. 2. And this gives us an understanding of the description given of this tabernacle, in the adjuncts of it, with reference to that of old. This is given us,

First. Positively, in a double comparative property.

1. That it was 'greater,' *μειζονος*, than it. Greater in dignity and worth, not quantity and measures. The human nature of Christ, both in itself, its conception, framing, gracious qualifications and endowments, especially in its relation to, and subsistence in, the divine person of the Son, was far more excellent and glorious than any material fabric could be. In this sense, for comparative excellency and dignity, is *μειζων* almost constantly used in the New Testament. So is it in this Epistle, ch. vi. 13, 16. The human nature of Christ doth thus more excel the old tabernacle, than the sun doth the meanest star.

2. More perfect, *τελειοτερας*. This respects its sacred use. It was more perfectly fitted and suited unto the end of a tabernacle, both for the inhabitation of the divine nature, and the means of exercising the

sacerdotal office in making atonement for sin, than the other was. So it is expressed, ch. x. 5, 'Sacrifice and burnt-offering thou wouldest not have, but a body hast thou prepared me.' This was that which God accepted, wherewith he was well pleased, when he rejected the other as insufficient unto that end. And we may hence observe, that,

Obs. V. The human nature of Christ, wherein he discharged the duties of his sacerdotal office in making atonement for sin, is the greatest, the most perfect, and excellent ordinance of God, far excelling those that were most excellent under the Old Testament.—It was an ordinance of God, in that it was what he designed, appointed, and produced, unto his own glory. And it was that which answered all ordinances of worship under the Old Testament, as the substance of what was shadowed out in them and by them. I have laboured elsewhere to represent the glory of this ordinance, as the principal effect of divine wisdom and goodness, the great means of the manifestation of his eternal glory. The wonderful provision of this tabernacle, will be the object of holy admiration unto eternity. But the glory of it is a subject which I have elsewhere peculiarly laboured in the demonstration of. And unto the comparison with those of old, here principally intended, its excellency and glory may be considered in these as in other things. 1. Whatever they had of the glory of God in type, figure, and representation, that it had in truth, reality, and substance. 2. What they only shadowed out as unto reconciliation and peace with God, that it did really effect. 3. Whereas they were capable only of a holiness by dedication and consecration, which is external, giving an outward denomination, not changing the nature of the things themselves; this was glorious in real internal holiness, wherein the image of God doth consist. 4. The matter of them all was earthly, carnal, perishing. His human nature was heavenly, as unto its original—the Lord from heaven; and immortal or eternal in its constitution—he was made a priest after the power of an endless life; for although he died once for sin, yet his whole nature had always its entire subsistence in the person of the Son of God. 5. Their relation unto God was by virtue of an outward institution or word of command only; that of his was by assumption into personal union with the Son of God. 6. They had only outward typical pledges of God's presence: in him dwelt the fulness of the Godhead bodily. 7. They were exposed unto the injuries of time, and all other outward occurrences, wherein there was nothing of the glory or worship of God. He never did nor would suffer any thing but what belonged unto his office, and is now exalted above all adversities and oppositions. And other considerations of the like nature might be added.

Obs. VI. The Son of God undertaking to be the high priest of the church, it was of necessity that he should come by or have a tabernacle, wherein to discharge that office.—'He came by a tabernacle.' So it is said unto the same purpose, that it was of necessity that he should have somewhat to offer, ch. viii. 3. For being to save the church by virtue of and in the discharge of that office, it could not be otherwise done than by the sacrifice of himself, in and by his own tabernacle.

Secondly. He describes this tabernacle by a double negation : 1. That it was not made with hands. 2. That it was not of this building. And this latter clause is generally taken to be exegetical of the former only, and that because of its introduction by *τουτεστιν*, ‘that is to say.’ I shall consider both.

1. It was *ου χειροποιητου*, ‘not made with hands.’ The old tabernacle, whilst it stood, was the temple of God. So it is constantly called by David in the Psalms. Temples were generally sumptuous and glorious fabrics, always answering the utmost ability of them that built them ; not to have done their best therein they would have esteemed irreligious. For they designed to express somewhat of the greatness of what they worshipped, and to beget a veneration of what was performed in them. And this men, in the degenerate state of Christianity, are returned unto, endeavouring to represent the greatness of God, and the holiness of his worship, in magnificent structures and costly ornaments of them. Howbeit, the best of them all were made by the hands of men, and so were no way meet habitations for God, in the way he had designed to dwell among us. This Solomon acknowledgeth concerning the temple which he had built, which yet was the most glorious that ever was erected, and built by God’s own appointment. 2 Chron ii. 5, 6, ‘The house which I build is great ; for great is our God above all gods. But who is able to build him an house, seeing the heaven, and heaven of heavens, cannot contain him ? who am I then, that I should build him an house, save only to burn sacrifice before him ?’ And, 1 Kings viii. 27, ‘Will God indeed dwell on the earth ? behold, the heaven, and heaven of heavens, cannot contain thee ; how much less this house that I have builded !’ Service was to be done unto God in that temple, according unto his appointment, but a meet habitation for him it was not. And our apostle lays it down as a principle suited unto natural light, that God, who made all things, could not dwell, *εν χειροποιητοις ναοις*, Acts xvii. 24, ‘in temples made with hands.’ Such was the tabernacle of old, but such was not that wherein our Lord Jesus administereth his office.

There seems to me to have been an apprehension among the Jews, that there should be a temple wherein God would dwell, that should not be made with hands. Our Lord Jesus Christ, in the first year of his ministry, upon his purging of the temple, upon their requiring a sign for the justification of his authority in what he had done, says no more, but only, ‘Destroy this temple, and in three days I will raise it up,’ John ii. 19. He spake of the same temple, as to their destruction of it, and his own raising it again. Thus he called his own body : he spake, saith the evangelist, of the temple of his body. That other fabric was a type thereof, and so partook of the same name with it : but yet was no farther a temple, or a habitation of God, but as it was typical of that body of his, wherein the fulness of the Godhead did dwell. This testimony of his seemeth to have provoked the Jews above any other, unless it was that, when he plainly declared his divine nature unto them, affirming that he was before Abraham ; for this cast them into so much madness, as that immediately they took up stones to cast at him, John viii. 58, 59. But their malice was more inveterate against

him for what he thus spake concerning the temple ; for three years after, when they conspired to take away his life, they made these words the ground of their accusation. But as is usual in such cases, when they could not pretend that his own words, as he spake them, were criminal, they variously wrested them, to make an appearance of a crime, though they knew not of what nature. So the Psalmist prophesied that they should do, Ps. lvi. 5, 6. Some of them affirmed him to have said, ‘ I am able to destroy the temple of God, and to build it in three days,’ Matt. xxvi. 61, which was apparently false, as is evident in comparing his words with theirs. Wherefore, others of them observing that the witness was not yet home unto their purpose, and the design of the priests, they swear positively that he said, ‘ I will destroy this temple made with hands, and in three days I will build another, made without hands,’ Mark xiv. 58. For they are not the words of the same persons, variously reported by the evangelist. For those in Mark are other witnesses, which agreed not with what was sworn before, as he observes, ver. 59. ‘ But neither so did their witness agree together.’ However, they fix on a notion that was passant among them, of a temple to be built without hands. And sundry things there are in the prophets, which led them into an apprehension, that God would dwell among men in a temple or tabernacle, that should not be made with hands. And all their predictions were accomplished, when the eternal Word, by the assumption of our nature, fixed his tabernacle among us, John i. 14.

This is that which the apostle intimates. Whereas Solomon openly affirms, that the habitation of God could not be in the temple that he had built, because it was made with hands; and it is a principle of natural light, that he who made the world, and all things contained therein, could not dwell in such a temple; and whereas it seems to have belonged unto the faith of the church of old, that there should be a temple, wherein God would dwell, that was to be *χειροποιητος*, in comparing the human nature of Christ with the old tabernacle, he affirms, in the first place, that it was not made with hands.

Respect also is had herein unto the framing of the fabric of the old tabernacle by Bezaleel. For although the pattern of it was shown unto Moses in the mount from heaven, yet the actual framing and erection of it was by the hands of workmen, skilful to work in all kind of earthly materials, Exod. xxxv. 30—35, xxxvi. 1. And although, by reason of the wisdom, cunning, and skill, which they had received in an extraordinary way, they framed, made, and reared a tabernacle most artificial and beautiful; yet, when all was done, it was but the work of men’s hands. But the constitution and production of the human nature of Christ, was an immediate effect of the wisdom and power of God himself, Luke i. 35. Nothing of human wisdom or contrivance—nothing of the skill or power of man—had the least influence into, or concurrence in the provision of this glorious tabernacle, wherein the work of the redemption of the church was effected. The body of Christ indeed was made of a woman, of the substance of the blessed virgin; but she was purely passive therein, and concurrent in no efficiency,

either moral or physical, thereunto. It was the contrivance of divine wisdom, and the effect of divine power alone.

2. The apostle adds, as a farther dissimilitude unto the other tabernacle, 'that is not of this building,' *τουτεστιν ου ταυτης της κτισεως*. Expositors generally take these words to be merely exegetical of the former, 'not made with hands;' that is, not of this building. To me there seems to be an *ανξησις* in them. It is so not made with hands like unto that tabernacle, as that it is not of the order of any other created thing: not of the same make and constitution with any thing else in the whole creation here below. For although the substance of his human nature was of the same kind with ours, yet the production of it in the world, was such an act of divine power, as excels all other divine operations whatever. Wherefore, God speaking of it, saith, 'The Lord hath created a new thing in the earth, A woman shall compass a man,' Jer. xxxi. 22, or conceive him without natural generation.

Κτισις is the word whereby the creation of all things is constantly expressed in the New Testament, and sometimes it signifies the things that are created. Neither is it ever used, nor *κτιζω*, whence it is derived, to signify the constitution of the ordinances of the Old Testament, the tabernacle, the temple, or anything belonging thereunto. Wherefore, *ταυτης* here doth not limit it unto that constitution, so as that 'not of this building,' should be, 'not made with hands,' as that tabernacle was. It is therefore not of the order of created things here below, either such as were immediately created at the beginning, or educed out of them by a creating act or power. For although it was so as unto its substance, yet in its constitution and production it was an effect of the divine power above the whole order of this creation, or things created.

Obs. VII. God is so far from being obliged unto any means for the effecting of the holy counsels of his will, that he can, when he pleaseth, exceed the whole order and course of the first creation of all things, and his providence in the rule thereof.

VER. 12.—From the comparison between the tabernacle of old and that of the high priest of the new covenant, there is a procedure in this verse unto another, between his sacerdotal actings and those of the high priest under the law. And whereas, in the description of the tabernacle and its special services, the apostle had insisted, in a peculiar manner, on the entrance of the high priest every year into the most holy place, which was the most solemn and most mystical part of the tabernacle service: in the first place, he gives an account of what answered thereunto, in the sacerdotal administrations of Christ; and here he shows how much, on all accounts, both of the sacrifice, in the virtue whereof he entered into the most holy place; and of the place itself whereinto he entered; and of the time when he entered; it did excel that service of the high priest under the law, both in glory and efficacy.

VER. 12.—Ουδε δι' αίματος τραγων και μοσχων, δια δε του ιδιου αίματος εισηλθεν εφάπαξ εις τα άγια, αιωνιαν λυτρωσιν εύραμενος.

Δια δε του ιδιου αίματος, Syr. בדמא דנפשא, 'by the blood of his own soul or life.' He made his soul an offering for sin, Isa. liii. 10. Blood is the life of the sacrifice. Εφάπαξ. Syr. וכן ודן, 'one time;' not many times, not once every year, as they did under the law. Εις τα άγια, Syr. לביה מקדשא, 'into the house of the sanctuary,' less properly; for by that expression, the old tabernacle is intended; but the apostle respects heaven itself, in sancta, sancta sanctorum, sacrarium. That which answers unto the most holy place in the tabernacle, where was the throne of God, the ark, and mercy-seat. Αιωνιαν λυτρωσιν εύραμενος. Vul. Lat. 'Æterna redemptione inventa; æternam redemptionem nactus; æterna redemptione acquisita;' most properly, and according unto the use of the word in all good authors.

VER. 12.—*Neither by the blood of goats and calves, but by his own blood he entered in once into the (most) holy place, having obtained eternal redemption.*

In this verse, the apostle enters directly on the consideration of the great mystery of the sacerdotal actings of Christ, especially as to the sacrifice he offered to make atonement for sin. But the method in which the apostle proceedeth is what he was led to, by the proposal he had made of the types of it under the law. Wherefore, he begins with the complement or consequent of it, in answer unto that act or duty of the high priest, wherein the glory of his office was most conspicuous, which he had newly mentioned.

And here, because part of our design in the exposition of this whole Epistle is to free and vindicate the sense of it from the corrupt glosses which the Socinians, and some that follow them, have cast upon it; I shall on this great head of the sacrifice of Christ particularly insist on the removal of these. And indeed, the substance of all that is scattered up and down their writings, against the proper sacrifice of Christ, and the true nature of his sacerdotal office, is comprised in the comment on this Epistle, composed by Crellius and Slichtingius. I shall, therefore, first examine their corrupt wrestings of the words, and false interpretations of them, before I proceed unto their exposition.

They begin, 'Nunc etiam opponit sacrificium ipsius Christi, sacrificio pontificis antiqui.' This is the πρωτον ψευδος of their interpretation of this and the following verses. If this be not so, all that they afterwards assert or infer from it, falls of itself. But this is most false. There is not any thing directly, either of the sacrifice of Christ or of the high priest, but only what was consequent unto the one and the other: yea, there is that which excludes them from being intended. The entrance of the high priest into the holy place was not his sacrifice. For his sacrifice is supposed to be offered before, in the virtue whereof, and with the memorial of which, he so entered; that is, with the blood of goats and calves. For all sacrifices were offered at the

brazen altar. And that of the high priest on the day of expiation, is expressly declared so to have been, Lev. xvi. And the entrance of Christ into heaven was not his sacrifice, nor the oblation of himself; for he offered himself unto God, with strong cries and supplications; but his entrance into heaven was triumphant. He entered into heaven by virtue of his sacrifice, as we shall see; but his entrance into heaven was not the sacrifice of himself.

They add in explication hereof:—‘*Pontifex antiquus per sanguinem hircorum et vitulorum ingrediebatur in sancta, Christus verò non per sanguinem tam vilem, sed pretiosissimum; quod alius esse non potuit quam ipsius proprius. Nam sanguis quidem humanus sanguine brutorum, sed sanguis Christi, sanguine cæterorum omnium hominum longe est pretiosior; cum ipse quoque cæteris hominibus omnibus imò omnibus creaturis longe sit præstantior, Deoque charior et propior, utpote unigenitus ejus filius.*’ What they say of the preciousness of the blood of Christ above that of brute creatures, is true: but they give two reasons for it, which comprise not the true reason of its excellency, as unto the ends of his sacrifice. 1. They say, it was the blood of a man. 2. That this man was more dear to God than all other creatures, as his only begotten Son. Take these last words in the sense of the Scripture, and the true reason of the preciousness and efficacy of the blood of Christ in his sacrifice, is assigned. Take them in their sense, and it is excluded. The Scripture by the Son of God intends his eternal generation as the Son of the Father; they intend only his nativity of the blessed virgin, with his exaltation after his resurrection. But the true excellency and efficacy of the blood of Christ in this sacrifice, was from his divine person, whereby God purchased his church with his own blood, Acts xx. 28.

Nor do I know of what consideration the preciousness of the blood of Christ can be with them in this matter; for it belonged not unto his sacrifice or the oblation of himself, as they pretend. For they would have the offering of himself to consist only in his entrance into heaven, and appearing in the presence of God, when, as they also imagine, he had neither flesh nor blood.

They proceed unto a speculation about the use and signification of the preposition, *per*, ‘*by*,’ or *δια*:—‘*Notandum est autorem, ut elegantiae istius comparationis consuleret, usum esse in priori membro voce, per; licet pontifex legalis non tantum per sanguinem hircorum et vitulorum, hoc est, fuso prius sanguine istorum animalium, seu interveniente sanguinis eorum fusione, sed etiam cum ipsorum sanguine in sancta fuerit ingressus, ver. 7. Verum quia in Christi sacrificio similitudo eousque extendi non potuit, cum Christus non alienum sed suum sanguinem fuderit, nec sanguinem suum post mortem, sed seipsum, et quidem jam immortalem, depositis carnis et sanguinis exuviis, quippe quæ regnum Dei possidere nequeant, in cœlesti illo tabernaculo obtulerit; proindeque non cum sanguine, sed tantum fuso prius sanguine, seu interveniente sanguinis sui fusione in sancta fuerit ingressus; idcirco autor minus de legali pontifice dixit quam res erat: vel potius ambiguitate particulæ, per, quæ etiam idem quod, cum, in sacris literis significare solet, comparationis concinnitati consulere voluit.*’

The design of this whole discourse is to overthrow the nature of the sacrifice of Christ, and to destroy all the real similitude between it and the sacrifice of the high priest; the whole of its sophistry being animated by a fancied signification of the preposition *per*, or falsely pretended reason of the use of it by the apostle. For, 1. The high priest did indeed carry of the blood of the sacrifice into the holy place, and so may be said to enter into it with blood; as it is said he did it, 'not without blood,' ver. 7. Yet is it not that which the apostle hath here respect unto; but it was the sacrifice at the altar, where the blood of it was shed and offered, which he intends, as we shall see immediately. 2. There is, therefore, nothing less ascribed unto the high priest herein than belonged unto him; for all that is intended, is, that he entered into the holy place by virtue of the blood of goats and calves, which was offered at the altar; less than his due is not ascribed unto him, to make the comparison fit and meet, as is boldly pretended. Yea, 3. The nature of the comparison used by the apostle, is destroyed by this artifice; especially if it be not considered as a mere comparison, but as the relation that was between the type and the antitype. For that is the nature of the comparison that the apostle makes between the entrance of the high priest into the holy place, and the entrance of Christ into heaven. That there may be such a comparison, that there may be such a relation between these things, it is needful that they should really agree in that wherein they are compared, and not by force or artifice be fitted to make some kind of resemblance, the one of the other. For it is to no purpose to compare things together which disagree in all things; much less can such things be the types one of another. Wherefore, the apostle declares and allows a treble dissimilitude in the compares, or between the type and the antitype. For Christ entered by his own blood; the high priest, by the blood of calves and goats: Christ, only once; the high priest every year: Christ, into heaven; the high priest, into the tabernacle made with hands. But in other things he confirms a similitude between them; namely, in the entrance of the high priest into the holy place by the blood of his sacrifice, or with it. But by these men this is taken away, and so no ground of any comparison left; only the apostle makes use of an ambiguous word, to frame an appearance of some similitude in the things compared, whereas, indeed, there is none at all. For to these ends, he says, 'by the blood,' whereas he ought to have said, 'with the blood;' but if he had said so, there would have been no appearance of any similitude between the things compared. For they allow not Christ to enter into the holy place, by or with his own blood, in any sense; not by virtue of it, as offered in sacrifice for us; nor to make application of it unto us, in the fruits of his oblation for us. And what similitude is there between the high priest entering into the holy place, by the blood of the sacrifice that he had offered, and the Lord Christ's entering into heaven without his own blood, or without any respect unto the virtue of it, as offered in sacrifice? 3. This notion of the sacrifice or oblation of Christ, to consist only in his appearance in heaven without flesh or blood, as they speak, overthrows all the relation of types or representations between it and the sacrifices of old. Nay, on that supposition they were suited

rather to deceive the church than instruct it in the nature of the great expiatory sacrifice that was to be made by Christ. For the universal testimony of them all was, that atonement and expiation of sin was to be made by blood, and no otherwise. But according unto these men, Christ offered not himself unto God for the expiation of our sins, until he had neither flesh nor blood. 4. They say, it is true he offered himself in heaven, 'fuso prius sanguine.' But it is an order of time, and not of causality, which they intend. His blood was shed before, but therein was no part of his offering or sacrifice. But herein they expressly contradict the Scripture and themselves. It is by the offering of Christ that our sins are expiated and redemption obtained. This the Scripture doth so expressly declare, as that they cannot directly deny it. But these things are constantly ascribed unto the blood of Christ and the shedding of it; and yet they would have it that Christ offered himself then only, when he had neither flesh nor blood.

They increase this confusion in their ensuing discourse. *Aliter enim ex parte Christi res sese habuit, quam in illo antiquo. In antiquo illo, ut in aliis quæ pro peccato lege divina constituta erant, non offerebatur ipsum animal mactatum, hoc est, nec in odorem suavitatis, ut Scriptura loquitur, adolebatur, sed renes ejus et adeps tantum; nec inferebatur in sancta, sed illius sanguis tantum. In Christi autem sacrificio, non sanguis ipsius quem mactatus effudit, sed ipse offerri, et in illa sancta cœlestia ingredi debuit. Idcirco infra, ver. 14, dicitur, seipsum, non vero sanguinem suum Deo obtulisse; licet alias comparatio cum sacrificiis expiatoriis postulare videretur, ut hoc posterius potius doceretur.*

1. Here they fully declare, that according to their notion, there was indeed no manner of similitude between the things compared; but that, as to what they are compared in, they were opposite, and had no agreement at all. The ground of the comparison in the apostle, is, that they were both by blood; and this alone. For herein he allows a dissimilitude, in that Christ's was by his own blood, that of the high priest's by the blood of calves and goats. But according to the sense of these men, herein consists the difference between them, that the one was with blood, and the other without, which is expressly contradictory to the apostle.

2. What they observe of the sacrifices of old, that not the bodies of them, but only the kidneys and fat were burned, and the blood only carried into the holy place, is neither true, nor any thing to their purpose. For, 1. The whole bodies of the expiatory sacrifices, were burnt and consumed with fire; and this was done without the camp, Lev. xvi. 27, to signify the suffering of Christ, and therein the offering of his body without the city, as the apostle observes, ch. xiii. 11, 12. 2. They allow of no use of the blood in sacrifices, but only as to the carrying of it into the holy place; which is expressly contradictory unto the main end of the institution of expiatory sacrifices. For it was, that by their blood atonement should be made on the altar, Lev. xvii. 11. Wherefore, there is no relation of type and antitype, no similitude for a ground of comparison between the sacrifice of Christ, and that of the high priest, if it was not made by his blood. 3. Their observation,

that in ver. 14, the Lord Christ is said to offer himself, and not to offer his blood, is of no value. For in the offering of his blood, Christ offered himself; or he offered himself, by the offering of his blood; his person giving the efficacy of a sacrifice unto what he offered. And this is undeniably asserted in that very verse. For the purging of our consciences from dead works, is the expiation of sin. But Christ, even according to the Socinians, procured the expiation of sin, by the offering of himself. Yet is this here, expressly assigned unto his blood; 'How much more shall the blood of Christ purge your consciences from dead works!' Wherefore, in the offering of himself, he offered his blood.

They add, as the exposition of these words, 'He entered into the holiest;' *Ingressus in sancta, necessario ad sacrificium istud requiritur. Nec ante oblatio, in qua sacrificii ratio potissimum consistit, peragi potuit, cum ea in sanctis ipsis fieri debuerit. Hinc manifestum est pontificis nostri oblationem et sacrificium non in cruce, sed in cœlis peractam esse, et adhuc peragi.*

Ans. 1. What they say at first, is true; but what they intend and infer from thence, is false. It is true that the entrance into the holy place, and carrying of the blood in thither, did belong unto the anniversary sacrifice intended. For God had prescribed that order unto its consummation and complement. But that the sacrifice or oblation did consist therein, is false. For it is directly affirmed, that both the bullock and goat for the sin-offering, were offered before it at the altar, Lev. xvi. 6, 9.

2. It doth not, therefore, hence follow, as is pretended, that the Lord Christ offered not himself a sacrifice unto God on the earth, but did so in heaven only; but the direct contrary doth follow. For the blood of the sin-offering was offered on the altar, before it was carried into the holy place; which was the type of Christ's entrance into heaven.

3. What they say, that the sacrifice of Christ was performed or offered in heaven, and is yet so offered, utterly overthrows the whole nature of his sacrifice. For the apostle every-where represents that to consist absolutely in one offering, once offered, not repeated or continued. Herein lies the foundation of all his arguments for its excellency and efficacy. Of this, the making it to be nothing but a continued act of power in heaven, as is done by them, is utterly destructive.

What they add in the same place about the nature of redemption, will be removed in the consideration of it immediately. In the close of the whole, they affirm, that the obtaining of everlasting salvation by Christ, was not an act antecedent unto his entering into heaven, as the word seems to import, *εὐραμενος*, 'having obtained;' but it was done by his entrance itself into that holy place, whence they would rather read the word *εὐραμενος* in the present tense, 'obtaining.' But whereas our redemption is every-where constantly in the Scripture assigned unto the blood of Christ, and that alone, Eph. i. 7; Col. i. 14; 1 Pet. i. 18, 19; Rev. v. 9, 'hast redeemed us unto God by thy blood;' it is too great a confidence to confine this work unto his entrance into heaven, without any offering of his blood, and when he had no blood

to offer. And in this place, the redemption obtained, is the same upon the matter with the purging of our consciences from dead works, ver. 14, which is ascribed directly unto his blood.

These glosses being removed, I shall proceed unto the exposition of the words.

The apostle hath a double design in this verse, and those two that follow.

1. To declare the dignity of the person of Christ in the discharge of his priestly office, above the high priest of old. And this he doth, 1. From the excellency of his sacrifice, which was his own blood. 2. The holy place whereinto he entered by virtue of it, which was heaven itself. And 3. The effect of it, in that by it he procured eternal redemption; which he doth in this verse.

2. To prefer the efficacy of this sacrifice of Christ for the purging of sin, or the purification of sinners, above all the sacrifices and ordinances of the law, ver. 13, 14.

To manifest the dignity of the person of Christ, in the discharge of his priestly office, the apostle declares in this verse, 'his entrance into the holy place,' in answer unto that of the legal high priest, described ver. 7. The entrance of Christ is declared, 1. As unto the way or means of it. 2. As unto its season. 3. As unto its effects. In all which respects Christ was manifested in and by it, to be far more excellent than the legal high priest.

1. The manner and way of his entrance is expressed, 1st. Negatively, 'it was not by the blood of goats and calves.' 2dly. Positively, it was by his 'own blood.'

2. For the time of it, it was 'once,' and but once.

3. The effect of that blood of his, as offered in sacrifice, was, that he obtained thereby 'eternal redemption.'

The thing asserted is the entrance of Christ the high priest, into the holy place. That he should do so, was necessary, both to answer the type, and for the rendering his sacrifice effectual in the application of the benefits of it to the church, as it is afterwards declared at large. And I shall open the words not in the order wherein they lie in the text, but in the natural order of the things themselves. And we must show, 1. What is the holy place whereinto Christ entered. 2. What was that entrance. 3. How he did it once; whereon will follow, 4. The consideration of the means whereby he did it; and, 5. The effect of that means, 'eternal redemption.'

1. For the place whereinto he entered, it is said he entered, *εις τα ἁγια*, 'into the holies.' It is the same word whereby he expresseth the sanctuary, the second part of the tabernacle, whereinto the high priest entered once a-year. But in the application of it to Christ, the signification of it is changed. He had nothing to do with, he had no right to enter into that holy place, as the apostle affirms, ch. viii. 4. That therefore he intends which was signified thereby, that is, heaven itself, as he explains it in ver. 24. The heaven of heavens, the place of the glorious residence of the presence or majesty of God, is that whereinto he entered.

2. His entrance itself into this place is asserted. *Εισηλθεν*, 'He

entered.' This entrance of Christ into heaven on his ascension may be considered two ways. 1. As it was regal, glorious, and triumphant; so it belonged properly to his kingly office, as that wherein he triumphed over all the enemies of the church. See it described Eph. iv. 8—10, from Ps. lxxviii. 18. Satan, the world, death and hell being conquered, and all power committed to him, he entered triumphantly into heaven. So it was regal. 2. As it was sacerdotal. Peace and reconciliation being made by the blood of the cross, the covenant being confirmed, eternal redemption obtained, he entered as our high priest into the holy place, the temple of God above, to make his sacrifice effectual to the church, and to apply the benefits of it thereunto.

3. This he did *εφ'απαξ*, 'once only,' once for all. In the foregoing description of the service of the high priest, he shows how he went into the holy place, 'once every year,' that is, 'on one day,' wherein he went to offer. And the repetition of this service every year proved its imperfection, seeing it could never accomplish perfectly that whereunto it was designed, as he argues in the next chapter. In opposition hereunto, our high priest entered once only into the holy place, a full demonstration that his one sacrifice had fully expiated the sins of the church.

4. Of this entrance of Christ, it is said,

First. Negatively, that he did not do it, *δὲ αἱμάτων τραγῶν καὶ μωσχωῶν*, 'by the blood of goats and calves;' and this is introduced with the disjunctive negative *οὐδε*, 'neither,' which refers to what was before denied of him, as to his entrance into the tabernacle made with hands. He did not do so, neither did he make his entrance by the blood of calves and goats. A difference from, and opposition to the entrance of the high priest annually into the holy place, is intended. It must therefore be considered how he so entered. This entrance is at large described, Lev. xvi. And, 1. It was by the blood of a bullock and a goat, which the apostle here renders in the plural number, 'calves and goats,' because of the annual repetition of the same sacrifice. 2. The order of the institution was, that first the bullock or calf was offered, then the goat; the one for the priest, the other for the people. This order belonging not at all to the purpose of the apostle, he expresseth it otherwise, 'goats and calves.'

Τραγὸς, is 'a goat,' a word that expresseth totum genus caprinum, that whole kind of creature, be it young or old. So the goats of his offering were *שְׁעִירֵי*, 'kids,' ver. 5, that is, young he-goats; for the precise time of their age is not determined. So the bullock the priest offered for himself, was, *בֶּרֶךְ*, juvenus ex genere bovino, which is *μωσχωῶν*, for it expresseth genus vitulinum, 'all young cattle.' Concerning these it is intimated in this negative as to Christ, that the high priest entered into the holy place *δὲ αἱμάτων*, 'by their blood,' which we must inquire into.

Two things belonged to the office of the high priest with respect to this blood. For, 1. He was to offer the blood both of the bullock and the goat at the altar for a sin-offering, Lev. xvi. 6, 11. For it was the blood wherewith alone atonement was to be made for sin, and that at the altar, Lev. xvii. 11, so far is it from the truth that expiation for sin

was made only in the holy place; and that it is so by Christ, without blood, as the Socinians imagine. 2. He was to carry some of the blood of the sacrifice into the sanctuary, to sprinkle it there, to make atonement for the holy place, in the sense before declared. And the inquiry is, which of these the apostle hath respect to?

Some say it is the latter, and that *δια* here, is put for *συν*, 'by,' for 'with.' He entered with the blood of goats and calves; namely, that which he carried with him into the holy place. So plead the Socinians and those that follow them; with design to overthrow the sacrifice which Christ offered in his death and blood-shedding, confining the whole expiation of sin in their sense of it to what is done in heaven. But I have before disproved this surmise. And the apostle is so far from using the particle *δια* improperly for *συν*, so to frame a comparison between things where indeed there was no similitude, as they dream, that he useth it on purpose to exclude the sense which *συν*, 'with,' would intimate. For he doth not declare with what the high priest entered into the holy place, for he entered with incense as well as with blood; but what it was, by virtue whereof, he so entered as to be accepted with God. So it is expressly directed, Lev. xvi. 2, 3, 'Speak unto Aaron that he come not at all times into the holy place—with a young bullock for a sin-offering, and a ram for a burnt-offering shall he come.' Aaron was not to bring the bullock into the holy place, but he had a right to enter into it by the sacrifice of it at the altar. Thus therefore the high priest entered into the holy place, 'by the blood of goats and calves,' namely, by virtue of the sacrifice of their blood which he had offered without at the altar. And so all things do exactly correspond between the type and the antitype. For,

Secondly. It is affirmed positively of him, that he entered by his own blood, and that in opposition unto the other way; *δια δε του ιδιου αιματος* (*δε* for *αλλα*) 'but by his own blood.' It is a vain speculation, contrary to the analogy of faith, and destructive of the true nature of the oblation of Christ, and inconsistent with the dignity of his person, that he should carry with him into heaven a part of that material blood which was shed for us on the earth. This some have invented to maintain a comparison in that wherein none is intended. The design of the apostle is only to declare by virtue of what he entered as a priest into the holy place; and this was by virtue of his own blood when it was shed, when he offered himself unto God. This was that which laid the foundation of, and gave him right unto, the administration of his priestly office in heaven. And hereby were all those good things procured, which he effectually communicates unto us in and by that administration.

This exposition is the centre of all gospel mysteries, the object of the admiration of angels and men unto all eternity. What heart can conceive, what tongue can express, the wisdom, grace, and love, that is contained therein! This alone is the stable foundation of faith in our access unto God. Two things present themselves unto us.

1. The unspeakable love of Christ in offering himself and his own blood for us; see Gal. ii. 20; Rev. i. 5; 1 John iii. 16; Eph. v. 26, 27. There being no other way whereby our sins might be purged and expiated, ch. x. 5—7, out of his infinite love and grace, he condescended unto this way, whereby God might be glorified, and his

church sanctified and saved. It were well if we did always consider aright, what love, what thankfulness, what obedience are due unto him on the account hereof.

2. The excellency and efficacy of his sacrifice is hereby demonstrated, that through him our faith and hope may be in God. He who offered this sacrifice, was the only begotten of the Father, the eternal Son of God; that which he offered, was his own blood. God purchased his church with his own blood, Acts xx. 28. How unquestionable, how perfect must the atonement be that was thus made, how glorious the redemption that was procured thereby!

5. This is that which the apostle mentions in the close of this verse, as the effect of his blood-shedding: *αιωνιαν λυτρωσιν εδραμενος*, 'having obtained eternal redemption.' The word *εδραμενος* is variously rendered, as we have seen. The Vulgar Latin reads 'Redemptione aeterna inventa.' And those that follow it do say, that things rare, and so sought after, are said to be found. And Chrysostome inclines unto that notion of the word. But *εδρισκω* is used in all good authors, for not only 'to find,' but 'to obtain by our endeavours;' so do we render it, and so we ought to do, Rom. iv. 1; Heb. iv. 16. He obtained effectually eternal redemption by the price of his blood. And it is mentioned in a tense denoting the time past, to signify that he had thus obtained eternal redemption, before he entered into the holy place. How he obtained it, we shall see in the consideration of the nature of the thing itself that was obtained.

Three things must be inquired into, with what brevity we can, for the explication of these words. 1. What is redemption. 2. Why is this redemption called eternal. 3. How Christ obtained it.

1. All redemption respects a state of bondage and captivity, with all the events that do attend it. The objects of it, or those to be redeemed, are only persons in that estate. There is mention, ver. 15, of the redemption of transgressions, but it is by a metonymy of the cause for the effect. It is transgressions which cast men into that state from whence they are to be redeemed. But both in the Scripture, and in the common notion of the word, redemption is the deliverance of persons from a state of bondage. And this may be done two ways: 1. By power. 2. By payment of a price. That which is in the former way, is only improperly and metaphorically so called. For it is in its own nature a bare deliverance, and is termed redemption only with respect to the state of captivity from whence it is a deliverance. It is a vindication into liberty by any means. So the deliverance of the Israelites from Egypt, though wrought merely by acts of power, is called their redemption. And Moses, from his ministry in that work, is called *λυτρωτης*, 'a redeemer,' Acts vii. 35. But this redemption is only metaphorically so called, with respect unto the state of bondage wherein the people were. That which is properly so, is by a price paid, as a valuable consideration. *λυτρον* is 'a ransom, a price of redemption.' Thence are *λυτρωσις*, *απολυτρωσις*, *λυτρωτης*, 'redemption and a redeemer.' So the redemption that is by Christ, is every-where said to be 'a price, a ransom;' see Matt. xx. 28; Mark x. 45; 1 Cor. vi. 20; 1 Tim. ii. 6; 1 Pet. i. 18, 19. It is the deliverance of persons out of a state of captivity and bondage, by the payment of a valuable price or

ransom. And the Socinians offer violence not only to the Scripture, but to common sense itself, when they contend that the redemption, which is constantly affirmed to be by a price, is metaphorical; and that only proper, which is by power.

The price or ransom in this redemption, is two ways expressed: 1. By that which gave it its worth and value, that it might be a sufficient ransom for all. 2. By its especial nature. The first is the person of Christ himself, 'He gave himself for us,' Gal. ii. 20. 'He gave himself a ransom for all,' 1 Tim. ii. 6, 'He offered himself to God,' ver. 14, Eph. v. 2. This was that which made the ransom of an infinite value, meet to redeem the whole church. 'God purchased the church with his own blood,' Acts xx. 28. The especial nature of it is, that it was by blood, by his own blood; see Eph. i. 7; 1 Pet. i. 18, 19. And this blood of Christ was a ransom, or price of redemption, partly from the invaluableness of that obedience which he yielded unto God in the shedding of it, and partly because this ransom was also to be an atonement, as it was offered unto God in sacrifice. For it is by blood, and no otherwise, that atonement is made, Lev. xvii. 11. Wherefore he is set forth to be a propitiation through faith in his blood, Rom. iii. 24, 25.

That the Lord Jesus Christ did give himself a ransom for sin; that he did it in the shedding of his blood for us, wherein he made his soul an offering for sin; that herein and hereby he made atonement, and expiated our sins, and that all these things belonged unto our redemption, is the substance of the gospel. That this redemption is nothing but the expiation of sin, and that expiation of sin nothing but an act of power and authority in Christ now in heaven, as the Socinians dream, is to reject the whole gospel.

Though the nature of this redemption be usually spoken unto, yet we must not here wholly put it by. And the nature of it will appear in the consideration of the state from whence we are redeemed, with the causes of it. 1. The meritorious cause of it was sin, or our original apostasy from God. Hereby we lost our primitive liberty, with all the rights and privileges thereunto belonging. 2. The supreme efficient cause is God himself. As the Ruler and Judge of all, he cast all apostates into a state of captivity and bondage; for liberty is nothing but peace with him. But he did it with this difference: sinning angels he designed to leave irrecoverably under this condition; for mankind he would find a ransom. 3. The instrumental cause of it, was the curse of the law. This falling on men, brings them into a state of bondage. For it separates as to all relation of love and peace between God and them; and gives life unto all the actings of sin and death, wherein the misery of that state consists. To be separated from God, to be under the power of sin and death, is to be in bondage. 4. The external cause, by the application of all other causes unto the souls and consciences of men, is Satan. His was the power of darkness, his the power of death over men in that state and condition; that is, to make application of the terror of it unto their souls, as threatened in the curse, Heb. ii. 14, 15. Hence he appears as the head of this state of bondage, and men are in captivity unto him. He is not so in himself, but as the external application of the causes of bondage is committed unto him.

From hence it is evident that four things are required unto that redemption, which is a deliverance by price or ransom, from this state. For, 1. It must be by such a ransom, as whereby the guilt of sin is expiated; which was the meritorious cause of our captivity. Hence it is called the redemption of transgressions, ver. 14, that is, of persons from that state and condition whereinto they were cast by sin or transgression. 2. Such as wherewith, in respect of God, atonement must be made, and satisfaction unto his justice, as the supreme Ruler and Judge of all. 3. Such as whereby the curse of the law might be removed, which could not be without undergoing of it. 4. Such as whereby the power of Satan might be destroyed. How all this was done by the blood of Christ, I have at large declared elsewhere.

2. This redemption is said to be *αιωνιαν*, 'eternal.' And it is so on many accounts: 1. Of the subject-matter of it, which are things eternal; none of them are carnal or temporal. The state of bondage from which we are delivered by it in all its causes, was spiritual, not temporal; and the effects of it in liberty, grace, and glory, are eternal. 2. Of its duration. It was not for a season, like that of the people out of Egypt, or the deliverances which they had afterwards under the judges, and on other occasions. They endured in their effects only for a season, and afterwards new troubles of the same kind overtook them. But this was eternal in all the effects of it; none that are partakers of it, do ever return into a state of bondage. So, 3. It endures in those effects unto all eternity in heaven itself.

3. This redemption Christ obtained by his blood. Having done all in the sacrifice of himself that was in the justice, holiness, and wisdom of God required thereunto, it was wholly in his power to confer all the benefits and effects of it on the church, on them that do believe. And sundry things we may observe from this verse.

Obs. I. The entrance of our Lord Jesus Christ as our high priest into heaven, to appear in the presence of God for us, and to save us thereby unto the uttermost, was a thing so great and glorious, as could not be accomplished but by his own blood. No other sacrifice was sufficient unto this end. Not by the 'blood of bulls and goats.' The reason hereof the apostle declares at large, ch. x. 5—10. Men seldom rise in their thoughts unto the greatness of this mystery. Yea, with the most, this blood of the covenant wherewith he was sanctified unto the remainder of his work, is a common thing. The ruin of Christian religion lies in the slight thoughts of men about the blood of Christ; and pernicious errors do abound in opposition unto the true nature of the sacrifice which he made thereby. Even the faith of the best is weak and imperfect, as to the comprehension of the glory of it. Our relief is, that the uninterrupted contemplation of it will be a part of our blessedness unto eternity. But yet whilst we are here, we can neither understand how great is the salvation which is tendered to us thereby, nor be thankful for it, without a due consideration of the way whereby the Lord Christ entered into the holy place. And he will be the most humble and most fruitful Christian, whose faith is most exercised, most conversant about it.

Obs. II. Whatever difficulties lay in the way of Christ, as unto the

accomplishment and perfection of the work of our redemption, he would not decline them, nor desist from his undertaking, whatever it cost him. Sacrifice and burnt-offering thou wouldst not have; then said I, 'Lo I come to do thy will, O God.' He made his way into the holy place by his own blood. What was required of him for us that we might be saved, he would not decline, though never so great and dreadful; and surely we ought not to decline what he requires of us, that he may be honoured.

Obs. III. There was a holy place meet to receive the Lord Christ, after the sacrifice of himself; and a suitable reception for such a person, after so glorious a performance. It was a place of great glory and beauty, whereinto the high priest of old entered by the blood of calves and goats; the visible pledges of the presence of God were in it, whereunto no other person might approach. But our high priest was not to enter into any holy place made with hands, unto outward visible pledges of the presence of God, but into the heaven of heavens, the place of the glorious residence of the majesty of God itself.

Obs. IV. If the Lord Christ entered not into the holy place until he had finished his work, we may not expect an entrance thereinto until we have finished ours. He fainted not, nor waxed weary, until all was finished; and it is our duty to arm ourselves with the same mind.

Obs. V. It must be a glorious effect, which had so glorious a cause; and so it was, even 'eternal redemption.'

Obs. VI. The nature of our redemption, the way of its procurement, with the duties required of us with respect thereunto, are greatly to be considered by us.

VER. 13, 14.—THERE is in these verses an argument and comparison. But the comparison is such, as that the ground of it is laid in the relation of the comparates, the one to the other, namely, that the one was the type, and the other the antitype, otherwise the argument will not hold. For although it follows, that he who can do the greater, can do the less, whereon an argument will hold *à majori ad minus*; yet it doth not absolutely hold, that if that which is less can do that which is less, then that which is greater can do that which is greater; which would be the force of the argument, if there were nothing but a naked comparison in it. But it necessarily follows hereon, if that which is less, in that less thing which it doth or did, was therein a type of that which was greater, in that greater thing which it was to effect. And this was the case in the thing here proposed by the apostle. The words are:

VER. 13, 14.—Εἰ γὰρ τὸ αἷμα ταυρῶν καὶ τραγῶν, καὶ σποδοῦς δαμαλῶς ῥαντίζουσα τοὺς κεκοινωμένους, ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἀμώμον τῷ Θεῷ, καθαρῶς τὴν συνειδήσιν ἡμῶν (ὕμῶν) ἀπὸ νεκρῶν ἐργῶν, εἰς τὸ λατρεῖν Θεῷ ζῶντι.

THE words have no difficulty in them as to their grammatical sense; nor is there any considerable variation in the rendering of them in the

old translations. Only the Syriac retains דעגלל, that is *μωσχω*, from ver. 11, instead of *ταυρων* here used. And both that and the Vulgate place *τραγων* here before *ταυρων*, as in the foregoing verse, contrary unto all copies of the original as to the order of the words.

For Πνευματος αιωνιου, the Vulgate reads Πνευματος αγιου, per Spiritum sanctum. The Syriac follows the original, דברוחא דלעלם, 'by the eternal Spirit.'

Την συνειδησιν ημων. The original copies vary, some reading ημων, 'our,' but most υμων, 'your,' which our translators follow.

VER. 13, 14.—*For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth unto the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot unto God, purge your conscience from dead works, to serve the living God?*

THE words are argumentative, in the form of an hypothetical syllogism, wherein the assumption of the proposition is supposed, as proved before. That which is to be confirmed is what was asserted in the words foregoing; namely, that the Lord Jesus Christ, by his blood, hath obtained for us eternal redemption. This the causal redditive conjunction, γαρ, 'for,' doth manifest; whereunto the note of a supposition, εἰ, 'if,' is premised as a note of an hypothetical argumentation.

There are two parts of this confirmation: 1. A most full declaration of the way and means whereby he obtained that redemption; it was by the 'offering himself, through the eternal Spirit, without spot, unto God.' 2. By comparing this way of it with the typical sacrifices and ordinances of God. For arguing ad homines, that is, unto the satisfaction and conviction of the Hebrews, the apostle makes use of their confessions to confirm his own assertions. And his argument consists of two parts: 1st. A concession of their efficacy unto their proper end. 2nd. An inference from thence unto the greater and more noble efficacy of the sacrifice of Christ, taken partly from the relation of type and antitype that was between them, but principally from the different nature of the things themselves.

To make evident the force of his argument in general, we must observe, 1. That what he had proved before, he takes here for granted, on the one side and the other. And this was, that all the Levitical services and ordinances were in themselves carnal, and had carnal ends assigned unto them, and had only an obscure representation of things spiritual and eternal; and on the other side, that the tabernacle, office, and sacrifice of Christ were spiritual, and had their effects in eternal things. 2. That those carnal earthly things were, in God's appointment of them, types and resemblances of those which are spiritual and eternal.

From these suppositions, the argument is firm and stable; and there are two parts of it: 1. That as the ordinances of old being carnal, had an efficacy unto their proper end, to purify the unclean as to the flesh; so the sacrifice of Christ hath a certain efficacy unto its proper end, namely, 'the purging of our consciences from dead works.' The force of this inference depends on the relation that was between them in the

appointment of God. 2. That there was a greater efficacy, and that which gave a greater evidence of itself, in the sacrifice of Christ, with respect unto its proper end, than there was in those sacrifices and ordinances, with respect unto their proper end: 'how much more.' And the reason hereof is, because all their efficacy depended on a mere arbitrary institution. In themselves, that is, in their own nature, they had neither worth, value, nor efficacy, no not as unto those ends whereunto they were, by divine institution, designed. But in the sacrifice of Christ, who is therefore here said to 'offer himself unto God through the eternal Spirit,' there is an innate glorious worth and efficacy which, suitably unto the rules of eternal reason and righteousness, will accomplish and procure its effects.

VER. 13.—There are two things in this verse which are the ground from whence the apostle argueth and maketh his inference in that which follows. 1. A proposition of the sacrifices and services of the law which he had respect unto. 2. An assignation of a certain efficacy unto them.

The sacrifices of the law he refers unto two heads. 1. The blood of bulls and goats. 2. The ashes of an heifer. And the distinction is, 1. from the matter of them; 2. the manner of their performance. For the manner of their performance, the blood of bulls and goats was 'offered,' which is supposed and included; the ashes of the heifer were sprinkled, as it is expressed.

First. The matter of the first is the 'blood, *ταυρων και τραγων*, of bulls and goats.' The same, say some, with the goats and calves mentioned in the verse foregoing. So, generally, do the expositors of the Roman church; and that because their translation reads *hircorum et vitulorum*, contrary unto the original text. And some instances they give of the same signification of *μοσχων* and *ταυρων*. But the apostle had just reason for the alteration of his expression. For in the foregoing verse, he had respect only unto the anniversary sacrifice of the high priest, but here he enlargeth the subject, unto the consideration of all other expiatory sacrifices under the law. For he joins unto the blood of bulls and goats the 'ashes of an heifer,' which was of no use in the anniversary sacrifice. Wherefore he designed in these words summarily to express all sacrifices of expiation, and all ordinances of purification that were appointed under the law. And therefore the words in the close of the verse, expressing the end and effects of these ordinances, 'purified the unclean as unto the flesh,' are not to be restrained unto them immediately foregoing, the 'ashes of an heifer sprinkled;' but an equal respect is to be had unto the other sort, or the 'blood of bulls and goats.'

The Socinian expositor, in his entrance into that wresting of this text, wherein he labours in a peculiar manner, denies that the water of sprinkling is here to be considered as typical of Christ, and that because it is the anniversary sacrifice alone which is intended, wherein it was of no use. Yet he adds immediately, that in itself it was a type of Christ; so wresting the truth against his own convictions, to force his design. But the conclusion is strong on the other hand; because it

was a type of Christ, and is so here considered, whereas it was not used in the great anniversary sacrifice, it is not that sacrifice alone which the apostle hath respect unto.

Wherefore by 'bulls and goats,' by an usual synecdoche, all the several kinds of clean beasts, whose blood was given unto the people to make atonement withal, are intended. So is the matter of all sacrifices expressed, Ps. l. 13, 'Will I eat the flesh of bulls, or drink the blood of goats?' Sheep are contained under goats, being all beasts of the flock. And it is the blood of these bulls and goats which is proposed as the first way or means of the expiation of sin, and purification under the law. For it was by their blood, and that as offered at the altar, that atonement was made, Lev. xvii. 11. Purification was also made thereby, even by the sprinkling of it.

Secondly. The second thing mentioned unto the same end is the ashes of an heifer, and the use of it, which was by 'sprinkling,' *σποδος δαμαλειως, ραντιζουσα*. The institution, use, and end of this ordinance is described at large, Num. xix. And an eminent type of Christ there was therein, both as to his suffering and the continual efficacy of the cleansing virtue of his blood in the church. It would too much divert us from the present argument to consider all the particulars wherein there was a representation of the sacrifice of Christ, and the purging virtue of it in this ordinance; yet the mention of some of them is of use unto the explication of the apostle's general design. As,

1. It was to be a red heifer, and that 'without spot or blemish, whereon no yoke had come,' ver. 2. Red is the colour of guilt, Isa. i. 18, yet was there no spot or blemish in the heifer; so was the guilt of sin upon Christ, who in himself was absolutely pure and holy. No yoke had been on her; nor was there any constraint on Christ, but he offered himself willingly through the eternal Spirit.

2. She was to be 'had forth without the camp,' ver. 3, which the apostle alludes unto, ch. xiii. 11, representing Christ going out of the city unto his suffering and oblation.

3. One did slay her before the face of the priest, and not the priest himself. So the hands of others, Jews and Gentiles, were used in the slaying of our sacrifice.

4. The heifer being slain, its blood was sprinkled by the priest seven times, directly before the tabernacle of the congregation, ver. 4. So is the whole church purified by the sprinkling of the blood of Christ.

5. The whole heifer was to be burned in the sight of the priest, ver. 5. So was whole Christ, soul and body, offered up to God in the fire of love, kindled in him by the eternal Spirit.

6. Cedar wood, hyssop, and scarlet, were to be cast into the midst of the burning of the heifer, ver. 6, which were all used by God's institution in the purification of the unclean, or the sanctification and dedication of any thing to sacred use; to teach us that all spiritual virtue unto these ends, really and eternally, was contained in the one offering of Christ.

7. Both the priest who sprinkled the blood, the men that slew the heifer, and he that burned her, and he that gathered her ashes, were all

unclean, until they were washed, ver. 7—10. So, when Christ was made a sin-offering, all the legal uncleannesses, that is, the guilt of the church, were on him, and he took them away.

But it is the use of this ordinance which is principally intended. The ashes of this heifer being burned, were preserved, that being mixed with pure water, they might be sprinkled on persons, who, on any occasion, were legally unclean. Whoever was so, was excluded from all the solemn worship of the church. Wherefore, without this ordinance, the worship of God, and the holy state of the church, could not have been continued. For the means, causes, and ways of legal defilements among them were very many, and some of them unavoidable. In particular, every tent and house, and all persons in them, were defiled, if any one died among them, which could not but continually fall out in their families. Hereon they were excluded from the tabernacle and congregation, and all duties of the solemn worship of God, until they were purified. Had not therefore these ashes, which were to be mingled with living water, been always preserved and in a readiness, the whole worship of God must quickly have ceased amongst them.

It is so in the church of Christ. The spiritual defilements which befall believers are many, and some of them unavoidable unto them whilst they are in this world; yea, their duties, the best of them, have defilements adhering to them. Were it not but that the blood of Christ, in its purifying virtue, is in a continual readiness unto faith, that God therein had opened a fountain for sin and uncleanness, the worship of the church would not be acceptable unto him. In a constant application thereunto doth the exercise of faith much consist.

Thirdly. The nature and use of this ordinance is farther described by its object, 'the unclean,' *κεκοινωµενους*; that is, those that were made common. All those who had a liberty of approach unto God in his solemn worship, were so far sanctified, that is, separated and dedicated. And such as were deprived of this privilege were made common, and so unclean.

The unclean especially intended in the institution were those who were defiled by the dead. Every one that by any means touched a dead body, whether dying naturally or slain, whether in the house or field, or did bear it, or assist in the bearing of it, or were in the tent or house where it was, were all defiled; no such person was to come into the congregation, or near the tabernacle. But it is certain, that many offices about the dead are works of humanity and mercy, which morally defile not. Wherefore, there was a peculiar reason of the constitution of this defilement, and this severe interdiction of them that were so defiled, from divine worship. And this was to represent unto the people the curse of the law, whereof death was the great visible effect. The present Jews have this notion, that defilement by the dead arose from the poison that is dropt into them that die by the angel of death, whereof see our exposition on ch. ii. 14. The meaning of it is, that death came in by sin, from the poisonous temptation of the old serpent, and befel men by the curse which took hold of them thereon. But they have lost the understanding of their own tradition. This belonged unto the bondage under which it was the will of God to keep that people,

that they should dread death as an effect of the curse of the law and the fruit of sin, which is taken away in Christ, Heb. ii. 14; 1 Cor. xv. 56, 57. And these works which were unto them so full of defilement, are now unto us accepted duties of piety and mercy.

These, and many others, were excluded from an interest in the solemn worship of God, upon ceremonial defilements. And some vehemently contend that none were so excluded for moral defilements; and it may be it is true, for the matter is dubious. But that it should thence follow, that none under the gospel should be so excluded, for moral and spiritual evils, is a fond imagination. Yea, the argument is firm, that if God did so severely shut out from a participation in his solemn worship all those who were legally or ceremonially defiled, much more is it his will, that those who live in spiritual or moral defilements, should not approach unto him by the holy ordinances of the gospel.

Fourthly. The manner of the application of this purifying water was by sprinkling. Being sprinkled, or rather transitively, *ραντιζουσα*, 'sprinkling the unclean.' Not only the act, but the efficacy of it, is intended. The manner of it is declared, Num. xix. 17, 18. The ashes was kept by itself. Where use was to be made of it, it was to be mingled with clean living water, water from the spring. The virtue was from the ashes; as it was the ashes of the heifer, slain and burnt as a sin-offering. The water was used as the means of its application. Being so mingled, any clean person might dip a bunch of hyssop (see Ps. li. 7,) into it, and sprinkle any thing or person that was defiled. For it was not confined unto the office of the priest, but was left unto every private person, as is the continual application of the blood of Christ. And this rite of sprinkling was that alone in all sacrifices, whereby their continued efficacy unto sanctification and purification was expressed. Thence is the blood of Christ called the blood of sprinkling, because of its efficacy unto our sanctification, as applied by faith unto our souls and consciences.

The effect of the things mentioned is, that they sanctified unto the purifying of the flesh; namely, that those unto whom they were applied might be made Levitically clean, be so freed from the carnal defilements, as to have an admission unto the solemn worship of God and society of the church.

'Sanctifieth,' *Ἀγιαζω*, in the New Testament doth signify, for the most part, to purify and sanctify internally and spiritually. Sometimes it is used in the sense of *קדש*, in the Old Testament, to 'separate, dedicate, consecrate.' So is it by our Saviour, John xvii. 19, *Και ὑπερ αὐτῶν ἐγὼ ἁγιαζῶ ἐμαυτὸν*, 'and for them I sanctify myself;' that is, separate and dedicate myself to be a sacrifice. So is it here used. Every defiled person was made common, excluded from the privilege of a right to draw nigh to God in his solemn worship: but in his purification he was again separated to him, and restored to his sacred right. The word is of the singular number, and seems only to respect the next antecedent, *σποδοῦς δαμαλεως*, 'the ashes of a heifer.' But if so, the apostle mentions the blood of bulls and goats, without the ascription of any effect or efficacy thereunto. This, therefore, is not likely, as being the more solemn ordinance. Wherefore the word is distinctly

to be referred by a Zeugma unto the one and the other. The whole effect of all the sacrifices and institutions of the law is comprised in this word. All the sacrifices of expiation and ordinances of purification had this effect, and no more.

They sanctified, *προς την της σαρκος καθαροτητα*, ‘unto the purifying of the flesh.’ That is, those who were legally defiled, and were therefore excluded from an interest in the worship of God, and were made obnoxious unto the curse of the law thereon, were so legally purified, justified, and cleansed by them, as that they had free admission into the society of the church and the solemn worship thereof. This they did, this they were able to effect, by virtue of divine institution.

This was the state of things under the law, when there was a church-purity, holiness, and sanctification, to be obtained by the due observance of external rites and ordinances, without internal purity or holiness. Wherefore these things were in themselves of no worth nor value. And as God himself doth often in the prophets declare, that merely on their own account he had no regard unto them; so by the apostle they are called worldly, carnal, and beggarly rudiments. Why then, it will be said, did God appoint and ordain them? Why did he oblige the people unto their observance? I answer, it was not at all on the account of their outward use and efficacy, as unto the purifying of the flesh, which, as it was alone, God always despised; but it was because of the representation of good things to come, which the wisdom of God had inlaid them withal. With respect hereunto they were glorious, and of exceeding advantage unto the faith and obedience of the church.

This state of things is changed under the New Testament. For now neither circumcision availeth any thing, nor uncircumcision, but a new creature. The thing signified, namely, internal purity and holiness, is no less necessary to a right to the privileges of the gospel, than the observance of these external rites was unto the privileges of the law. Yet is there no countenance given hereby unto the impious opinion of some, that God by the law required only external obedience, without respect to the inward spiritual part of it. For although the rites and sacrifices of the law, by their own virtue, purified externally, and delivered only from temporary punishments, yet the precepts and the promises of the law, required the same holiness and obedience unto God, as doth the gospel.

VER. 14.—*How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot unto God, purify your conscience from dead works, to serve the living God.*

This verse contains the inference or argument of the apostle, from the preceding propositions and concessions. The nature of the argument is a *minori*, and a proportionate. From the first, the inference follows as unto its truth, and formally; from the latter, as to its greater evidence, and materially.

There are in the words considerable,

1. The subject treated of, in opposition unto that before spoken unto, and that is the 'blood of Christ.'

2. The means whereby this blood of Christ was effectual unto the end designed, in opposition unto the way and means of the efficacy of legal ordinances. 'He offered himself (that is, in the shedding of it) unto God without spot, through the eternal Spirit.'

3. The end assigned unto this blood of Christ in that offering of himself, or the effect wrought thereby, in opposition unto the end and effect of legal ordinances; which is, to 'purge our consciences from dead works.'

4. The benefit and advantage which we receive thereby, in opposition unto the benefit which was obtained by those legal administrations; that we may 'serve the living God.' All which must be considered, and explained.

1. The nature of the inference is expressed by, *ποσῶ μᾶλλον*, 'how much more.' This is usual with the apostle, when he draws any inference or conclusion from a comparison between Christ and the high priest, the gospel and the law, to use *αὐξήσις* in expression, to manifest their absolute preeminence above them: see Heb. ii. 2, 3, iii. 3, x. 28, 29, xii. 25. Although these things agreed in their general nature, whence a comparison is founded, yet were the one incomparably more glorious than the other. Hence, elsewhere, although he alloweth the administration of the law to be glorious, yet he affirms that it had no glory in comparison of what doth excel, 2 Cor. iii. 10. The person of Christ is the spring of all the glory in the church, and the more nearly any thing relates thereto, the more glorious it is.

There are two things included, in this way of the introduction of the present inference, 'how much more.'

1st. An equal certainty of the event, and effect ascribed unto the blood of Christ, with the effect of the legal sacrifices, is included in it. So the argument is *à minori*. And the inference of such an argument is expressed by 'much more,' though an equal certainty be all that is evinced by it. If these sacrifices and ordinances of the law were effectual unto the ends of legal expiation and purification, then is the blood of Christ assuredly so, unto the spiritual and eternal effects whereunto it is designed. And the force of the argument is not merely as was observed before, *à comparatis*, and *à minori*; but from the nature of the things themselves, as the one was appointed to be typical of the other.

2dly. The argument is taken from a proportion between the things themselves that are compared, as to their efficacy. This gives a greater evidence and validity unto the argument, than if it were taken merely *à minori*. For there is a greater reason in the nature of things, that the blood of Christ, should purge our consciences from dead works, than there is, that the blood of bulls and goats should sanctify unto the purifying of the flesh. For that had all its efficacy unto this end from the sovereign pleasure of God in its institution. In itself it had neither worth nor dignity, whence in any proportion of justice or reason, men should be legally sanctified by it. The sacrifice of Christ also, as unto

its original, depended on the sovereign pleasure, wisdom, and grace of God. But being so appointed, upon the account of the infinite dignity of his person, and the nature of his oblation, it had a real efficacy in the justice and wisdom of God to procure the effect mentioned in the way of purchase and merit. This the apostle refers unto, in these words, 'who through the eternal Spirit offered himself unto God.' That the offering was himself, that he 'offered himself through the eternal Spirit' in his divine person, is that which gives assurance of the accomplishing the effect assigned unto it by his blood, above any grounds we have to believe, that the 'blood of bulls and goats should sanctify unto the purifying of the flesh.' And we may observe from this, 'how much more;' that,

Obs. I. There is such an evidence of wisdom and righteousness, unto a spiritual eye, in the whole mystery of our redemption, sanctification and salvation by Christ, as gives an immoveable foundation unto faith to rest upon, in its receiving of it.—The faith of the church of old, was resolved into the mere sovereign pleasure of God, as to the efficacy of their ordinances; nothing in the nature of the things themselves, did tend unto their establishment. But in the dispensation of God by Christ, in the work of our redemption by him, there is such an evidence of the wisdom and righteousness of God in the things themselves, as gives the highest security unto faith. It is unbelief alone, made obstinate by prejudices insinuated by the devil, that hides these things from any, as the apostle declares, 2 Cor. iv. 3, 4. And hence will arise the great aggravation of the sin, and condemnation of them that perish.

2. We must consider the things themselves.

First. The subject spoken of to which the effect mentioned is ascribed is *το αἷμα τοῦ Χριστοῦ*, 'the blood of Christ.' The person unto whom these things relate is Christ. I have given an account before, on sundry occasions, of the great variety used by the apostle in this Epistle in the naming of him. And a peculiar reason of every one of them, is to be taken from the place where it is used. Here he calls him Christ; for on his being Christ, the Messiah, depends the principal force of his present argument. It is the blood of him who was promised of old to be the high priest of the church, and the sacrifice for their sins; in whom was the faith of all the saints of old, that by him their sins should be expiated, that in him they should be justified and glorified; Christ, who is the Son of the living God, in whose person God purchased his church with his own blood. And we may observe, that,

Obs. II. The efficacy of all the offices of Christ towards the church depends on the dignity of his person.—The offering of his blood was prevalent for the expiation of sin, because it was his blood, and for no other reason. But this is a subject which I have handled at large elsewhere.

A late learned commentator on this Epistle, takes occasion in this place, to reflect on Dr. Gouge, for affirming that Christ was a priest in both natures, which, as he says, cannot be true. I have not Dr. Gouge's exposition by me, and so know not in what sense it is affirmed by him. But that Christ is a priest in his entire person, and so in both

natures, is true, and the constant opinion of all protestant divines. And the following words of this learned author, being well explained, will clear the difficulty. For he saith, that he that is a priest, is God, yet as God he is not, he cannot be a priest. For that Christ is a priest in both natures, is no more, but that in the discharge of his priestly office, he acts as God and man in one person, from whence the dignity and efficacy of his sacerdotal actings do proceed. It is not hence required, that whatever he doth in the discharge of his office, must be an immediate act of the divine, as well as of the human nature. No more is required unto it, but that the person whose acts they are, is God and man, and acts as God and man, in each nature suitably unto its essential properties. Hence, although God cannot die, that is, the divine nature cannot do so, yet God purchased his church with his own blood; and so also the Lord of glory was crucified for us. The sum is, that the person of Christ is the principle of all his mediatory acts; although those acts be immediately performed in and by virtue of his distinct natures, some of one, some of another, according to their distinct properties and powers. Hence are they all theandrical; which could not be, if he were not a priest in both natures. Nor is this impeached by what ensues in the same author; namely, that a priest is an officer, and all officers, as officers, are made such by commission from the sovereign power, and are servants under them. For,

1st. It may be this doth not hold, among the divine persons; it may be no more is required, in the dispensation of God towards the church, unto an office in any of them, but their own infinite condescension, with respect unto the order of their subsistence. So the Holy Ghost is in peculiar the comforter of the church, by the way of office, and is sent thereon by the Father and Son. Yet is there no more required hereunto, but that the order of the operation of the persons in the blessed Trinity should answer the order of their subsistence; and so he who in his person proceedeth from the Father and the Son, is sent unto his work by the Father and the Son; no new act of authority being required thereunto; but only the determination of the divine will, to act suitably unto the order of their subsistence.

2dly. The divine nature, considered in the abstract, cannot serve in an office; yet He who was in the form of God, and counted it no robbery to be equal unto God, took on him the form of a servant, and was obedient unto death. It was in the human nature that he was a servant, nevertheless it was the Son of God, he who in his divine nature was in the form of God, who so served in office, and yielded that obedience. Wherefore, he was so far a mediator and priest in both his natures, as that whatever he did in the discharge of those offices, was the act of his entire person, whereon the dignity and efficacy of all that he did, did depend.

That which the effect intended is ascribed unto, is the blood of Christ. And two things are to be inquired hereon. 1. What is meant by *το αίμα*, 'the blood of Christ.' 2. How this effect was wrought by it.

First. It is not only that material blood which he shed, absolutely considered, that is here and elsewhere called the blood of Christ, when

the work of our redemption is ascribed unto it, that is intended. But there is a double consideration of it with respect unto its efficacy unto this end. 1. That it was the pledge and the sign, of all the internal obedience and sufferings of the soul of Christ, of his person. He became obedient unto death, the death of the cross, whereon his blood was shed. This was the great instance of his obedience, and of his sufferings, whereby he made reconciliation and atonement for sin. Hence the effects of all his sufferings, and of all obedience in his sufferings, are ascribed unto his blood. 2. Respect is had unto the sacrifice and offering of blood under the law. The reason why God gave the people the blood to make atonement on the altar, was because the life of the flesh was in it, Lev. xvii. 11, 14. So was the life of Christ in his blood, by the shedding whereof he laid it down. And by his death it is, as he was the Son of God, that we are redeemed. Herein he made his soul an offering for sin, Isa. liii. 10. Wherefore this expression of 'the blood of Christ,' in order unto our redemption, or the expiation of sin, is comprehensive of all that he did and suffered for those ends, inasmuch as the shedding of it, was the way and means whereby he offered it, or himself (in and by it) unto God.

Secondly. The second inquiry is, how the effect here mentioned was wrought by the blood of Christ. And this we cannot determine, without a general consideration of the effect itself; and this,

3. We must next examine; namely, the purging of our conscience from dead works, *καθαριε την συνειδησιν*. *Καθαριε*, 'shall purge:' that is, say some, shall purify and sanctify, by internal, inherent sanctification. But neither the sense of the word, nor the context, nor the exposition given by the apostle of this very expression, ch. x. 1, 2, will admit of this restrained sense. I grant it is included herein, but there is somewhat else principally intended, namely, the expiation of sin, with our justification and peace with God thereon.

1. For the proper sense of the word here used, see our exposition on ch. i. 3. Expiation, lustration, carrying away punishment by making atonement, are expressed by it in all good authors.

2. The context requires this sense in the first place. For,

First. The argument here used, is immediately applied to prove that Christ hath obtained for us, eternal redemption. But redemption consists not in internal sanctification only, although that be a necessary consequent of it: but it is the pardon of sin through the atonement made, or a price paid. 'In whom we have redemption through his blood, even the forgiveness of sins.' Eph. i. 7.

Secondly. In the comparison insisted on, there is distinct mention made of the blood of bulls and goats, as well as of the ashes of a heifer sprinkled. But the first and principal use of blood in sacrifice, was to make atonement for sin, Lev. xvii. 11.

Thirdly. The end of this purging, is to give boldness in the service of God, and peace with him therein, that we may serve the living God. But this is done by the expiation and pardon of sin, with justification thereon.

Fourthly. It is conscience that is said to be purged. Now conscience is the proper seat of the guilt of sin; it is that which chargeth it on the

soul, and which hinders all approach unto God in his service, with liberty and boldness, unless it be removed; which,

Fifthly. Gives us the best consideration of the apostle's exposition of this expression, ch. x. 1, 2. For he there declares, that to have the conscience purged, is to have its condemning power for sin taken away, and made to cease.

There is, therefore, under the same name, a twofold effect here ascribed unto the blood of Christ; the one in answer and opposition unto the effect of the blood of bulls and goats being offered; the other in answer unto the effect of the ashes of a heifer being sprinkled. The first consisting in making atonement for our sins; the other, in the sanctification of our persons. And there are two ways whereby these things are procured by the blood of Christ. 1. By its offering, whereby sin is expiated. 2. By its sprinkling, whereby our persons are sanctified. The first ariseth from the satisfaction he made to the justice of God, by undergoing (in his death) the punishment due to us, being made therein a curse for us, that the blessing might come upon us; therein, as his death was a sacrifice, as he offered himself unto God in the shedding of his blood, he made atonement. The other from the virtue of his sacrifice applied unto us by the Holy Spirit, which is the sprinkling of it; so doth the blood of Jesus Christ the Son of God, cleanse us from all our sins.

The Socinian expositor on this place, endeavours, by a long perplexed discourse, to evade the force of this testimony, wherein the expiation of sin is directly assigned to the blood of Christ. His pretence is to show how many ways it may be so, but his design is to prove that really it can be so by none at all. For the assertion, as it lies in terms, is destructive of their heresy. Wherefore he proceeds on these suppositions.

1st. That the expiation of sin, is our deliverance from the punishment due to sin, by the power of Christ in heaven. But this is diametrically opposite both to the true nature of it, and to the representation made of it in the sacrifices of old, whereunto it is compared by the apostle, and from whence he argueth. Neither is this a tolerable exposition of the words. The blood of Christ, in answer to what was represented by the blood of the sacrifices of the law, doth purge our consciences from dead works, that is Christ by his power in heaven, doth free us from the punishment due to sin!

2dly. That Christ was not a priest till after his ascension into heaven. That this supposition destroys the whole nature of that office, hath been sufficiently declared before.

3dly. That his offering himself to God, was the presenting of himself in heaven before God, as having done the will of God on the earth. But as this hath nothing in it of the nature of a sacrifice, so what is asserted by it, can, according to these men, be no way said to be done by his blood, seeing they affirm that when Christ doth this, he hath neither flesh nor blood.

4thly. That the resurrection of Christ gave all efficacy to his death. But the truth is, it was his death, and what he effected therein, that was the ground of his resurrection. He was brought again from the dead

through the blood of the covenant. And the efficacy of his death depends on his resurrection, only as the evidence of his acceptance with God therein.

5thly. That Christ confirmed his doctrine by his blood, that is, because he rose again.

All these principles I have at large refuted in the exertions about the priesthood of Christ, and shall not here again insist on their examination. This is plain and evident in the words, unless violence be offered to them; namely, that the blood of Christ, that is, his suffering in soul and body, and his obedience therein, testified and expressed in the shedding of his blood, was the procuring cause of the expiation of our sins, the purging of our consciences from dead works, our justification, sanctification, and acceptance with God thereon. And,

Obs. III. There is nothing more destructive to the whole faith of the gospel, than by any means to evacuate the immediate efficacy of the blood of Christ.—Every opinion of that tendency, breaks in on the whole mystery of the wisdom and grace of God in him. It renders all the institutions and sacrifices of the law, whereby God instructed the church of old in the mystery of his grace, useless and unintelligible, and overthrows the foundation of the gospel.

Secondly. The second thing in the words, is the means whereby the blood of Christ came to be of this efficacy, or to produce this effect. And that is, because in the shedding of it, he ‘offered himself unto God through the eternal Spirit without spot.’ Every word is of great importance, and the whole assertion filled with the mystery of the wisdom and grace of God, and must therefore be distinctly considered.

There is declared what Christ did to the end mentioned, and that is expressed in the matter and manner of it. 1. He offered himself. 2. To whom, that is to God. 3. How, or from what principle, by what means; ‘by the eternal Spirit.’ 4. With what qualifications, ‘without spot.’

First. He offered himself, *ἑαυτον προσηνεγκεν*. To prove that his blood purgeth our sins, he affirms that he ‘offered himself.’ His whole human nature was the offering, the way of its offering was by the shedding of his blood. So the beast was the sacrifice, when the blood alone, or principally, was offered on the altar. For it was the blood that made atonement. So it was by his blood that Christ made atonement, but it was his person that gave it efficacy to that end. Wherefore, by ‘himself,’ the whole human nature of Christ is intended. And that,

1. Not in distinction or separation from the Divine. For although the human nature of Christ, his soul and body, only was offered, yet he offered himself through his own eternal Spirit. This offering of himself therefore, was the act of his whole person, both natures concurring in the offering, though one alone was offered.

2. All that he did or suffered in his soul and body when his blood was shed, is comprised in this offering of himself. His obedience in suffering was that which rendered this offering of himself a sacrifice of a sweet smelling savour to God.

And he is said thus to offer himself, in opposition to the sacrifices of the high priest under the law. They offered goats and bulls, or their blood; but he offered ‘himself.’ This therefore was the nature of the

offering of Christ, 'It was a sacred act of the Lord Christ as the high priest of the church, wherein, according to the will of God, and what was required of him by virtue of the eternal compact between the Father and him, concerning the redemption of the church, he gave up himself in the way of most profound obedience, to do and suffer whatever the justice and law of God required to the expiation of sin, expressing the whole by the shedding of his blood, in answer to all the typical representations of this his sacrifice, in all the institutions of the law.' And this offering of Christ was proper sacrifice ;

(1.) From the office whereof it was an act: it was an act of his sacerdotal office; he was made a priest of God for this end, that he might thus offer himself, and that this offering of himself should be a sacrifice.

(2.) From the nature of it; for it consisted in the sacred giving up to God the thing that was offered, in the present destruction or consumption of it. This is the nature of a sacrifice; it was the destruction and consumption by death and fire, by a sacred action, of what was dedicated and offered to God. So was it in this sacrifice of Christ. As he suffered in it, so in the giving himself up to God in it, there was an effusion of his blood, and the destruction of his life.

(3.) From the end of it, which was assigned to it in the wisdom and sovereignty of God, and in his own intention, which was to make atonement for sin, which gives an offering the formal nature of an expiatory sacrifice.

(4.) From the way and manner of it. For therein,

1st. He sanctified or dedicated himself to God, to be an offering, John xvii. 19.

2dly. He accompanied it with prayers and supplications, Heb. v. 7.

3dly. There was an altar which sanctified the offering, which bore it up in its oblation, which was his own divine nature, as we shall see immediately.

4thly. He kindled the sacrifice with the fire of divine love, acting itself by zeal to God's glory, and compassion to the souls of men.

5thly. He tendered all this to God, as an atonement for sin, as we shall see in the next words.

This was the free, real, proper sacrifice of Christ, whereof those of old were only types and obscure representations: the prefiguration hereof was the sole cause of their institution. And what the Socinians pretend, namely, that the Lord Christ offered no real sacrifice, but only what he did was called so metaphorically, by the way of allusion to the sacrifices of the law, is so far from truth, that there never would have been any such sacrifices of divine appointment, had they not been designed to prefigure this which alone was really and substantially so. The Holy Ghost doth not make a forced accommodation of what Christ did to those sacrifices of old, by way of allusion, and by reason of some resemblances, but shows the uselessness and weakness of those sacrifices in themselves, any farther than as they represented this of Christ.

The nature of this oblation and sacrifice of Christ is utterly overthrown by the Socinians. They deny that in all this there was any offering at all; they deny that his shedding of his blood, or any thing

which he did or suffered therein, either actually or passively, his obedience, or giving himself up to God therein, was his sacrifice, or any part of it, but only somewhat required previously thereunto, and that without any necessary cause or reason. But his sacrifice, his offering of himself, they say is nothing but his appearance in heaven, and the presentation of himself before the throne of God, whereon he receiveth power, to deliver them that believe in him from the punishment due to sin. But,

[1.] This appearance of Christ in heaven is nowhere called his oblation, his sacrifice, or his offering of himself. The places wherein some grant it may be so, do assert no such thing, as we shall see in the explanation of them, for they occur to us in this chapter.

[2.] It no ways answers the atonement that was made by the blood of the sacrifices at the altar, which was never carried into the holy place: yea, it overthrows all analogy, all resemblance and typical representation between those sacrifices and this of Christ, there being no similitude, nothing alike between them. And this renders all the reasoning of the apostle not only invalid, but altogether impertinent.

[3.] The supposition of it utterly overthrows the true nature of a proper and real sacrifice, substituting that in the room of it which is only metaphorical, and improperly so called. Nor can it be evidenced wherein the metaphor doth consist, or that there is any ground why it should be called an offering or a sacrifice. For all things belonging to it are distinct from, yea, contrary to a true real sacrifice.

[4.] It overthrows the nature of the priesthood of Christ, making it to consist in his actings from God towards us in a way of power; whereas the nature of the priesthood is to act with God, for and on the behalf of the church.

[5.] It offers violence to the text; for herein Christ's offering of himself is expressive of the way whereby his blood purgeth our consciences, which in their sense is excluded. But we may observe to our purpose,

Obs. IV. This was the greatest expression of the inexpressible love of Christ—he offered himself. What was required thereunto, what he underwent therein, have on various occasions been spoken unto. His condescension and love in the undertaking and discharge of this work, we may, we ought to admire, but we cannot comprehend. And they do what lies in them to weaken the faith of the church in him, and its love towards him, who would change the nature of his sacrifice in the offering of himself, who would make less of difficulty or suffering in it, or ascribe less efficacy unto it. This is the foundation of our faith and boldness in approaching unto God, that Christ hath offered himself for us. Whatsoever might be effected by the glorious dignity of his divine person, by his profound obedience, by his unspeakable sufferings, all offered as a sacrifice unto God in our behalf, is really accomplished.

Obs. V. It is hence evident, how vain and insufficient are all other ways of the expiation of sin, with the purging of our consciences before God.—The sum of all false religion consisted always in contrivances for the expiation of sin; what is false in any religion, hath respect principally thereunto. And as superstition is restless, so the inventions of men have been endless, in finding out means unto this end. But if any

thing within the power or ability of men, any thing they could invent or accomplish, had been useful unto this end, there would have been no need that the Son of God should have offered himself. To this purpose, see ch. x. 5—8; Micah vi. 8, 9.

Secondly. The next thing in the words, is unto whom he offered himself, that is, $\tau\omega\ \Theta\epsilon\omega$, ‘to God.’ He gave himself an offering and a sacrifice to God. A sacrifice is the highest and chief act of sacred worship; especially it must be so, when one offereth himself according unto the will of God. God as God, or the divine nature, is the proper object of all religious worship, unto whom, as such alone, any sacrifice may be offered. To offer sacrifice unto any, under any other notion, but as he is God, is the highest idolatry. But an offering, an expiatory sacrifice for sin, is made to God as God, under a peculiar notion or consideration. For God is therein considered as the author of the law against which sin is committed, as the supreme Ruler and Governor of all, unto whom it belongs to inflict the punishment which is due unto sin. For the end of such sacrifices is, *averruncare malum*, ‘to avert displeasure and punishment,’ by making atonement for sin. With respect hereunto, the divine nature is considered as peculiarly subsisting in the person of the Father. For so is he constantly represented unto our faith, as the Judge of all, Heb. xii. 23. With him, as such, the Lord Christ had to do in the offering of himself; concerning which, see our exposition on ch. v. 7. It is said, ‘If Christ was God himself, how could he offer himself unto God? That one and the same person should be the offerer, the oblation, and he unto whom it is offered, seems not so much a mystery as a weak imagination.’

Ans. 1. If there were one nature only in the person of Christ, it may be this might seem impertinent. Howbeit there may be cases wherein the same individual person, under several capacities, as of a good man on the one hand and a Ruler or Judge on the other, may, for the benefit of the public, and the preservation of the laws of the community, both give and take satisfaction himself. But whereas in the one person of Christ there are two natures, so infinitely distinct as they are, both acting under such distinct capacities as they did, there is nothing unbecoming this mystery of God, that the one of them might be offered unto the other.

But, 2. It is not the same person that offereth the sacrifice, and unto whom it is offered. For it is the person of the Father, or the divine nature, considered as acting itself in the person of the Father, unto whom the offering was made. And although the person of the Son is partaker of the same nature with the Father, yet that nature is not the object of this divine worship as in him, but as in the person of the Father. Wherefore the Son did not formally offer himself unto himself, but unto God, as exercising supreme rule, government, and judgment, in the person of the Father.

As these things are plainly and fully testified unto in the Scripture, so the way to come unto a blessed satisfaction in them, unto the due use and comfort of them, is not to consult the cavils of carnal wisdom, but to pray that the God of our Lord Jesus Christ, the Father of glory, would give unto us the Spirit of wisdom and revelation, in the know-

ledge of him, that the eyes of our understandings being enlightened, we may come unto the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ.

Thirdly. How he offered himself is also expressed: it was by the eternal Spirit. 'By,' *δια*, denotes a concurrent operation, when one works with another. Nor doth it always denote a subservient instrumental cause, but sometimes that which is principally efficient, John i. 5; Rom. xi. 34; Heb. i. 2. So it doth here: the eternal Spirit was not an inferior instrument whereby Christ offered himself, but it was the principal efficient cause in the work.

The variety that is in the reading of this place is taken notice of by all. Some copies read, by the *Πνευματος αιωνιου*, 'eternal Spirit,' some, by the 'holy Spirit;' the latter is the reading of the Vulgar translation, and countenanced by sundry ancient copies of the original. The Syriac retains, 'the eternal Spirit;' which also is the reading of most ancient copies of the Greek. Hence follows a double interpretation of the words; some say, that the Lord Christ offered himself unto God, in and by the acting of the Holy Ghost in his human nature. For by him were wrought in him that fervent zeal unto the glory of God, that love and compassion unto the souls of men, which both carried him through his sufferings, and rendered his obedience therein acceptable unto God, as a sacrifice of a sweet-smelling savour; which work of the Holy Spirit in the human nature of Christ I have elsewhere declared. Others say, that his own eternal Deity, which supported him in his sufferings, and rendered the sacrifice of himself effectual, is intended. But this will not absolutely follow to be the sense of the place upon the common reading, 'by the eternal Spirit.' For the Holy Spirit is no less an eternal Spirit than is the deity of Christ himself.

The truth is, both these concurred in and were absolutely necessary unto the offering of Christ. The acting of his own eternal Spirit was so unto the efficacy and effect. And those of the Holy Ghost in him were so, as unto the manner of it. Without the first, his offering of himself could not have purged our consciences from dead works. No sacrifice of any mere creature could have produced that effect. It would not have had in itself a worth and dignity, whereby we might have been discharged of sin unto the glory of God. Nor without the subsistence of the human nature in the divine person of the Son of God, could it have undergone and passed through unto victory, what it was to suffer in this offering of it.

Wherefore this sense of the words is true. Christ offered himself unto God, through or by his own eternal Spirit, the divine nature acting in the person of the Son.

For, 1. It was an act of his entire person, wherein he discharged the office of a priest. And as his human nature was the sacrifice, so his person was the priest that offered it, which is the only distinction that was between the priest and sacrifice herein. As in all other acts of his mediation, the taking our nature upon him, and what he did therein, the divine person of the Son, the eternal Spirit in him, acted in love and condescension; so did it in this also, of his offering himself.

2. As we observed before, hereby he gave dignity, worth, and efficacy unto the sacrifice of himself. For herein God was to purchase his church with his own blood. And this seems to be principally respected by the apostle. For he intends to declare herein the dignity and efficacy of the sacrifice of Christ, in opposition unto those under the law. For it was in the will of man, and by material fire, that they were all offered. But he offered himself by the eternal Spirit, voluntarily giving up his human nature, to be a sacrifice, in an act of his divine power.

3. The eternal Spirit is here opposed unto the material altar, as well as unto the fire. The altar was that whereon the sacrifice was laid, which bore it up in its oblation and ascension. But the eternal Spirit of Christ was the altar whereon he offered himself. This supported, and bore it up under its sufferings, whereon it was presented unto God as an acceptable sacrifice. Wherefore, this reading of the words gives a sense that is true and proper unto the matter treated of.

But on the other side, it is no less certain that he offered himself in his human nature by the Holy Ghost. All the gracious actings of his mind and will were required hereunto. The man Christ Jesus, in the gracious voluntary acting of all the faculties of his soul, offered himself unto God. His human nature was not only the matter of the sacrifice, but therein and thereby, in the gracious actings of the faculties and powers of it, he offered himself unto God. Now all these things were wrought in him by the Holy Spirit wherewith he was filled, which he received not by measure. By him was he filled with that love and compassion unto the church, which actuated him in his whole mediation, and which the Scripture so frequently proposeth unto our faith herein. 'He loved me, and gave himself for me.' 'He loved the church, and gave himself for it.' 'He loved us, and washed us in his own blood.' By him there was wrought in him that zeal unto the glory of God, the fire whereof kindled his sacrifice in an eminent manner. For he designed with ardency of love to God, above his own life, and present state of his soul, to declare his righteousness, to repair the diminution of his glory, and to make such way for the communication of his love and grace to sinners, that he might be eternally glorified. He gave him that holy submission unto the will of God, under a prospect of the bitterness of that cup which he was to drink, as enabled him to say in the height of his conflict, 'Not my will, but thy will be done.' He filled him with that faith and trust in God, as unto his supportment, deliverance, and success, which carried him steadily and safely unto the issue of his trial, Isa. l. 7—9. Through the actings of these graces of the Holy Spirit in the human nature, his offering of himself was a free voluntary oblation and sacrifice.

I shall not positively determine on either of these senses unto the exclusion of the other. The latter hath much of spiritual light and comfort in it on many accounts; but yet I must acknowledge, that there are two considerations that peculiarly urge the former interpretation.

1st. The most, and most ancient copies of the original, read 'by the eternal Spirit;' and are followed by the Syriac, with all the Greek scholiasts. Now, although the Holy Spirit be also an eternal Spirit,

in the unity of the same divine nature with the Father and the Son, yet where he is spoken of with respect unto his own personal actings, he is constantly called 'the Holy Spirit,' and not as here 'the eternal Spirit.'

2dly. The design of the apostle is to prove the efficacy of the offering of Christ, above those of the priests under the law. Now this arose from hence, partly that he offered himself, whereas they offered only the blood of bulls and goats; but principally from the dignity of his person in his offering, in that he offered himself by his own eternal Spirit, or divine nature. But I shall leave the reader to choose whether sense he judgeth suitable unto the scope of the place, either of them being so unto the analogy of faith.

The Socinians, understanding that both these interpretations are equally destructive to their opinions, the one concerning the person of Christ, the other about the nature of the Holy Ghost, have invented a sense of those words never before heard of among Christians. For they say that by the eternal Spirit, a certain divine power is intended, whereby the Lord Christ was freed from mortality, and made eternal, that is, no more obnoxious unto death. By virtue of this power, they say, he offered himself unto God, when he entered into heaven; than which nothing can be spoken more fond, or impious, or contrary unto the design of the apostle. For

(1.) Such a power as they pretend, is nowhere called 'the Spirit,' much less 'the eternal Spirit; and to feign significations of words without any countenance from their use elsewhere, is to wrest them at our pleasure.

(2.) The apostle is so far from requiring a divine power, rendering him immortal antecedently unto the offering of himself, as that he declares that he offered himself by the eternal Spirit in his death, when he shed his blood, whereby our consciences are purged from dead works.

(3.) This divine power, rendering Christ immortal, is not peculiar unto him, but shall be communicated unto all that are raised unto glory at the last day. And there is no colour of an opposition herein unto what was done by the high priests of old.

(4.) It proceeds on their *πρωτον ψευδος* in this matter; which is, that the Lord Christ offered not himself unto God, before he was made immortal; which is utterly to exclude his death and blood from any concern therein, which is as contrary unto the truth and scope of the place, as darkness is to light.

(5.) Wherever there is mention made elsewhere in the Scripture of the Holy Spirit, or the eternal Spirit, or the Spirit absolutely, with reference unto any actings of the person of Christ, or on it, either the Holy Spirit, or his own divine nature, is intended; see Isa. lxi. 1, 2; Rom. i. 3; 1 Pet. iii. 18.

Wherefore Grotius forsakes this notion, and otherwise explains the words. '*Spiritus Christi qui non tantum fuit vivus ut in vita terrena, sed in æternum corpus sibi adjunctum vivificans.*' If there be any sense in these words, it is the rational soul of Christ that is intended. And it is most true, that the Lord Christ offered himself in and by the act-

ings of it. For there are no other in the human nature, as to any duties of obedience unto God. But that this here should be called the eternal Spirit, is a vain conjecture. For the spirits of all men are equally eternal, and do not only live here below, but quicken their bodies after the resurrection for ever. This therefore cannot be the ground of the especial efficacy of the blood of Christ.

This is the second thing wherein the apostle opposeth the offering of Christ unto the offerings of the priests under the law.

1. They offered bulls and goats, he offered himself.

2. They offered by a material altar and fire, he by the eternal Spirit.

That Christ should thus offer himself unto God, and that by the eternal Spirit, is the centre of the mystery of the gospel. An attempt to corrupt, to pervert this glorious truth, are designs against the glory of God, and faith of the church. The depth of this mystery we cannot dive into, the height we cannot comprehend. We cannot search out the greatness of it, or of the wisdom, the love, the grace that is in it. And those who choose rather to reject it, than to live by faith in a humble admiration of it, do it at the peril of their souls. Unto the reason of some men, it may be folly; unto faith, it is full of glory. In the consideration of the divine actings of the eternal Spirit of Christ in the offering of himself, of the holy exercise of all grace in the human nature that was offered, of the nature, dignity, and efficacy of this sacrifice, faith finds life, food, and refreshment. Herein doth it contemplate the wisdom, the righteousness, the holiness, and grace of God; herein doth it view the wonderful condescension and love of Christ, and from the whole is strengthened and encouraged.

Fourthly. It is added, that he thus offered himself ‘without spot,’ *αμωμον*. This adjunct is descriptive, not of the priest, but of the sacrifice: it is not a qualification of his person, but of the offering.

Slichtingius would have it, that this word denotes, not what Christ was in himself, but what he was freed from. For now in heaven, where he offered himself, he is freed from all infirmities, and from any spot of mortality, which the high priest was not when he entered into the holy place: such irrational fancies do false opinions force men to take up withal. But,

1. There was no spot in the mortality of Christ, that he should be said to be freed from it, when he was made immortal. A spot signifies not so much a defect as a fault. And there was no fault in Christ from which he was freed.

2. The allusion and respect herein unto the legal institutions, is evident and manifest. The lamb that was to be slain and offered, was antecedently thereunto to be without blemish: it was to be neither lame, nor blind, nor have any other defect. With express respect hereunto, the apostle Peter affirms, that ‘we were redeemed with the precious blood of Christ, as of a lamb without blemish and without spot,’ 1 Pet. i. 18. And Christ is not only called the ‘Lamb of God, which taketh away the sins of the world,’ John i. 29, that is, by his being slain and offered, but is represented in the worship of the church as a ‘Lamb slain,’ Rev. v. 6. It is therefore to offer violence to the Scripture and common understanding, to seek for this qualification any where but in

the human nature of Christ, antecedently unto his death and blood-shedding.

Wherefore this expression, 'without spot,' respects in the first place the purity of his nature, and the holiness of his life. For although this principally belonged unto the necessary qualifications of his person, yet were they required unto him as he was to be the sacrifice. He was the 'holy One of God, holy, harmless, undefiled, separate from sinners: he did no sin, neither was guile found in his mouth: he was without spot.' This is the moral sense and signification of the word. But there is a legal sense of it also. It is that which is meet and fit to be a sacrifice. For it respects all that was signified by the legal institution, concerning the integrity and perfection of the creatures, lambs, or kids, that were to be sacrificed. Hence were all those laws fulfilled and accomplished. There was nothing in him, nothing wanting unto him, that should any way hinder his sacrifice from being accepted with God, and really expiatory of sin. And this was the church instructed to expect by all those legal institutions.

It may not be unuseful to give here a brief scheme of this great sacrifice of Christ, to fix the thoughts of faith the more distinctly upon it.

First. God herein, in the person of the Father, is considered as the lawgiver, the governor, and judge of all, and that as on a throne of judgment, the throne of grace being not as yet erected. And two things are ascribed, or do belong unto him.

1. A denunciation of the sentence of the law against mankind, 'Dying, ye shall die;' and, 'Cursed be every one that continues not in all things written in the law to do them.'

2. A refusal of all such ways of atonement, satisfaction, and reconciliation, that might be offered from any thing, that all or any creatures could perform: sacrifice and offerings, and whole burnt-offerings for sin he would not have, Heb. x. 5, 6, he rejected them as insufficient to make atonement for sin.

Secondly. Satan appeared before this throne with his prisoners; he had the power of death, Heb. ii. 14, and entered into judgment as unto his right and title, and therein was judged, John xvi. 11. And he put forth all his power and policy in opposition unto the deliverance of his prisoners, and to the way or means of it. That was his hour, wherein he put forth the power of darkness, Luke xxii. 53.

Thirdly. The Lord Christ, the Son of God, out of his infinite love and compassion, appears in our nature before the throne of God, and takes it on himself to answer for the sins of all the elect, to make atonement for them, by doing and suffering whatever the holiness, righteousness, and wisdom of God required thereunto. 'Then said I, Lo I come to do thy will, O God: above when he said, Sacrifice and offering, and burnt-offerings for sin thou wouldst not, neither hadst pleasure therein, which are offered by the law; then said he, Lo I come to do thy will, O God; he taketh away the first, that he might establish the second,' Heb. x. 7—9.

Fourthly. This stipulation and engagement of his, God accepteth of, and withal, as the sovereign Lord and Ruler of all, prescribeth the way and means whereby he should make atonement for sin, and reconcilia-

tion with God thereon. And this was, that he should make his soul an offering for sin, and therein bear their iniquities, Isa. liii. 10, 11.

Fifthly. The Lord Christ was prepared with a sacrifice to offer unto God, unto this end. For whereas every high priest was ordained to offer gifts and sacrifices, it was of necessity that he also should have somewhat to offer, Heb. viii. 3. This was not to be the blood of bulls and goats, or such things as were offered by the law, ver. 4. But this was to be himself, his human nature, or his body. For,

1. This body or human nature was prepared for him, and given unto him for this very end, that he might have somewhat of his own to offer, Heb. x. 5.

2. He took it, he assumed it unto himself to be his own, for this very end that he might be a sacrifice in it, Heb. ii. 14.

3. He had full power and authority over his own body, his whole human nature, to dispose of it in any way, and into any condition, unto the glory of God. 'No man,' saith he, 'taketh my life from me, I lay it down of myself, I have power to lay it down, and I have power to take it again,' John x. 18.

Sixthly. This, therefore, he gave up to do and suffer according unto the will of God. And this he did,

1. In the will, grace, and love of his divine nature; he offered himself unto God through the eternal Spirit.

2. In the gracious holy actings of his human nature, in the way of zeal, love, obedience, patience, and all other graces of the Holy Spirit, which dwelt in him without measure, exerted unto their utmost glory and efficacy. Hereby he gave himself up unto God to be a sacrifice for sin, his own divine nature being the altar and fire, whereby his offering was supported and confirmed, or brought unto the ashes of death. This was the most glorious spectacle unto God, and all his holy angels. Hereby he set a crown of glory on the head of the law, fulfilling its precepts in matter and manner to the uttermost, and undergoing its penalty or curse, establishing the truth and righteousness of God in it. Hereby he glorified the holiness and justice of God, in the demonstration of their nature, and compliance with their demands. Herein issued the eternal counsels of God for the salvation of the church, and way was made for the exercise of grace and mercy unto sinners. For,

Seventhly. Herewith God was well pleased, satisfied, and reconciled unto sinners. Thus was he in Christ 'reconciling the world unto himself, not imputing our sins unto us, in that he was made sin for us, that we might become the righteousness of God in him.' For in this tender of himself a sacrifice to God,

1. God was well pleased with, and delighted in his obedience: it was a sacrifice unto him of a well-smelling savour. He was more glorified in that one instance of the obedience of his only Son, than he was dishonoured by the sin of Adam, and all his posterity, as I have elsewhere declared.

2. All the demands of his justice were satisfied, unto his eternal glory. Wherefore,

Eighthly. Hereon Satan is judged, and destroyed as unto his power over sinners, who receive this atonement; all the grounds and occasions

of it are hereby removed, his kingdom is overthrown, his usurpation and unjust dominion defeated, his arms spoiled, and captivity led captive. For it was from the anger of the Lord against sin, that he obtained his power over sinners, which he abused unto his own ends. This being atoned, the prince of this world was judged and cast out.

Ninthly. Hereon the poor condemned sinners are discharged. God says, deliver them, for I have found a ransom. But we must return to the text.

THIRDLY. The effect of the blood of Christ through the offering of himself, is the purging of our consciences from dead works. This was somewhat spoken unto in general before, especially as to the nature of this purging. But the words require a more particular explication. And,

The word is in the future tense, *καθαριεῖ*, 'shall purge.' The blood of Christ as offered, hath a double respect and effect.

1. Towards God, in making atonement for sin. This was done once, and at once, and was now past. Herein by one offering he for ever perfected them that are sanctified.

2. Towards the consciences of men, in the application of the virtue of it unto them; this is here intended. And this is expressed as future; not as though it had not this effect already on them that did believe, but upon a double account.

1st. To declare the certainty of the event, or the infallible connexion of these things, the blood of Christ, and the purging of the conscience; that is, in all that betake themselves thereunto. 'It shall do it;' that is, 'effectually and infallibly.'

2dly. Respect is had herein, unto the generality of the Hebrews, whether already professing the gospel, or now invited unto it. And he proposeth this unto them, as the advantage they should be made partakers of, by the relinquishment of Mosaic ceremonies, and betaking themselves unto the faith of the gospel. For whereas before, by the best of legal ordinances, they attained no more but an outward sanctification as unto the flesh, they should now have their conscience infallibly purged from dead works. Hence it is said, *ὑμῶν*, 'your conscience.' Some copies read *ἡμῶν*, 'our.' But there is no difference in the sense. I shall retain the common reading, as that which refers unto the Hebrews, who had been always exercised unto thoughts of purification and sanctification, by one means or another.

For the explication of the words, we must inquire, 1. What is meant by dead works. 2. What is their relation unto conscience. 3. How conscience is purged of them by the blood of Christ.

1. By *απο νεκρῶν ἔργων*, 'dead works;' sins as unto their guilt and defilement are intended, as all acknowledge. And several reasons are given why they are so called. As,

1st. Because they proceed from a principle of spiritual death, or are the works of them who have no vital principle of holiness in them, Eph. ii. 1, 5; Col. ii. 13.

2dly. Because they are useless and fruitless, as all dead things are.

3dly. They deserve death, and tend thereunto. Hence, they are like rotten bones in the grave, accompanied with worms and corruption.

And these things are true. Howbeit, I judge there is a peculiar reason why the apostle calls them dead works in this place. For there is an allusion herein unto dead bodies, and legal defilement by them. For he hath respect unto purification by the ashes of the heifer. And this respected principally, uncleanness by the dead, as is fully declared in the institution of that ordinance. As men were purified by the sprinkling of the ashes of a heifer mingled with living water, from defilements contracted by the dead, without which, they were separated from God and the church; so, unless men are really purged from their moral defilements by the blood of Christ, they must perish for ever. Now, this defilement from the dead, as we have shown, arose from hence, that death was the effect of the curse of the law; wherefore, the guilt of sin with respect unto the curse of the law, is here intended in the first place, and consequently, its pollution.

This gives us the state of all men who are not interested in the sacrifice of Christ, and the purging virtue thereof. As they are dead in themselves, dead in trespasses and sins; so all their works are dead works. Other works they have none. They are as a sepulchre filled with bones and corruption. Every thing they do, is unclean in itself, and unclean to them. ‘Unto them that are defiled, nothing is pure, but even their mind and conscience is defiled,’ Tit. i. 15. Their works come from spiritual death, and tend unto eternal death, and are dead in themselves. Let them deck and trim their carcases whilst they please, let them rend their faces with paintings, and multiply their ornaments with all excess of bravery; within, they are full of dead bones, of rotten, defiled, polluting works. That world which appears with so much outward beauty, lustre, and glory, is all polluted and defiled under the eye of the Most Holy.

2. These dead works are further described by their relation unto our persons, as to what is peculiarly affected with them, where they have, as it were, their seat and residence: and this is *την συνειδησιν*, ‘the conscience.’ He doth not say, purge your souls, or your minds, or your persons, but your conscience. And this he doth,

1st. In general, in opposition unto the purification by the law. It was there the dead body that did defile, it was the body that was defiled; it was the body that was purified; those ordinances sanctified to the purifying of the flesh. But the defilements here intended, are spiritual, internal, relating unto conscience, and therefore, such is the purification also.

2dly. He mentions the respect of these dead works unto conscience in particular, because it is conscience which is concerned in peace with God, and confidence of approach unto him. Sin variously affects all the faculties of the soul, and there is in it a peculiar defilement of conscience, Tit. i. 15. But that wherein conscience in the first place is concerned, and wherein it is alone concerned, is a sense of guilt. This brings along with it, fear and dread, whence the sinner dares not approach into the presence of God. It was conscience which reduced Adam into the condition of hiding himself from God, his eyes being opened by a sense of the guilt of sin. So he that was unclean by the touching of a dead body, was excluded from all approach unto God in

his worship. Hereunto the apostle alludes in the following words, 'That we may serve the living God.' For the word *λατρευω*, properly denotes that service which consists in the observance and performance of solemn worship. As he who was unclean by a dead body, might not approach unto the worship of God, until he was purified: so a guilty sinner whose conscience is affected with a sense of the guilt of sin, dares not to draw nigh unto, or appear in the presence of God. It is by the working of conscience, that sin deprives the soul of peace with God, of boldness or confidence before him, of all right to draw nigh unto him. Until this relation of sin unto the conscience be taken away, until there be no more conscience of sin, as the apostle speaks, ch. x. 2, (that is, of conscience absolutely judging and condemning the person of the sinner in the sight of God) there is no right, no liberty of access unto God in his service, nor any acceptance to be obtained with him. Wherefore, the purging of conscience from dead works, doth first respect the guilt of sin, and the virtue of the blood of Christ in the removal of it. But, 2dly. There is also an inherent defilement of conscience by sin, as of all other faculties of the soul. Hereby it is rendered unmeet for the discharge of its office in any particular duties. With respect hereunto, conscience is here used synecdochically for the whole soul, and all the faculties of it, yea, our whole spirit, souls and bodies, which are all to be cleansed and sanctified, 1 Thess. v. 23. To purge our conscience, is to purge us in our whole persons.

This being the state of our conscience, this being the respect of dead works, and their defilement to it and us, we may consider the relief that is necessary in this case, and what that is which is here proposed.

1. To a complete relief in this condition, two things are necessary.

(1.) A discharge of conscience from the sense of the guilt of sin, or the condemning power of it, whereby it deprives us of peace with God, and of boldness in access to him.

(2.) The cleansing of the conscience, and consequently our whole persons from the inherent defilement of sin. The first of these was typified by the blood of bulls and goats offered on the altar, to make atonement. The latter was represented by the sprinkling of the unclean, with the ashes of the heifer to their purification.

Both these the apostle here expressly ascribes to the blood of Christ, and we may briefly inquire into three things concerning it.

[1.] On what ground it doth produce this blessed effect.

[2.] The way of its operation and efficacy to this end.

[3.] The reason whence the apostle affirms that it shall much more do this, than the legal ordinances could, sanctifying to the purifying of the flesh.

1. The grounds of its efficacy to this purpose are three.

1st. That it was blood offered to God. God had ordained that blood should be offered on the altar to make atonement for sin, or to purge conscience from dead works. That this could not be really effected by the blood of bulls and goats, is evident in the nature of the things themselves, and demonstrated in the event. Howbeit this must be done by blood, or all the institutions of legal sacrifices were nothing but means to deceive the minds of men, and ruin their souls. To say

that at one time or other, real atonement is not to be made for sin by blood, and conscience thereby to be purged and purified, is to make God a liar in all the institutions of the law. But this must be done by the blood of Christ, or not at all.

2dly. It was the blood of Christ; of Christ, the Son of the living God, Matt. xvi. 18, whereby God purchased his church with his own blood, Acts xx. 28. The dignity of his person gave efficacy to his office and offering. No other person in the discharge of the same offices that were committed to him, could have saved the church; and therefore all those by whom his divine person is denied, do also evacuate his offices. By what they ascribe to them, it is impossible the church should be either sanctified or saved. They resolve all into a mere act of sovereign power in God, which makes the cross of Christ of none effect.

3dly. He offered his blood, or himself, by the eternal Spirit. Though Christ in his divine person was the eternal Son of God, yet was it the human nature only that was offered in sacrifice. Howbeit it was offered by and with the concurrent actings of the divine nature, or eternal Spirit, as we have declared. These things make the blood of Christ as offered, meet and fit for the accomplishment of this great effect.

2. We must next inquire concerning the way whereby the blood of Christ doth thus purge our conscience from dead works. Two things, as we have seen, are contained therein.

1. The expiation, or taking away the guilt of sin, that conscience should not be deterred thereby from an access to God.

2. The cleansing of our souls from vicious defiling habits, inclinations, and acts, or all inherent uncleanness. Wherefore under two considerations doth the blood of Christ produce this double effect.

First. As it was offered, so it made atonement for sin, by giving satisfaction to the justice and law of God. This all the expiatory sacrifices of the law did prefigure, this the prophets foretold, and this the gospel witnesseth to. To deny it, is to deny any real efficacy in the blood of Christ to this end, and so expressly to contradict the apostle. Sin is not purged from the conscience, unless the guilt of it be so removed, as that we may have peace with God, and boldness in access to him. This is given us by the blood of Christ as offered.

Secondly. As it is sprinkled, it worketh the second part of this effect. And this sprinkling of the blood of Christ, is the communication of its sanctifying virtue to our souls, see Eph. v. 26, 27; Tit. ii. 14; so doth the blood of Christ the Son of God cleanse us from all our sins, 1 John i. 7; Zech. xiii. 1.

3. The reason why the apostle affirms that this is much more to be expected from the blood of Christ, than the purification of the flesh was from legal ordinances, hath been before spoken to. The Socinians plead on this place, that this effect of the death of Christ doth as to us depend on our own duty. If they intended no more, but that there is duty required on our part to an actual participation of it, namely faith, whereby we receive the atonement, we should have no difference with them. But they are otherwise minded. This purging of the conscience from dead works, they would have to consist in two things.

1. Our own relinquishment of sin.

2. The freeing us from the punishment due to sin, by an act of power in Christ in heaven. The first they say, hath therein respect to the blood of Christ, in that thereby his doctrine was confirmed in obedience whereunto we forsake sin, and purge our minds from it. The latter also relates thereunto, in that the sufferings of Christ were antecedent to his exaltation and power in heaven. Wherefore this effect of the blood of Christ, is what we do ourselves in obedience to his doctrine, and what he doth thereon by his power, and therefore may well be said to depend on our duty. But all this while there is nothing ascribed to the blood of Christ, as it was offered in sacrifice to God, or shed in the offering of himself, which alone the apostle speaks to in this place.

Others choose thus to oppose it. This purging of our consciences from dead works, is not an immediate effect of the death of Christ, but it is a benefit contained therein, which on our faith and obedience we are made partakers of. But,

(1.) This is not, in my judgment, to interpret the apostle's words with due reverence; he affirms expressly, that the blood of Christ doth purge our conscience from dead works, that is, it doth make an atonement for sin, and expiation of it, as that conscience shall be no more pressed with it, nor condemn the sinner for it.

(2.) The blood of Christ is the immediate cause of every effect assigned to it, where there is no concurrent nor intermediate cause of the same kind with it, in the production of that effect.

(3.) It is granted that the actual communication of this effect of the death of Christ to our souls, is wrought according to the method which God in his sovereign wisdom and pleasure hath designed. And herein, 1. The Lord Christ by his blood made actual and absolute atonement for the sins of all the elect. 2. This atonement is proposed to us in the gospel, Rom. iii. 25. 3. It is required of us, to an actual participation of the benefit of it, and peace with God thereby, that we receive this atonement by faith, Rom. v. 11, but as wrought with God, it is the immediate effect of the blood of Christ.

FOURTHLY. The last thing in these words, is the consequent of this purging of our consciences, or the advantage which we receive thereby; 'to serve the living God.' The words should be rendered, 'that we may serve,' that is, have right and liberty so to do, being no longer excluded from the privilege of it, as persons were under the law while they were defiled and unclean. And three things are required to the opening of these words: that we consider, 1. Why God is here called the living God. 2. What it is to serve him. 3. What is required that we may do so.

First. God in the Scripture is called 'the living God.'

[1.] Absolutely; and that, 1. As he alone hath life in himself, and of himself. 2. As he is the only author and cause of life to all others.

[2.] Comparatively; with respect to idols and false gods, which are dead things, such as have neither life nor operation. And this title is in the Scripture applied to God.

1st. To beget faith and trust in him, as the author of temporal,

spiritual, and eternal life, with all things that depend thereon, 1 Tim. iv. 10.

2dly. To beget a due fear and reverence of him, as he who lives and sees, who hath all life in his power; so 'it is a fearful thing to fall into the hands of the living God.' And this Epistle being written principally to warn the Hebrews of the danger of unbelief and apostasy from the gospel, the apostle in several places makes mention of God with whom they had to do, under this title, as Heb. iii. 12, x. 31, and in this place. But there is something peculiar in the mention of it in this place. For, 1. The due consideration of God as the living God, will discover how necessary it is that we be purged from dead works, to serve him in a due manner. 2. The nature of gospel-worship and service is intimated to be such, as becomes the living God, our reasonable service, Rom. xii. 1.

Secondly. What is it λατρεῖν, 'to serve' the living God? I doubt not but that the whole life of faith in universal obedience, is consequentially required hereunto. That we may live to the living God in all ways of holy obedience, not any one act or duty of it can be performed as it ought, without the antecedent purging of our consciences from dead works. But yet it is sacred and solemn worship that is intended in the first place. They had of old sacred ordinances of worship or of divine service. From all these those that were unclean were excluded, and restored to them on their purification. There is a solemn spiritual worship of God under the New Testament also, and ordinances for the due observance of it. This none have a right to approach to God by, none can do so in a due manner, unless their conscience be purged by the blood of Christ. And the whole of our relation to God depends hereon. For as we therein express or testify the subjection of our souls and consciences to him, and solemnly engage into universal obedience, (for of these things all acts of outward worship are the solemn pledges,) so therein doth God testify his acceptance of us, and delight in us by Jesus Christ.

Thirdly. What is required on our part hereunto, is included in the manner of the expression of it, εἰς το λατρεῖν, 'that we may serve.' And two things are required hereunto. 1. Liberty. 2. Ability. The first includes right and boldness, and is expressed by παρρησία; our holy worship is προσαγωγή ἐν παρρησίᾳ, 'an access with freedom and confidence.' This we must treat of on ch. x. 19—21. The other respects all the supplies of the Holy Spirit, in grace and gifts. Both these we receive by the blood of Christ, that we may be meet and able in a due manner to serve the living God. We may yet take some observations from the words.

Obs. VI. Faith hath ground of triumph in the certain efficacy of the blood of Christ for the expiation of sin.—'How much more.' The Holy Ghost here and elsewhere teacheth faith to argue itself into a full assurance. The reasonings which he proposeth and insisteth on to this end are admirable, Rom. viii. 31—39. Many objections will arise against believing, many difficulties do lie in its way. By them are the generality of believers left under doubts, fears, and temptations all their days. One great relief provided in this case is a direction to argue à

minore ad majus. 'If the blood of bulls and goats did so purify the unclean, how much more will the blood of Christ purge our consciences?' How heavenly, how divine is that way of arguing to this end, which our blessed Saviour proposeth to us in the parable of the unjust judge and the widow, Luke xviii. 1—3. And in that other, of the man and his friend that came to seek bread by night, Luke xi. 5—7. Who can read them, but his soul is surprised into some kind of confidence of being heard in his supplication, if in any measure compliant with the rule prescribed? And the arguments here managed by the apostle leave no room for doubt or objection. Would we be more diligent in the same way of the exercise of faith, by arguments and expostulations on Scripture principles, we should be more firm in our assent to the conclusions which arise from them, and be enabled more to triumph against the assault of unbelief.

Obs. VII. Nothing could expiate sin and free conscience from dead works, but the blood of Christ alone, and that in the offering himself to God through the eternal Spirit.—The redemption of the souls of men is precious, and must have ceased for ever, had not infinite wisdom found out this way for its accomplishment. The work was too great for any other to undertake, or for any other means to effect. And the glory of God herein is hid only to them that perish.

Obs. VIII. It was God, as the supreme ruler and lawgiver, with whom atonement for sin was to be made.—'He offered himself to God.' It was he whose law was violated, whose justice was provoked; to whom it belonged to require and receive satisfaction. And who was meet to tender it to him but 'the man that was his fellow,' who gave efficacy to his oblation by the dignity of his person? In the contemplation of the glory of God herein, the life of faith doth principally consist.

Obs. IX. The souls and consciences of men are wholly polluted before they are purged by the blood of Christ.—And this pollution is such as excludes them from all access to God in his worship, as it was with them who were legally unclean.

Obs. X. Even the best works of men, antecedently to the purging of their consciences by the blood of Christ, are but dead works.—However men may please themselves in them, perhaps think to merit by them, yet from death they come and to death they tend.

Obs. XI. Justification and sanctification are inseparably conjoined, in the design of God's grace by the blood of Christ.—'Purge our consciences that we may serve the living God.'

Obs. XII. Gospel worship is such in its spirituality and holiness as becometh the living God.—And our duty it is always to consider, that with him we have to do in all that we perform therein.

VER. 15.—Και δια τουτο διαθηκης καινης μεσιτης εστιν, οπως θανατου γενομενου, εις απολυτρωσιν των επι τη πρωτη διαθηκη παραβασεων, την επαγγελιαν λαβωσιν οι κεκλημενοι της αιωνιου κληρονομιας.

Δια τουτο. Vul. Et ideo, 'And therefore.' Syr. כן לכן, propter hoc, 'for this,' or propterea, itaque ob id, 'and for this cause.'

Μεσιτης εστιν. Syr. הוּ הוּא מְצַעֵי, 'he himself was the mediator.' He is the mediator. Heb. אִישׁ בֵּינֵם, 'a man coming between.'

Ὅπως θανάτου γενομένου. Vul. ut morte intercedente, 'by the interposition of death.' The Syriac reads the passage, 'who by his death was a redeemer to them who had transgressed against the first testament,' probably to avoid the difficulty of that expression, 'for the redemption of transgressions.' The Ethiopic corrupts the whole text.

Εἰς ἀπολυτρώσιν τῶν παραδουλειῶν, in redemptionem eorum prævaricationum. Vul. Ad redemptionem eorum transgressionum, properly, 'for the redemption of transgressions,' or those transgressions which were.

Ἐπαγγελίαν λαβώσιν. Vul. Syr. 'that they may receive the promise who are called to the eternal inheritance.' But in the original and in the Vulgate, 'eternal inheritance' is joined to, and regulated by the promise, 'the promise of an eternal inheritance.'

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

The things which are to be considered in this verse are, 1. The note of connexion in the conjunction, 'and.' 2. The ground of the ensuing assertion, 'for this cause.' 3. The assertion itself, 'he is the mediator of the new testament.' 4. The especial reason why he should be so, 'for the redemption of transgressions under the first testament.' 5. The way whereby that was to be effected, 'by the means of death.' 6. The end of the whole, that 'those who are called might receive the promise of eternal inheritance.'

But before we proceed unto the exposition of the whole or any part of it, a difficulty must be removed from the words as they lie in our translation. For an inquiry may be justly moved, why we render the word διαθηκη by a 'testament' in this place, whereas before we have constantly rendered it by a 'covenant.' And the plain reason of it is, because from this verse unto the end of the chapter, the apostle argues from the nature and use of a testament among men, as he directly affirms in the next verse. Hereby he confirms our faith in the expectation of the benefits of this διαθηκη, that is, covenant or testament. We may answer, he doth it, because it is the true and proper signification of the word. Διαθηκη is properly a 'testamentary disposition of things,' as συνθηκη is a 'covenant.' For in the composition of the word, there is nothing to intimate a mutual compact or agreement, which is necessary unto a covenant, and is expressed in συνθηκη. However, there is a great affinity in the things themselves. For there are covenants which have in them free grants and donations, which is of the nature of a testament. And there are testaments whose force is resolved into some conventions, conditions, and agreements, which they borrow from the nature of covenants. So there is such an affinity between them as one name may be expressive of them both.

But against this it will be replied, that what the apostle speaks unto

is in the Hebrew called ברית, that is, 'a covenant,' and nowhere signifies a testament; so that from thence the apostle could not argue from the nature of a testament, or from what is required thereunto, and what doth depend thereon. Hereunto it is answered, that the LXX. constantly rendering ברית (Berith) by διαθηκη, and not by συσθηκη, the apostle made use of that translation and that signification of the word. But this will not solve the difficulty; for it would resolve all the apostle's arguings in this great and important mystery, into the authority of that translation which is fallible throughout, and (at least as it is come to us) is filled with actual mistakes. We must therefore give another answer unto this objection. Wherefore I say,

1. The word ברית could not be more properly rendered by any one word than by διαθηκη. For it being mostly used to express the covenant between God and man, it is of that nature as cannot properly be termed συσθηκη, which is a covenant or compact, upon equal terms of distributive justice, between distinct parties. But God's covenant with man, is only the way and the declaration of the terms whereby God will dispose and communicate good things unto us, which hath more of the nature of a testament than of a covenant in it.

2. The word ברית is often used to express a free promise, with an effectual donation and communication of the thing promised, as hath been declared in the foregoing chapter; but this hath more of the nature of a testament than of a covenant.

3. There is no word in the Hebrew language whereby to express a testament but ברית only. Nor is there so in the Syriac. Their דיתיקא is nothing but διαθηκη. The Hebrews express the thing by צוה לברית, 'to order, dispose, give commandment concerning the house or household of a dying man,' Isa. xxxviii. 1; 2 Sam. xvii. 23. But they have no other word but Berith to signify it; and therefore where the nature of the thing spoken of requires it, it is properly rendered a testament, and ought so to be. Wherefore there is no force used unto the signification of the word in this place by the apostle. But that which makes the proper use of it by him evident in this place, is that he had respect unto its signification in the making of the covenant with the people at Sinai. For to this he compares the new testament in all its causes and effects. And in that covenant there were three things.

1st. The prescription of obedience unto the people on the part of God, which was received by their consent in an express compliance with the law and terms of it, Deut. v. 1—4. Herein the nature of it, so far as it was a covenant, did consist.

2dly. There was a promise and conveyance of an inheritance unto them, namely, of the land of Canaan, with all the privileges of it. God declared that the land was his, and that he gave it unto them for an inheritance. And this promise or grant was made unto them without any consideration of their previous obedience, out of mere love and grace. The principal design of the book of Deuteronomy is to inlay this principle in the foundation of their obedience. Now, the free grant and donation of an inheritance of the goods of him that makes the grant, is properly a testament. A free disposition it was of the goods of the testator.

3dly. There was in the confirmation of this grant the intervention of death. The grant of the inheritance of the land that God made was confirmed by death, and the blood of the beasts offered in sacrifice, whereof we must treat on ver. 18—20. And although covenants were confirmed by sacrifices, as this was, so far as it was a covenant, namely, with the blood of them; yet as in those sacrifices death was comprised, it was to confirm the testamentary grant of the inheritance. For death is necessary unto the confirmation of a testament, which then could only be in type and representation; the testator himself was not to die for the establishment of a typical inheritance.

Wherefore the apostle having discoursed before concerning the covenant as it prescribed and required obedience, with promises and penalties annexed unto it; he now treats of it, as unto the donation and communication of good things by it, with the confirmation of the grant of them by death; in which sense it was a testament, and not a covenant, properly so called. And the arguing of the apostle from this word is not only just and reasonable, but without it we could never have rightly understood the typical representation that was made of the death, blood, and sacrifice of Christ, in the confirmation of the New Testament, as we shall see immediately.

This difficulty being removed, we may proceed in the exposition of the words.

1. That which first occurs is the note of connexion in the conjunction, *καί*, 'and.' But it doth not here, as sometimes, infer a reason of what was spoken before, but is emphatically expletive, and denotes a progress in the present argument; as much as, 'also, moreover.'

2. There is the ground of the ensuing assertion, or the manner of its introduction; *διὰ τούτο*, 'for this cause.' Some say that it looks backward, and intimates a reason of what was spoken before, or why it was necessary that our consciences should be purged from dead works by the blood of Christ, namely, because he was the mediator of the new covenant. Others say it looks forward, and gives a reason why he was to be the mediator of the New Testament; namely, that by the means of death for the transgressions, &c. It is evident that there is a reason rendered in these words, of the necessity of the death and sacrifice of Christ, by which alone our consciences may be purged from dead works. And this reason is intended in these words, *διὰ τούτο*, 'for this cause.' And this necessity of the death of Christ, the apostle proves both from the nature of his office, namely, that he was to be the mediator of the new covenant, which, being a testament, required the death of the testator; and from what was to be effected thereby, namely, the redemption of transgressions and the purchase of an eternal inheritance. Wherefore, these are the things which he hath respect unto in these words, 'For this cause.'

But withal, the apostle in this verse enlargeth his discourse, as designing to comprehend in it the whole dispensation of the will and grace of God unto the church in Christ, with the ground and reason of it. This reason he layeth down in this verse, giving an account of the effects of it in those that follow. Hereunto respect is had in this expression.

For the exposition of the words themselves, that is, for the declaration of the mind of the Holy Ghost, and the nature of the things contained in them, we must leave the order of the words and take that of the things themselves. And the things ensuing are declared in them.

1. That God designed an eternal inheritance unto some persons. 2. The way and manner of conveying a right and title thereunto, was by promise. 3. That the persons unto whom this inheritance is designed, are those that are called. 4. That there was an obstacle unto the enjoyment of this inheritance, which was transgression against the first covenant. 5. That this obstacle might be removed, and the inheritance enjoyed, God made a new covenant; because none of the rites, ordinances, or sacrifices of the first covenant could remove that obstacle or expiate those sins. 6. The ground of the efficacy of the new covenant unto this end, was, that it had a mediator, a high priest, such as had been already described. 7. The way and means whereby the mediator of the new covenant did expiate sins under the old, was by death; nor could it otherwise be done, seeing this new covenant, being a testament also, required the death of the testator. 8. This death of the mediator of the new testament did take away sins by the redemption of them: for the redemption of transgressions. All which must be opened for the due exposition of these words.

First. God designed unto some an eternal inheritance, *της αιωνιου κληρονομιας*. And both the reason of this grant, with the nature of it, must be inquired into.

1. As unto the reason of it. God in our first creation gave unto man, whom he made his son and heir, as unto things here below, a great inheritance of mere grace and bounty. This inheritance consisted in the use of all the creatures here below, in a just title unto them, and dominion over them. Neither did it consist absolutely in these things, but as they were a pledge of the present favour of God, and of man's future blessedness upon his obedience. This whole inheritance man forfeited by sin. God also took the forfeiture, and ejected him out of the possession of it, and utterly despoiled him of his title unto it. Nevertheless, he designed unto some another inheritance, even that should not be lost, that should be eternal. It is altogether vain and foolish to seek for any other cause or reason of the preparation of this inheritance, and the designation of it unto any person, but only his own grace, bounty, his sovereign will and pleasure. What merit of it, what means of attaining it, could be found in them, who were considered under no other qualifications, but such as had wofully rejected that inheritance which before they were instated in? And therefore is it called 'an inheritance,' to remind us, that the way whereby we come unto it is gratuitous adoption, and not purchase or merit.

2. As unto the nature of it, it is declared in the adjunct mentioned, it is 'eternal.' And it is so called, in opposition unto the inheritance which, by virtue of the first testament, God granted unto the Israelites in the land of Canaan. That was an inheritance, and was conveyed by a promise. And when God threatened to deprive them of that land, he said he would disinherit them, Num. xiv. 12. And this inheritance consisted not only in the land itself, but principally in the privileges of

holy worship and relation unto God, which they enjoyed therein, Rom. ix. 5. But yet all things that belonged unto it were in themselves carnal and temporary, and only types of good things to come. In opposition hereunto, God provided an eternal inheritance. And as the state of those who are to receive it is twofold, namely, that in this life and that in the life to come; so there are two parts of their inheritance, namely, grace and glory: for although grace be bestowed and continued only in this life, yet the things we enjoy by virtue of it are eternal. The other part of their inheritance is glory, which is the way of the full unchangeable possession and enjoyment of it. This, therefore, is not to be excluded from this inheritance, at least as the end and necessary consequent of it. But that which is principally and in the first place intended by it is that state of things whereinto believers are admitted in this life. The whole inheritance of grace and glory was in the first place given and committed unto Jesus Christ. He was appointed heir of all things, ch. i. 3. By him is it communicated unto all believers, who thereby become heirs of God, and joint heirs with Christ, Rom. viii. 15—17. For the Lord Christ, as the great testator, did, in and by his death, bequeath unto them all his goods, as an eternal legacy. All that grace, mercy, and glory, all the riches of them which are prepared in the covenant, are comprised herein. And a goodly inheritance it is: the lines are fallen unto believers in pleasant places. And the way whereby we become interested in this inheritance is by gratuitous adoption: ‘If sons, then heirs.’ This is that which is the end of all, and regulates all that precedes in this verse. It declares the way whereby God would communicate unto some persons the inheritance which in free grace and bounty he had provided. And,

Obs. I. It is an act of mere sovereign grace in God to provide such a blessed inheritance for any of them who had sinfully cast away what they were before intrusted withal.—And into this are all God’s following dealings with the church to be resolved. If there were nothing in us to move God to provide this inheritance for us, no more is there of the communication of any part of it unto us, as we shall see further on the next words.

Secondly. The way whereby God did convey or would communicate this inheritance unto any was by promise, *την επαγγελιαν λαβωσι*, ‘might receive the promise of an eternal inheritance.’ The Syriac translation refers the inheritance unto ‘the called:’ ‘those that are called to an eternal inheritance.’ But in the original it respects the promise, the promise of an eternal inheritance; for by the promise is assurance given of it, and it is the means of the actual conveyance of it unto us. And the apostle hath respect unto what he had discoursed about the promise of God, and the confirmation of it by his oath, ch. vi. 15—18. So he declares it also, Gal. iii. 18. The promise made unto Abraham, and confirmed by the oath of God, was concerning the eternal inheritance by Christ. The inheritance of Canaan was by the law, or the first covenant; but this was by promise. And we may consider three things. 1. What is the promise intended. 2. How and why it was by promise. 3. How we do receive the promise of it.

1. The promise principally intended is that which was given unto

Abraham, and confirmed by the oath of God; for the inheritance, that is, the eternal inheritance, was of the promise, Gal. iii. 18, namely, that in the seed of Abraham all nations should be blessed. It includes indeed the first promise made unto our first parents, which was the spring and foundation of it, and respects all the following promises concerning the Lord Christ, and the benefits of his mediation, with all the grace which is administered by them, which were further declarations and confirmations of it; but that great solemn promise is principally intended. For the apostle designs to convince the Hebrews, that neither by the law, nor the sacrifices, nor ordinances of it, they could come unto the inheritance promised unto Abraham and his seed. This was the promise of eternal inheritance, whereof that of the land of Canaan was a type only.

2. We must inquire how and why this inheritance is conveyed by promise. And God made this settlement by promise for these ends,

1st. To evince the absolute freedom of the preparation and grant of it. The promise is every-where opposed unto every thing of works or desert in ourselves. It hath no respect unto what we were or did deserve. The land of Canaan was given to the posterity of Abraham by promise. And therefore doth God so often remind them of the freedom of it, that it was an act of mere love and sovereign grace, which in themselves they were so far from deserving, as that they were altogether unworthy of it, Deut. ix. 4, 5, vii. 7, 8. Much less hath the promise of the eternal inheritance respect unto any thing of works in ourselves.

2dly. To give security unto all the heirs of it unto whom it was designed. Hence in this promise and the confirmation of it, there was the highest engagement of the faithfulness and veracity of God. There was so unto the end that the promise might be sure unto all the seed, Rom. iv. 16. Wherefore God doth not only declare the relation of it unto his essential truth—‘God, who cannot lie, hath given this promise of eternal life,’ Tit. i. 1; but confirmed it with his oath, that by two immutable things, wherein it was impossible that God should lie, it might be established. The reasons of the use and necessity hereof have been declared on ch. vi. 17, 18.

3dly. It was thus conveyed, and is communicated by promise unto all the heirs of it in their successive generations, that the way of obtaining this inheritance on our part might be by faith, and no otherwise. For what God had only promised doth necessarily require faith unto its reception, and faith only. There is nothing can contribute aught unto an interest in the promise but the mixing of it with faith, ch. iv. 2. And it is ‘of faith, that it may be of grace,’ Rom. iv. 16, namely, that it may be evidenced to be of the mere grace of God, in opposition unto all worth, works, and endeavours of our own. And if all grace and glory, all benefits of the mediation of Christ, our sanctification, justification, and glorification, be an inheritance prepared in grace, conveyed by promise, and received by faith, there is no place left for our own works, with reference unto the procurement of an interest in them. Freely it was provided, freely it is proposed, and freely it is received.

3. We may inquire what it is to receive the promise. And it hath a double sense, as the promise may be considered formally or materially.

1. To receive the promise formally as a promise, is to have it declared unto us, and to mix it with faith, or to believe it. This it is to receive the promise, in opposition unto them by whom it is rejected through unbelief. So Abraham is said to receive the promises, Heb. xi. 17, in that when they were given unto him, 'he staggered not through unbelief, but was strong in faith, giving glory to God,' Rom. iv. 21, 22. 2. As the promise is materially considered, so to receive it, is to receive the thing promised. So it is said of the saints under the Old Testament, that they obtained a good report through faith, but received not the promise, Heb. xi. 39. They received the promises by faith in them as proposed; but the principal thing promised, that was the coming of Christ in the flesh, they received not. The receiving of the promise here mentioned is of both kinds, according to the distinct parts of this inheritance. As unto the future state of glory, we receive the promise in the first way; that is, we believe it, rest upon it, trust upon the truth of God in it, and live in the expectation of it. And the benefit we receive hereby, as unto our spiritual life and consolation, is inexpressible. As unto the foundation of the whole inheritance, in the oblation and sacrifice of Christ, and all the grace, mercy, and love, with the fruits of them, whereof in this life we are made partakers, and all the privileges of the gospel, believers under the New Testament receive the promise in the second sense, namely, the things promised. And so did they also, under the Old Testament, according to the measure of the divine dispensation towards them. And we may observe,

Obs. II. All our interest in the gospel inheritance depends on our receiving the promise by faith.—Though it be prepared in the counsel of God, though it be proposed unto us in the dispensation of the gospel, yet, unless we receive the promise of it by faith, we have no right or title unto it.

Obs. III. The conveyance and actual communication of the eternal inheritance by promise to be received by faith alone, tends exceedingly unto the exaltation of the glory of God, and the security of the salvation of them that do believe.—For, as unto the latter, it depends absolutely on the veracity of God, confirmed by his oath. And faith on the other hand is the only way and means of ascribing unto God the glory of all the holy properties of his nature, which he designs to exalt in this dispensation of himself.

Thirdly. The persons unto whom this inheritance is designed, and who do receive the promise of it, are οἱ κεκλημενοι, 'those that are called.' It is to no purpose to discourse here about outward and inward calling, effectual and ineffectual, complied with or not; no other are intended but those that actually receive the promise. It was the design of God in this whole dispensation, that all the called should receive the promise, and if they do not so, his counsel, and that in the greatest work of his wisdom, power, and grace, is frustrated. They are the called according to his purpose, Rom. viii. 28, those who obtain the inheritance, being predestinated according unto the purpose of him who worketh all things after the counsel of his own will, Eph. i. 11. God here puts forth his almighty power, that his purpose, or the counsel of his will, may be established in giving the inheritance unto all that are

called. 'Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified,' or gave them the whole eternal inheritance, Rom. viii. 30. Hence Estius, an expositor of the Roman church, chargeth the contrary opinion in Catharinus as unorthodox. It is not a general call wherein those who are so called, may or may not receive the inheritance; but what God designs unto them that are intended, they are so called as that they shall assuredly be made partakers of it. This is the end that God designed in the dispensation of himself by Jesus Christ, here declared, and therefore respect is had thereunto, in the whole of it.

Some think that by 'the called' here, those only are intended, who were so under the old testament. For mention is made only of the redemption of transgressions under that covenant; in what sense, shall be immediately declared. But this is contrary both to the design of the apostle, and the use of the word. For on that supposition, he says no more, but that Christ was the mediator of the new testament, that those might be saved who lived and died under the old. But his principal design is to prove the advantage that we now have, even above the elect themselves under the old testament; yet, so as not to exclude them from the same benefit with us, by the mediation of Christ, as unto the substance of it. And the called, in the language of this apostle, doth principally signify, the called in Christ Jesus.

Obs. IV. Effectual vocation, is the only way of entrance into the eternal inheritance.—For it is accompanied with adoption, which gives us right and title thereunto, John i. 12. In vain do they expect it, who are not so called.

Fourthly. Things being thus prepared in the counsel and grace of God, yet there was an obstacle in the way of actually receiving the promise; namely, *των επι τη πρωτη διαθηκη παραλασεων*, 'the transgressions that were under the first testament.' God designed unto the elect, an eternal inheritance; yet can they not be made partakers of it, but in such a way as was suited unto his glory. It was unjust and unreasonable that it should be otherwise. Whereas, therefore, they were all of them guilty of sin, their sins must be expiated, and taken out of the way, or they cannot receive the promise of the inheritance.

Παραλασεις, עוֹנֵי, פשעים, 'transgressions' doth properly express the original word. And in the distribution of sins by their names into עוֹנֵי, פשעים, חטאים, Lev. xvi. 21; we render פשעים by it. But it compriseth all sorts of sins whereby the law is transgressed, be they great or small. Every thing that hath the nature of sin must be expiated, or the inheritance cannot be enjoyed.

Obs. V. Though God will give grace and glory unto his elect, yet he will do it in such a way, as wherein and whereby he may be glorified also himself.—Satisfaction must be made for transgression, unto the honour of his righteousness, holiness, and law.

There are yet sundry difficulties in this expression, which must be inquired into. For,

1. The redemption or expiation of sins, is confined unto those under

the old testament; whence it should seem, that there is none made for those under the new.

Ans. The emphasis of the expression, 'sins under the old testament,' respects either the time when the sins intended were committed, or the testament against which they were committed. And the preposition *ἐπι* will admit of either sense. Take it in the first way, and the argument follows *à fortiori*, as unto the sins committed under the new testament, though there be no expiation of sins against it, which properly are only final unbelief and impenitency. For the expiation intended is made by the mediator of the new testament. And if he expiated the sins that were under the first testament, that is, of those who lived and died whilst that covenant was in force, much more doth he do so, for them who live under the administration of that testament whereof he is the mediator. For sins are taken away by virtue of that testament whereunto they do belong. And it is with peculiar respect unto them, that the blood of Christ is called, 'the blood of the new testament, for the redemption of sins.'

But yet, more probably the meaning may be, the sins that were and are committed against that first covenant, or the law and rule of it. For, whereas that covenant did in its administration comprise the moral law, which was the substance and foundation of it, all sins whatever have their form and nature with respect thereunto. So, sins under the first covenant, are all sins whatever: for there is no sin committed under the gospel, but it is a sin against that law which requires us to love the Lord our God with all our hearts, and all our strength. Either way, the sins of them who are called under the new testament, are included.

2. It is inquired whether it is the nature of the sins intended, that is respected, or also the persons guilty of them under that testament. The Syriac translation avoids this difficulty, by rendering the words of the abstract, 'the redemption of transgressions;' in the concrete, 'a redeemer unto them who had transgressed.' That it is a certain sort of sins that is intended, Socinus was the first that invented. And his invention is the foundation of the exposition, not only of Slichtingius, but of Grotius also on this place. Such sins, they say, they are, as for which no expiation was to be made by the sacrifices of the law: sins of a greater nature than could be expiated by them. For they only made expiation of some smaller sins, as sins of ignorance, or the like. But there is no respect unto the persons of them who lived under that testament, whom they will not grant to be redeemed by the blood of Christ. Wherefore, according unto them, the difference between the expiation of sin by the sacrifices of the law, and that by the sacrifice of Christ, doth not consist in their nature, that the one did it only typically, and in an external representation by the purifying of the flesh, the other, really and effectually; but in this, that the one expiated lesser sins only, the other, greater also.

But there is nothing sound or consonant unto the truth, in this interpretation of the words. For,

1st. It proceeds on a false supposition, that there were sins of the

people (not only presumptuous sins, and which had impenitency in them) for which no atonement was made, nor expiation of them allowed, which is expressly contrary unto Lev. xvi. 16, 21. And whereas some offences were capital amongst them, for which no atonement was allowed to free the sinner from death, yet that belonged unto the political rule of the people, and hindered not but that typically, all sorts of sins were to be expiated.

2dly. It is contrary unto the express design of the apostle. For he had proved before by all sorts of arguments, that the sacrifices of the law could not expiate any sin, could not purge the conscience from dead works; that they made nothing perfect. And this he speaks not of this or that sin, but of every sin wherein the conscience of a sinner is concerned, ch. x. 2. Hence two things follow.

First. That they did not, in and of themselves, really expiate any one sin, small or great. It was impossible, saith the apostle, that they should do so, Heb. x. 4, only they sanctified to the purifying of the flesh; which overthrows the foundation of this exposition.

Secondly. That they did typify and represent the expiation of all sorts of sins whatever, and made application of it unto their souls. For if it was so, that there was no atonement for their sins, that their consciences were not purged from dead works, nor themselves consummated, but only had some outward purification of the flesh, it cannot be but they must all eternally perish. But that this was not their condition, the apostle proves from hence, because they were called of God unto an eternal inheritance, as he had proved at large concerning Abraham, ch. vi. Hence he infers the necessity of the mediation and death of Christ, as without the virtue whereof, all the called under the first covenant must perish eternally, there being no other way to come to the inheritance.

3. Whereas the apostle mentions only the sins under the first covenant, as to the time passed before the exhibition of Christ in the flesh, or the death of the mediator of the new testament, what is to be thought of them who lived during that season, who belonged not unto the covenant, but were strangers from it, such as are described, Eph. ii. 12? I answer, the apostle takes no notice of them, and that because, taking them generally, Christ died not for them. Yea, that he did not so, is sufficiently proved from this place. Those who live and die strangers from God's covenant, have no interest in the mediation of Christ.

Wherein the redemption of these transgressions did consist, shall be declared in its proper place. And we may observe,

Obs. VI. Such is the malignant nature of sin, of all transgression of the law, that unless it be removed, unless it be taken out of the way, no person can enjoy the promise of the eternal inheritance.

Obs. VII. It was the work of God alone to contrive, and it was the effect of infinite wisdom and grace to provide a way for the removal of sin, that it might not be an everlasting obstacle against the communication of an eternal inheritance unto them that are called.

Fifthly. We have declared, 1. The design of God here represented unto us; 2. Who are the persons towards whom it was to be accomplished; and, 3. What lay in the way as an hinderance of it. That

which remains in the words, is the way that God took, and the means that he used, for the removal of that hinderance, and the effectual accomplishment of his design. This in general was, first, the making, *της καινης διαθηκης*, ‘of a new testament.’ He had fully proved before, that this could not be done by that covenant against which the sins were committed, neither by the priests, nor sacrifices, nor any other duties of it. Therefore had he promised the abolition of it, because of its weakness and insufficiency unto this end, as also the introduction of a new covenant to supply its defects, as we have seen at large in the exposition of the foregoing chapter. For it became the wisdom, goodness, and grace of God, upon the removal of the former for its insufficiency, to establish another that should be every way effectual unto his purpose, namely, the communication of an eternal inheritance unto them that are called. But then the inquiry will be, how this covenant or testament shall effect this end; what is in it, what belongs unto it that should be so effectual, and by what means it might attain this end. All these are declared in the words. And,

Sixthly. In general, all this arose from hence, that it had *μεσιτης*, ‘a mediator;’ and that the Lord Christ, the Son of God, was this mediator. The dignity of his person, and thereon both the excellency and efficacy of his priestly office, whereunto alone respect is had in his being called here a mediator, he had abundantly before demonstrated. Although the word in general be of a larger signification, as we have declared on chap. viii. 6, yet here it is restrained to his priestly office, and his acting therein. For whereas he had treated of that alone in the foregoing chapter, here declaring the grounds and reasons of the necessity of it, he says, ‘for this cause is he the mediator.’ And proceeding to show in what sense he considers him as a mediator, doth it by his being a testator, and dying, which belongs to his priestly office alone. And the sole end which in this place he assigns to his mediatory office, is his death; ‘that by means of death.’ Whereas therefore there were sins committed under the first covenant and against it, (and would have been so for ever, had it continued,) which it was no way able so to take away as that the called might receive the inheritance, the Lord Christ undertook to be the mediator of that covenant, which was provided as a remedy against these evils. For herein he undertook to answer for and expiate all those sins. Whereas therefore, expiation of sin is to be made by an act towards God, with whom alone atonement is to be made, so as that they may be pardoned, the mediation of Christ here intended, is that whereby, suffering death in our stead, in the behalf of all that are called, he made atonement for sin.

But moreover, God had a further design herein. He would not only free them that are called from that death which they deserved, by their sins against the first covenant, but give them also a right and title to an eternal inheritance, that is, of grace and glory. Wherefore the procurement hereof also depends on the mediation of Christ. For by his obedience to God in the discharge thereof, he purchased for them this inheritance, and bequeathed it to them as the mediator of the new testament. The provision of this mediator of the new testament,

is the greatest effect of the infinite wisdom, love, and grace of God. This is the centre of his eternal counsels. In the womb of this one mercy, all others are contained. Herein will he be glorified to eternity.

1. The first covenant of works was broken and disannulled, because it had no mediator.

2. The covenant at Sinai had no such mediator as could expiate sin. Hence,

3. Both of them became means of death and condemnation.

4. God saw that in the making the new covenant, it was necessary to put all things into the hand of a mediator, that it also might not be frustrated.

5. This mediator was not in the first place to preserve us in the state of the new covenant, but to deliver us from the guilt of the breach of the former, and the curse thereon. To make provision for this end, was the effect of infinite wisdom.

Seventhly. The especial way and means whereby this effect was wrought by this mediator, was by death. *Θανατου γενομενου*, *Morte obita, facta, interveniente, intercedente*, 'by means of death,' say we. Death was the means, that whereby the mediator procured the effect mentioned. That which in the foregoing verse is ascribed to the blood of Christ, which he offered as a priest, is here ascribed to his death, as a mediator. For both these really are the same: only in the one, what he did and suffered with respect to the curse of the first covenant, it was death; in the other, the manner of it, it was by blood; in the one, what he did and suffered with respect to the curse of the first covenant, it was death; in the other, the ground of his making expiation for sin by his death, or how it came so to do, namely, not merely as it was death or penal, but as it was a voluntary sacrifice or oblation. It was therefore necessary to the end mentioned, that the mediator of the new testament should die; not as the high priest of old died, a natural death for themselves; but as the sacrifice died that was slain and offered for others. He was to die that death which was threatened to transgressions against the first covenant, that is, death under the curse of the law. There must therefore be some great cause and end why this mediator being the only begotten of the Father, should thus die.

This was, say the Socinians, that he might confirm the doctrine that he taught. He died as a martyr, not as a sacrifice. But,

1. There was no need that he should die to that end. For, his doctrine was sufficiently confirmed by the Scriptures of the Old Testament, the evidence of the presence of God in him, and the miracles which he wrought.

2. Notwithstanding their pretence, they do not assign the confirmation of his doctrine to his death, but to his resurrection from the dead. Neither indeed do they allow any gracious effect to his death, either towards God or men, but only make it something necessarily antecedent to what he did of that kind. Nor do they allow that he acted any thing at all towards God on our behalf; whereas the Scripture constantly assigns our redemption, sanctification, and salvation to the death and blood of Christ. These persons, 1. Deny that of itself it hath any influence into them: wherefore, 2. They say that Christ by

his death confirmed the new covenant ; but hereby they intend nothing but what they do also in the former, or the confirmation of his doctrine, with an addition of somewhat worse. For they would have him to confirm the promises of God as by him declared, and no more, as though he were God's surety to us, and not a surety for us to God. Neither do they assign this to his death, but to his resurrection from the dead. But suppose all this, and that the death of Christ were in some sense useful and profitable to these ends, which is all they plead, yet what use and advantage was it of, with respect to them, that he should die an accursed death, under the curse of the law, and a sense of God's displeasure. Hereof the Socinians, and those that follow them, can yield no reason at all. It would become these men, so highly pretending to reason, to give an account, on their own principles, of the death of the only begotten Son of God, in the highest course and most intense acts of obedience, that may be compliant with the wisdom, holiness, and goodness of God, considering the kind of death that he died. But what they cannot do, the apostle doth in the next words.

Eighthly. The death of the mediator of the new testament, was *εἰς ἀπολυτρώσιν τῶν παραξασίων*, 'for the redemption of transgressions,' and for this end it was necessary. Sin lay in the way of the enjoyment of the inheritance which grace had prepared. It did so in the righteousness and faithfulness of God. Unless it were removed, the inheritance could not be received. The way whereby this was to be done, was by redemption. The redemption of transgressions, is the deliverance of the transgressors from all the evils they were subject to on their account, by the payment of a satisfactory price. The words used to express it, *λυτρον, ἀντιλυτρον, λυτρώσις, ἀπολυτρώσις, λυτρονσθαί*, will admit of no other signification. Here it must answer the purging of conscience by the blood of Christ. And he calls his life 'a ransom,' or price of redemption. And this utterly destroys the foundation of the Socinian redemption and expiation for sin. For they make it only a freedom from punishment by an act of power. Take off the covering of the words, which they use in a sense foreign to the Scripture, and their proper signification, and their sense is expressly contradictory to the sense and words of the apostle. He declares Christ to have been the high priest and mediator of the new testament, in the same acts and duties. They teach that he ceased to be a mediator, when he began to be a priest. He affirms that the blood of Christ doth expiate sins ; they, that he doth it by an act of power in heaven, where there is no use of his blood. He says that his death was necessary to, and was the means or cause of the redemption of transgressions, that is, to be a price of redemption or just compensation for them ; they contend that no such thing is required thereunto. And whereas the Scriptures do plainly assign the expiation of sin, redemption, reconciliation and peace with God, sanctification, and salvation, to the death and blood-shedding of Christ ; they deny them all and every one to be in any sense effects of it, only they say it was an antecedent sign of the truth of his doctrine in his resurrection, and an antecedent condition of his exaltation and power ; which is to reject the whole mystery of the gospel.

Besides the particular observations which we have made on the several passages of this verse, something may yet in general be observed from it. As,

Obs. VIII. A new testament providing an eternal inheritance in sovereign grace, the constitution of a mediator, such a mediator for that testament in infinite wisdom and love, the death of that testator for the redemption of transgressions, to fulfil the law and satisfy the justice of God, with the communication of that inheritance by promise to be received by faith in all them that are called, are the substance of the mystery of the gospel.—And all these are with wonderful wisdom comprised by the apostle in these words.

Obs. IX. That the efficacy of the mediation and death of Christ extended itself to all the called under the old testament, is an evident demonstration of his divine nature, his pre-existence to all these things, and the eternal covenant between the Father and him about them.

Obs. X. The first covenant did only forbid and condemn transgressions; redemption from them is by the new testament alone.

Obs. XI. The glory and efficacy of the new covenant, and the assurance of the communication of an eternal inheritance by virtue of it, depend hereon, that it was made a testament by the death of the mediator, which is farther proved in the following verses.

VER. 16, 17.—Ὁπου γὰρ διαθήκη, θανάτου ἀναγκὴ φερεσθαι τοῦ διαθεμένου. Διαθήκη γὰρ ἐπὶ νεκροῖς βέβαια· ἐπεὶ μὴ ποτε ἰσχύει ὅτε ζῇ ὁ διαθεμενός.

Θάνατον ἀναγκὴ φερεσθαι, Syr. מוֹתָא הוּ מְדוּרָא, ‘the death of him is declared,’ shown, argued, or proved. Mors intercedat necesse est. Necesse est mortem intercedere. Ar. Necesse est mortem ferri; which is not proper in the Latin tongue; however, there is an emphasis in φερεσθαι, more than is expressed by intercedo. Διαθεμένου, Syr. דְּהוּ דְּעִבְרָה, ‘of him that made it;’ of the testator. Ἐπὶ νεκροῖς, Syr. עַל מֵיתָא הוּ ‘in him that is dead,’ in mortuis, ‘among them that are dead.’ Βέβαια, Vulg. confirmatum est; and so the Syriac: ratum est, more proper. Μὴ ποτε ἰσχύει, Syr. לֹא הוּ בִּהּ דְּשִׁחוּ, ‘there is no use, profit, or benefit in it. Ar. nunquam valet; quandoquidem nunquam valet; nondum valet; it is not yet of force.

VER. 16, 17.—*For where a testament is, there must also of necessity be brought in the death of the testator. For a testament is firm (or ratified) after men are dead; otherwise it is of no force whilst the testator liveth.*

There is not much more to be considered in these verses, but only how the observation contained in them doth promote and confirm the argument which the apostle insists upon. Now this is to prove the necessity and use of the death of Christ, from the nature, ends, and use of the covenant, whereof he was the mediator. For it being a testament, it was to be confirmed with the death of the testator. This is proved in these verses, from the notion of a testament, and the only use of it amongst men. For the apostle in this Epistle, doth argue se-

veral times, from such usages amongst men, as proceeding from the principles of reason and equity, were generally prevalent among them. So he doth in his discourse concerning the assurance given by the oath of God, ch. vi. And here he doth the same from what was commonly agreed upon; and suitable unto the reason of things, about the nature and use of a testament. The things here mentioned, were known to all, approved by all, and were the principal means of the preservation of peace and property in human societies. For although testaments, as unto their especial regulation, owe their original unto the Roman civil law; yet, as unto the substance of them, they were in use amongst all mankind, from the foundation of the world. For a testament is the just determination of a man's will, concerning what he will have done with his goods, after his decease. Or, it is the will of him that is dead. Take this power from men, and you root up the whole foundation of all industry and diligence in the world. For what man will labour to increase his substance, if, when he dies, he may not dispose of it to those, to whom, by nature, affinity, or other obligations, he hath most respect? Wherefore, the foundation of the apostle's arguing from this usage amongst men, is firm and stable.

Of the like nature is his observation, that a testament is of no force whilst the testator liveth; the nature of the thing itself, expounded by constant practice, will admit no doubt of it. For by what way soever a man disposeth of his goods, so as that it shall take effect whilst he is alive, as by sale, or gift, it is not a testament, nor hath any thing of the nature of a testament in it. For that is only the will of a man concerning his goods when he is dead.

These things being unquestionable, we are only to consider, whence the apostle takes his argument to prove the necessity of the death of Christ, as he was the mediator of the new testament.

Now this is not merely from the signification of the word *διαθήκη*, which yet is of consideration also, as hath been declared; but, whereas he treats principally of the two covenants, it is the affinity that is between a solemn covenant and a testament, that he hath respect unto. For he speaks not of the death of Christ, merely as it was death, which is all that is required unto a testament properly so called, without any consideration of what nature it is; but he speaks of it also as it was a sacrifice by the effusion of his blood, which belongs to a covenant, and is no way required unto a testament. Whereas, therefore, the word may signify either a covenant or a testament precisely so called, the apostle hath respect unto both the significations of it. And having in these verses mentioned his death, as the death of a testator, which is proper unto a testament in the 14th verse, and those that follow, he insists on his blood as a sacrifice, which is proper unto a covenant. But these things must be more fully explained, whereby the difficulty which appears in the whole context, will be removed.

Unto the confirmation or ratification of a testament, that it may be *βεβαια*, 'sure, stable, and of force,' there must be death, the death of the testator, *ἐπὶ νεκροῖς βεβαια*. But there is no need that this should be by blood, the blood of the testator, or any other. Unto the consideration of the covenant, blood was required, the blood of the

sacrifice, and death only consequentially, as that which would ensue thereon; but there was no need that it should be the blood or death of him that made the covenant. Wherefore, the apostle, declaring the necessity of the death of Christ, both as to the nature of it, that it was really death, and as to the manner of it, that it was by the effusion of his blood, and that from the consideration of the two covenants, the old and the new testament, and what was required unto them, he evinceth it by that which was essential unto them both, in a covenant as such, and in a testament precisely so called. That which is most eminent and essential unto a testament, is, that it is confirmed and made irrevocable by the death of the testator. And that which is the excellency of a solemn covenant whereby it is made firm and stable, is, that it was confirmed with the blood of sacrifices, as he proves in the instance of the covenant made at Sinai, ver. 18—22. Wherefore, whatever is excellent in either of these, was to be found in the mediator of the new testament. Take it as a testament, which, upon the bequeathment made therein of the goods of the testator unto the heirs of promise, of grace and glory, it hath the nature of, and he died as the testator, whereby the grant of the inheritance was made irrevocable unto them. Hereunto no more is required but his death, without the consideration of the nature of it in the way of a sacrifice. Take it as a covenant, as upon the consideration of the promises contained in it, and the prescription of obedience, it hath the nature of a covenant, though not of a covenant strictly so called; and so it was to be confirmed with the blood of the sacrifice of himself, which is the eminency of the solemn confirmation of this covenant. And as his death had an eminency above the death required unto a testament, in that it was by blood, and in the sacrifice of himself, which it is no way necessary that the death of a testator should be, yet it fully answered the death of a testator, in that he truly died; so had it an eminency above all the ways of the confirmation of the old covenant, or any other solemn covenant whatever; in that whereas such a covenant was to be confirmed with the blood of sacrifices, yet was it not required that it should be the blood of him that made the covenant, as here it was.

The consideration hereof solves all the apparent difficulties, in the nature and manner of the apostle's argument. The word ברית, whereunto respect is here had, is, as we have shown, of a large signification, and various use. And frequently it is taken for a free grant and disposition of things by promise, which hath the nature of a testament. And in the old covenant there was a free grant and donation of the inheritance of the land of Canaan unto the people, which belongs unto the nature of a testament also. Moreover, both of them, a covenant and a testament, do agree in the general nature of their confirmation, the one by blood, the other by death. Hereon the apostle, in the use of the word διαθήκη, doth diversly argue both unto the nature, necessity, and use of the death of the mediator of the new testament. He was to die in the confirmation of it, as it was a testament, he being the testator of it; and he was to offer himself as a sacrifice in his blood, for the establishment of it, as it had the nature of a covenant. Wherefore the apostle doth not argue, as some imagine, merely from the signification

of the word, whereby, as they say, that in the original is not exactly rendered. And those who have from hence troubled themselves and others about the authority of this Epistle, have nothing to thank for it, but their own ignorance of the design of the apostle, and the nature of his argument. And it were well if we all were more sensible of our own ignorance, and more apt to acknowledge it, when we meet with difficulties in the Scripture, than for the most part we are. Alas! how short are our lines, when we come to fathom the depths of it! How inextricable difficulties do appear sometimes in passages of it, which, when God is pleased to teach us, are all pleasant and easy! These things being premised, to clear the scope and nature of the apostle's argument, we proceed unto a brief exposition of the words.

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

There are two things in the words. 1. A supposition of a testament. 2. What is required thereunto.

1. In the first there is, 1st. The note of inference. 2dly. The supposition itself.

The first is the particle, *γὰρ*, 'for.' This doth not infer a reason to ensue of what he had before affirmed, which is the common use of that illative, but only the introduction of an illustration of it, from what is the usage of mankind in such cases, on supposition that this covenant is also a testament. For then there must be the death of the testator, as it is in all testaments amongst men.

The supposition itself is in those words, *ὅπου διαθήκη*, the verb substantive is wanting, ('where a testament is,') so it is by us supplied, it may be, not necessarily. For the expression of 'where a testament is,' may suppose that the death of the testator is required unto the making of a testament; which, as the apostle sheweth in the next verse, it is not, but only unto its execution. In the case of a testament, namely, that it may be executed, is the meaning of the word 'where;' that is, 'wherever.' Amongst all sorts of men, living according unto the light of nature and the conduct of reason, the making of testaments is in use. For without it, neither can private industry be encouraged, nor public peace maintained. Wherefore, as was before observed, the apostle argueth from the common usage of mankind, resolved into the principles of reason and equity.

2. What is required unto the validity of a testament, and that is, the death of the testator. And the way of the introduction of this death unto the validity of a testament, is by, *θανάτου του διαθεμένου φερεσθαι*, 'being brought in: φερεσθαι, 'that it enter;' namely, after the ratifying of the testament, to make it of force, or to give it operation. The testament is made by a living man; but whilst he lives it is dead, or of no use. That it may operate and be effectual, death must be brought into the account. This death must be the death of the testator, *του διαθεμένου*. *Ὁ διαθεμενος*, is he who disposeth of things, who hath right so to do, and actually doth it. This in a testament is the testator. And *διαθήκη* and *διαθεμενος*, have in the Greek the same respect

unto one another, as *testamentum* and *testator* in the Latin. Wherefore, if the new covenant hath the nature of a testament, it must have a testator, and that testator must die before it can be of force and efficacy, which is what was to be proved.

This is further confirmed,

VER. 17. *For a testament is of force after men are dead ; otherwise it is of no strength at all whilst the testator liveth.*

It is not of the making and constitution of a testament, but of the force and execution of it, that he speaks. And in these words he gives a reason of the necessity of the death of the testator thereunto ; and this is because the validity and efficacy of the testament depends solely thereon. And this reason he introduceth by the conjunction, *γαρ*, 'for.'

A testament, *ἐπὶ νεκροῖς βεβαία*, 'is of force,' say we ; that is, firm, stable, not to be disannulled. For if it be but a man's testament, yet if it be confirmed, no man disannulleth or addeth thereunto, Gal. iii. 15. It is ratified, made unalterable, so as that it must be executed according unto the mind of the testator. And it is so, *ἐπὶ νεκροῖς*, 'among them that are dead ;' after men are dead ; that is, those who make the testament. For it is opposed unto *ὅτε ζῇ ὁ διαθεμενος*, 'whilst the testator liveth ;' for testaments are the wills of dead men. Living men have no heirs. And this sense is declared in those words, *ἐπεὶ μὴ ποτε ἴσχυει*, *quandoquidem*, *quoniam*, 'seeing that ;' 'otherwise,' say we ; without this accession unto the making of a testament. As yet it prevaileth not, it is not of force for the actual distribution of the inheritance, or the goods of the testator.

Two things must yet farther be declared. 1. What are the grounds or general reasons of this assertion. 2. Where lies the force of the argument from it.

First. The force of a testament depends on the death of the testator ; or the death of the testator is required to make it effectual, for these two reasons.

1. Because a testament is no act or deed of a man, whereby he presently, and in the making of it, conveys, gives, or grants, any part of his possession unto another, or others ; so as that it should immediately thereon cease to be his own, and become the property of those others ; all such instruments of contract, bargain, sale, or deeds of gift, are of another nature, they are not testaments. A testament is only the signification of the will of a man, as to what he will have done with his goods after his death. Wherefore, unto the force and execution of it his death is necessary.

2. A testament that is only so, is alterable at the pleasure of him that makes it whilst he is alive. Wherefore, it can be of no force whilst he is so ; for that he may change or disannul it when he pleaseth. The foundation, therefore, of the apostle's argument from this usage amongst men, is firm and stable.

Secondly. Whereas the apostle argueth from the proportion and similitude that is between this new testament or covenant, and the testaments of men, we may consider what are the things wherein that

similitude doth consist, and show also wherein there is a dissimilitude whereunto his reasonings are not to be extended. For so it is in all comparisons; the comparatives are not alike in all things, especially where things spiritual and temporal are compared together. So was it also in all the types of old. Every person or every thing that was a type of Christ, was not so in all things, in all that they were. And therefore it requires both wisdom and diligence to distinguish in what they were so, and in what they were not, that no false inferences or conclusions be made from them. So is it in all comparisons; and therefore in the present instance we must consider wherein the things compared do agree, and wherein they differ.

1. They agree principally in the death of the testator. This alone among men makes a testament effectual and irrevocable. So is it in this new testament. It was confirmed and ratified by the death of the testator Jesus Christ, and otherwise could not have been of force. This is the fundamental agreement between them, which therefore alone the apostle expressly insisteth on, although there are other things which necessarily accompany it, as essential to every testament; as,

2. In every testament amongst men there are goods disposed and bequeathed to heirs or legatees, which were the property of the testator. Where a man hath nothing to give or bequeath, he can make no testament. For that is nothing but his will concerning the disposal of his own goods after his decease. So is it in this new testament. All the goods of grace and glory were the property, the inheritance of Christ, firmly instated in him alone. For 'he was appointed heir of all things.' But in his death, as a testator, he made a bequeathment of them all to the elect, appointing them to be heirs of God, co-heirs with himself. And this also is required to the nature and essence of a testament.

3. In a testament there is always an absolute grant made of the goods bequeathed, without condition or limitation. So is it here also; the goods and inheritance of the kingdom of heaven are bequeathed absolutely to all the elect, so as that no intervenience can defeat them of it. And what there is in the gospel, which is the instrument of this testament, that prescribes conditions to them, that exacts terms of obedience from them, it belongs to it, as it is a covenant, and not as a testament. Yet,

4. It is in the will and power of the testator, in and by his testament, to assign and determine both the time, season, and way, whereby those to whom he hath bequeathed his goods shall be admitted to the actual possession of them. So is it in this case also. The Lord Christ, the great testator, hath determined the way whereby the elect shall come to be actually possessed of their legacies, namely, 'by faith that is in him,' Acts xxvi. 18. So also he hath reserved the time and season of their conversion in this world, and entrance into future glory, in his own hand and power.

These things belong to the illustration of the comparison insisted on, although it be only one thing that the apostle argues from it, touching the necessity of the death of the testator. But notwithstanding these instances of agreement between the new covenant and the tes-

taments of men, whereby it appears to have in it, in sundry respects, the nature of a testament, yet in many things there is also a disagreement between them, evidencing that it is also a covenant, and abideth so, notwithstanding what it hath of the nature of a testament, from the death of the testator. As,

1. A testator amongst men ceaseth to have any right in or use of the goods bequeathed by him, when once his testament is of force. And this is by reason of death, which destroys all title and use of them. But our testator divests himself neither of right nor possession, nor of the use of any of his goods. And this follows on a twofold difference, the one in the persons, the other in the goods or things bequeathed.

1st. In the persons. For a testator amongst men dieth absolutely; he liveth not again in this world, but lieth down, and riseth not till the heavens be no more. Hereon all right to and all use of the goods of this life ceaseth for ever. Our testator died actually and really to confirm his testament; but, 1. He died not in his whole person. 2. In that nature wherein he died he lived again, and is alive for evermore. Hence all his goods are still in his own power.

2dly. In the things themselves. For the goods bequeathed in the testaments of men are of that nature, that the propriety of them cannot be vested in many, so as that every one should have a right to and the enjoyment of all, but in one only. But the spiritual good things of the new testament are such, as that in all the riches and fulness of them, they may be in the possession of the testator, and of those also to whom they are bequeathed. Christ parts with no grace from himself; he diminisheth not his own riches, nor exhausts any thing from his own fulness, by his communication of it to others. Hence also,

2. In the wills of men, if there be a bequeathment of goods made to many, no one can enjoy the whole inheritance, but every one is to have his own share and portion only. But in and by the new testament, every one is made heir to the whole inheritance. All have the same, and every one hath the whole. For God himself thence becomes their portion, who is all to all, and all to every one.

3. In human testaments, the goods bequeathed are such only as either descended to the testators from their progenitors, or were acquired during their lives by their own industry. By their death they obtained no new right or title unto any thing; only what they had before, is now disposed of according unto their wills. But our testator, according unto an antecedent contract between God the Father and him, purchased the whole inheritance by his own blood, obtaining for us eternal redemption.

4. They differ principally in this, that a testament amongst men is no more but merely so; it is not moreover a solemn covenant that needs a confirmation suited thereunto. The bare signification of the will of the testator witnessed unto, is sufficient unto its constitution and confirmation. But in this mystery the testament is not merely so, but a covenant also. Hence it was not sufficient unto its force and establishment, that the testator should die only; but it was also required that he should offer himself in sacrifice by the shedding of his blood, unto its confir-

mation. These things I have observed, because, as we shall see, the apostle, in the progress of his discourse, doth not confine himself unto this notion of a testament, but treats of it principally as it had the nature of a covenant. And we may here observe,

Obs. I. It is a great and gracious condescension in the Holy Spirit to give encouragement and confirmation unto our faith, by a representation of the truth and reality of spiritual things, in those which are temporal, and agreeing with them in their general nature, whereby they are presented unto the common understandings of men.—This way of proceeding the apostle calls a speaking, *κατα ανθρωπον*, Gal. iii. 15, ‘after the manner of men.’ Of the same kind were all the parables used by our Saviour; for it is all one whether these representations be taken from things real, or from those which, according unto the same rule of reason and right, are framed on purpose for that end.

Obs. II. There is an irrevocable grant of the whole inheritance of grace and glory, made unto the elect in the new covenant. Without this, it could not in any sense have the nature of a testament, nor that name given unto it. For a testament is such a free grant, and nothing else. And our best plea for them, for an interest in them, for a participation of them before God, is from the free grant and donation of them, in the testament of Jesus Christ.

Obs. III. As the grant of these things is free and absolute, so the enjoyment of them is secured from all interveniencies, by the death of the testator.

VER. 18—22.—‘Οθεν ουδ’ ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται Ἀληθεύσης γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἶμα τῶν μόσχων καὶ τραγῶν μετὰ ὕδατος καὶ εἰοῦ κοκκίνου καὶ ὑσώπου, αὐτὸ τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐρράντισε. Λέγων· Τοῦτο τὸ αἶμα τῆς διαθήκης, ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός. Καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκευὴ τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐρράντισε. Καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἀφesis.

‘Οθεν, unde, ‘hence,’ ‘therefore.’ Syr. *ܐܬܝܢ ܕܝܗܐ*, propter hoc, quia, propter, ‘for this cause,’ ‘and hence it is.’ Arab. *Εγκεκαίνισται*. Syr. *ܐܬܝܢ ܕܝܗܐ*, ‘was confirmed,’ *dedicatum fuit*, ‘was dedicated,’ consecrated, separated unto sacred use.

Ἀληθεύσης γὰρ πάσης ἐντολῆς κατὰ νόμον. Syr. ‘When the whole command was enjoined.’ Vul. Lat. *Lecto omni mandato legis*: ‘The command of the law being read;’ taking *ἐντολή* and *νόμος* for the same. Arias, *Exposito secundum legem*. Most, *Cum recitasset*, ‘having repeated,’ recited, namely, out of the book.

Μόσχων καὶ τραγῶν. The Syriac reads only *ܐܬܝܢ ܕܝܗܐ*, ‘of a heifer;’ as the Arabic omits *τραγῶν* also, ‘of goats,’ it may be in compliance with the story in Moses, without cause, as we shall see. *Σχεδὸν* is omitted in the Syriac.

VER. 18—22.—*Whereupon neither the first (testament) was dedicated without blood. 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, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle and all the vessels of the ministry; and almost all things are by the law purged with blood; and without shedding of blood is no remission.*

What we have before observed is fully confirmed in this discourse; namely, that the apostle intended not to argue absolutely and precisely from the name and nature of a testament, properly so called, and the use of it among men. For he makes use of these things no further, but as unto what such a testament hath in common with a solemn covenant; which is, that they are both confirmed and ratified by death. Wherefore it was necessary that the new testament, as it was a testament, should be confirmed by death; and as it had the nature of a covenant, it was to be so by such a death, as was accompanied by bloodshedding. The former was proved before from the general nature and notion of a testament; the latter is here proved at large from the way and manner, whereby the first covenant was confirmed or dedicated.

But the apostle in this discourse doth not intend merely to prove that the first covenant was dedicated with blood, which might have been dispatched in a very few words. He declares moreover, in general, what was the use of blood in sacrifices on all occasions under the law; whereby he demonstrates the use and efficacy of the blood of Christ, as unto all the ends of the new covenant. And the ends of the use of blood under the old testament he declares to have been two; namely, purification and pardon, both which are comprised in that one of the expiation of sin. And these things are all of them applied unto the blood and sacrifice of Christ, in the following verses.

In the exposition of this context we must do three things. 1. Consider the difficulties that are in it. 2. Declare the scope, design, and force of the argument contained in it. 3. Explain the particular passages of the whole.

First. Sundry difficulties there are in this context which arise from hence, that the account which the apostle gives of the dedication of the first covenant and of the tabernacle, seems to differ in sundry things from that given by Moses, when all things were actually done by him, as it is recorded, Exod. xxiv. And they are these that follow.

1. That the blood which Moses took was the blood of calves and goats; whereas there is no mention of any goats, or of their blood, in the story of Moses.

2. That he took water, scarlet wool, and hyssop, to sprinkle it withal; whereas none of them are reported in that story.

3. That he sprinkled the book in particular, which Moses doth not affirm.

4. That he sprinkled all the people, that is, the people indefinitely, for all the individuals of them could not be sprinkled.

5. There are some differences in the words which Moses spake in the dedication of the covenant, as laid down ver. 20.

6. That he sprinkled the tabernacle with blood, and all the vessels of it; when at the time of the making and solemn confirmation of the covenant, the tabernacle was not erected, nor the vessels of its ministry yet made.

For the removal of these difficulties some things must be premised in general; and then they shall all of them be considered distinctly.

1. This is taken as fixed, that the apostle wrote this epistle by divine inspiration. Having evidence hereof abundantly satisfactory, it is the vainest thing imaginable, and that which discovers a frame of mind disposed to cavil at things divine, if from the difficulties of any one passage we should reflect on the authority of the whole, as some have done on this occasion. But I shall say with some confidence, he never understood any one chapter of the epistle, nay, nor any one verse of it aright, who did or doth question its divine original. There is nothing human in it, that savours, I mean, of human infirmity, but the whole and every part of it is animated by the wisdom and authority of its author. And those who have pretended to be otherwise minded on such slight occasions as that before us, have but proclaimed their own want of experience in things divine. But,

2. There is nothing in all that is here affirmed by the apostle, which hath the least appearance of contradiction unto any thing that is recorded by Moses in the story of these things. Yea, as I shall show, without the consideration and addition of the things here mentioned by the apostle, we cannot aright apprehend nor understand the account that is given by Moses. This will be made evident in the consideration of the particulars, wherein the difference between them is supposed to consist.

3. The apostle doth not take his account of the things here put together by him from any one place in Moses, but gathers up what is declared in the law, in several places, unto various ends. For, as hath been declared, he doth not design only to prove the dedication of the covenant by blood, but to show also the whole use of blood under the law, as unto purification and remission of sin. And this he doth, to declare the virtue and efficacy of the blood of Christ under the new testament, whereunto he makes an application of all these things, in the verses ensuing. Wherefore he gathers into one head, sundry things wherein the sprinkling of blood was of use under the law, as they are occasionally expressed in sundry places. And this one observation removes all the difficulties of the context; which all arise from this one supposition, that the apostle gives here an account only of what was done at the dedication of the first covenant. So in particular, by the addition of those particles, *καὶ, δὲ*, ver. 21, which we well render 'moreover,' he plainly intimates, that what he affirms of the tabernacle and the vessels of its ministry, was that which was done afterwards, at another time, and not when the covenant was first confirmed.

On these grounds we shall see that the account given of these things

by the apostle, is a necessary exposition of the record made of them by Moses, and no more.

First. He affirms that Moses took the blood, *μσσχων και τραγων*, 'of calves and goats.' And there is a double difficulty herein; for, 1. The blood that Moses so used, was the blood of oxen, Exod. xxiv. 5, 6, which seems not to be well rendered by *μσσχων*, 'of calves.' But this hath no weight in it. For פרים, the word there used, signifies all cattle of the herd, great and small; every thing that is generis bovini: And there is no necessity from the words, that we should render פרים there by 'oxen,' nor *μσσχων* here by 'calves;' we might have rendered both words by 'bullocks.' But, 2. There is no mention at all of goats in the story of Moses; and, as we observed, it is here omitted by the Syriac translator, but without cause.

Ans. 1. There was two sorts of offerings that were made on this occasion; 1. Burnt-offerings; 2. Peace-offerings, Exod. xxiv. 5. 'They offered burnt-offerings and sacrificed peace-offerings.' The distinct expression of them, proves the offerings to have been distinct; ויעלו שלח ויזבחו שלמים, 'they offered burnt-offerings, and they sacrificed, or slew peace-offerings; and as for the peace-offerings, it is said that they were of bullocks or oxen; but it is not said of what sort the burnt-offerings were. Yea, and it may be, that although bullocks only are mentioned, yet that goats also were sacrificed in this peace-offering. For it is so far from being true, what Ribera observes on the place, that a goat was never offered for a peace-offering, that the contrary unto it, is directly expressed in the institution of the peace-offering, Lev. iii. 12. Wherefore, the blood of goats might be used in the peace-offering, though it be not mentioned by Moses. But,

2. The apostle observes, that one end of the sacrifice at the dedication of the first covenant was purging and making atonement, ver. 22, 23. For in all solemn sacrifices blood was sprinkled on the holy things, to purify them, and make atonement for them, Lev. xvi. 14, 19, 20. Now this was not to be done, but by the blood of an expiatory sacrifice, it was not to be done by the blood of peace-offerings. Wherefore the burnt-offerings mentioned by Moses were expiatory sacrifices, to purge and make atonement. And this sacrifice was principally of goats, Lev. xvi. 7. Wherefore the text of Moses cannot be well understood without this exposition of the apostle. And we may add hereunto also, that although the blood of the peace-offering was sprinkled on the altar, Lev. iii. 13, yet was it not sprinkled on the people, as this blood was; wherefore there was the use of the blood of goats also as a sin-offering in this great sacrifice.

3. In the dedication of the priests, these two sorts of offerings were conjoined; namely, peace-offerings and sin-offerings, or burnt-offerings for sin, as here they were. And therein expressly the blood of goats was used, namely, in the sin-offerings, as the blood of bullocks was in the peace-offering, Lev. ix. 3, 4. Neither is there mention any where of burnt-offerings or sin-offerings and peace-offerings to be offered together, but that one of them was of goats; and therefore was so infallibly at this time, as the apostle declares.

Secondly. It is affirmed in the text, that he took the blood with water,

scarlet wool, and hyssop, and sprinkled it; but there is mention of none of these things in the story of Moses, but only that he sprinkled the blood. But the answer hereunto is plain and easy. Blood under the law was sprinkled either in less or greater quantities. Hereon there were two ways of sprinkling; the one was with the finger; when a small quantity of blood, it may be some few drops of it, were to be sprinkled, it was done with the finger, Lev. viii. 15, xvi. 14. The quantity being small, though the blood were immixed, and almost congealed, it might be so sprinkled. But there was a sprinkling whereunto a greater proportion of blood was required; as namely, when a house was to be sprinkled and thereby purified; this was done by mixing running water with the blood, and then sprinkling it with scarlet-wool, and hyssop, Lev. xiv. 50—52. For these things were needful thereunto. The water prevented the blood from being so congealed, as that it could not be sprinkled in any quantity. The scarlet wool took up a quantity of it, out of the vessel wherein it was; and the bunch of hyssop was the sprinkler. Whereupon when Moses sprinkled the altar, book, and people, he did it by one of these two ways; for other there was none. The first way he could not do it, namely, with his finger, because it was to be done in a great quantity. For Moses took that half of it that was to be sprinkled on the people and put it into basons, Exod. xxiv. 6—8. It was therefore infallibly done this latter way, according as our apostle declares.

Thirdly. It is added by the apostle, that he sprinkled the book, which is not expressed in the story. But the design of the apostle is to express at large the whole solemnity of the confirmation of the first covenant, especially, not to omit any thing that blood was applied unto; because in the application he refers the purification and dedication of all things belonging unto the new covenant, unto the blood of Christ. And this was the order of the things which concerned the book. Moses coming down from the mount, told the people by word of mouth, all things which God had spoken unto him, or the sum and substance of the covenant, which he would make with them, Exod. xxiv. 3. And Moses came and told the people all the words of the Lord; that is, the words spoken on Mount Sinai, the ten commandments, and all the judgments of the Lord, that is, all the laws contained in ch. xxi—xxiii. with this title, אלה המשפטים, 'These are the judgments,' ch. xxi. 1. Upon the oral rehearsal of these words and judgments, the people gave their consent unto the terms of the covenant. The people answered with one voice, 'All the words which the Lord hath said we will do,' Exod. xxiv. 3. Hereon Moses made a record, or wrote all the words of the Lord in a book, ver. 4. This being done, the altar and pillars were prepared, ver. 4. And it is evident that the book which he had written, was laid on the altar, though it be not expressed. When this was done, he sprinkled the blood on the altar, ver. 6. After which, when the book had been sprinkled with blood as it lay on the altar, it is said, he took the book, that is, off from the altar, and read in the audience of the people, ver. 7. The book being now sprinkled with blood, as the instrument and record of the covenant between God and the people, the very same words which were before spoken unto the people are

now recited or read out of the book. And this could be done for no other reason, but that the book itself being now sprinkled with the blood of the covenant, it was dedicated to be the sacred record thereof.

Fourthly. In the text of Moses it is said that he sprinkled the people; in explanation whereof the apostle affirms that he ‘sprinkled all the people.’ And it was necessary that so it should be, and that none of them should be excluded from this sprinkling. For they were all taken into covenant with God, men, women, and children. But it must be granted, that for the blood to be actually sprinkled on all individuals in such a numberless multitude, is next unto what is naturally impossible; wherefore it was done in their representatives; and what is done towards representatives as such, is done equally towards all whom they do represent. And the whole people, had two representatives that day. 1. The twelve pillars of stone that were set up to represent their twelve tribes, and, it may be, to signify their hard and stony heart under that covenant, ver. 4. Whereas those pillars were placed close by the altar, some suppose that they were sprinkled as representing the twelve tribes. 2. There were the heads of their tribes the chief of the house of their fathers, and the elders, who drew nigh unto Moses, and were sprinkled with blood, in the name and place of all the people, who were that day taken into covenant.

Fifthly. The words which Moses spake unto the people upon the sprinkling of the blood, are not absolutely the same in the story, and in the repetition of it by the apostle. But this is usual with him in all his quotations out of the Old Testament in this Epistle. He expresseth the true sense of them, but doth not curiously and precisely render the sense of every word and syllable in them.

Sixthly. The last difficulty in this context, and that which hath an appearance of the greatest, is in what the apostle affirms concerning the tabernacle and all the vessels of it; namely, that Moses sprinkled them all with blood. And the time which he seems to speak of, is that of the dedication of the first covenant. Hence a twofold difficulty doth arise; First. As to the time; and Secondly. As to the thing itself. For at the time of dedication of the first covenant, the tabernacle was not yet made or erected, and so could not then be sprinkled with blood. And afterwards when the tabernacle was erected, and all the vessels brought into it, there is no mention that either it or any of them were sprinkled with blood, but only anointed with the holy oil, Exod. xl. 9—11. Wherefore, as unto the first, I say, the apostle doth plainly distinguish what he affirms of the tabernacle, from the time of the dedication of the first covenant.

The manner of his introduction of it, *και την σκηνην δε*, ‘and more-over the tabernacle,’ doth plainly intimate a progress unto another time and occasion. Wherefore the words of ver. 21, concerning the sprinkling of the tabernacle and its vessels, do relate unto what follows, ver. 22, ‘and almost all things are by the law purged with blood;’ and not unto those that precede about the dedication of the first covenant. For the argument he hath in hand is not confined unto the use of blood only in that dedication, but respects the whole use of the blood

of sacrifices under the law ; which in these words he proceeds unto, and closeth in the next verse. And this wholly removes the first difficulty. And as unto the second, expositors generally answer, that aspersion or sprinkling with blood, did commonly precede unction with the holy oil. And as to the garments of the priests, which were the vessels or utensils of the tabernacle, it was appointed that they should be sprinkled with blood, *Exod. xxix. 21*, and so it may be supposed that the residue of them were also. But to me this is not satisfactory. And be it spoken without offence, expositors have generally mistaken the nature of the argument of the apostle in these words. For he argues not from the first dedication of the tabernacle and its vessels, which, for aught that appears, was by unction only ; but making, as we observed before, a progress unto the farther use of the blood of sacrifices in purging according to the law, he giveth an instance in what was done with respect unto the tabernacle and all its vessels, and that constantly and solemnly every year ; and this he doth to prove his general assertion in the next verse, that under the law almost all things were purged with blood. And Moses is here said to do what he appointed should be done. By his institution, that is, the institution of the law, the tabernacle, and all the vessels of it, were sprinkled with blood. And this was done solemnly once every year ; an account whereof is given, *Lev. xvi. 14—20*. On the solemn day of atonement, the high priest was to sprinkle the mercy-seat, the altar, and the whole tabernacle with blood, to make an atonement for them, because of the uncleannesses of the children of Israel, the tabernacle remaining among them in the midst of their uncleannesses, *ver. 16*. This he takes notice of, not to prove the dedication of the first covenant with what belonged thereunto with blood, but the use of blood in general to make atonement, and the impossibility of expiation and pardon without it. This is the design and sense of the apostle, and no other. Wherefore we may conclude, that the account here given, concerning the dedication of the first covenant, and the use of blood for purification under the law, is so far from containing any thing opposite unto, or discrepant from, the records of Moses concerning the same things, that it gives us a full and clear exposition of them.

Secondly. The second thing to be considered, is the nature of the argument in this context ; and there are three things in it, neither of which must be omitted in the exposition of the words.

He designeth, 1. To prove yet farther the necessity of the death of Christ, as he was the mediator of the new testament, both as it had the nature of a testament, and that also of a solemn covenant.

2. To declare the necessity of the kind of his death, in the way of a sacrifice by the effusion of blood ; because the testament, as it had the nature of a solemn covenant, was confirmed and ratified thereby.

3. To manifest the necessity of shedding of blood in the confirmation of the covenant, because of the expiation, purging, and pardon of sin thereby. How these things are proved, we shall see in the exposition of the words.

Thirdly. There are in the words themselves,

1. A proposition of the principal truth asserted, ver. 18.

2. The confirmation of that proposition; which is twofold, 1. From what Moses did, ver. 19. 2. From what he said, ver. 20.

3. A farther illustration of the same truth, by other instances, ver. 21.

4. A general inference or conclusion from the whole, comprising the substance of what he intended to demonstrate.

In the proposition, there are five things considerable; 1. A note of introduction, 'whereupon.' 2. The quality of the proposition, it is negative, 'neither was.' 3. The subject spoken of, 'the first.' 4. What is affirmed of it, it was 'dedicated.' 5. The way and manner thereof, 'it was not without blood.'

First. The note of introduction is in the particle *οθεν*, which the apostle frequently makes use of in this Epistle, as a note of inference in those discourses which are argumentative. We render it by 'therefore,' and 'wherefore;' here, 'whereupon.' For it intimates a confirmation of a general rule by especial instances. He had before laid it down as a general maxim, that a testament was to be confirmed by death. For thereupon the first testament was confirmed with the blood of sacrifices shed in their death. Wherefore, let not any think strange that the new testament was confirmed by the death of the testator; for this is so necessary, that even in the confirmation of the first, there was that which was analogous unto it. And moreover, it was death in such a way, as was required unto the confirmation of a solemn covenant.

Secondly. The proposition hath a double negative in it, *ουδε χωρις αιματος*, 'neither was it without blood;' that is, it was with blood, and could not otherwise be.

Thirdly. The subject spoken of is *η πρωτη*, 'the first,' that is *διαθηκη*, 'testament,' or covenant. And herein the apostle declares what he precisely intended by the first or old covenant, whereof he discoursed at large, ch. viii. It was the covenant made with the people at Horeb. For that and no other was dedicated in the way here described. And to take a brief prospect into this covenant, the things ensuing may be observed.

1. The matter of it, or the terms of it materially considered, before it had the formal nature of a covenant. And these were all the things that were written in the book, before it was laid on the altar, namely, it was that epitome of the whole law which is contained in chapters xx. xxi. xxii. xxiii. of Exodus. And other commands and institutions that were given afterwards, belonged unto this covenant reductively. The substance of it was contained in the book then written.

2. The manner of the revelation of these terms of the covenant. Being proposed on the part of God, and the terms of it being entirely of his choosing and proposal, he was to reveal, declare, and make them known. And this he did two ways. 1. As unto the foundation and substance of the whole, in the decalogue. He spake it himself on the mount, in the way and manner declared, Exod. xix. xx. 2. As unto the following judgments, statutes, and rites, directive of their walking before God, according to the former fundamental rule of the covenant.

These he declared by revelation unto Moses; and they are contained in chapters xxi. xxii. and xxiii.

3. The manner of its proposal; and this also was twofold. 1. Preparatory. For before the solemn covenanting between God and the people, Moses declared all the matter of it unto the people, that they might consider well of it, and whether they would consent to enter into covenant with God on those terms, whereon they gave their approbation of them. 2. Solemn, in their actual and absolute acceptance of it, whereby they became obliged throughout their generations. This was on the reading of it out of the book, after it was sprinkled with the blood of the covenant on the altar, Exod. xxiv. 7.

4. The author of this covenant was God himself. 'The covenant which the Lord hath made with you,' Exod. xxiv. 8. And immediately after, he is thereon called 'the God of Israel,' ver. 20, which is the first time he was called so; and it was by virtue of this covenant. And the pledge or token of his presence, as covenanting, was the altar, the altar of Jehovah; as there was a representative pledge of the presence of the people in the twelve pillars or statues.

5. Those with whom this covenant was made, were the people; that is, all the people, as the apostle speaks, none exempted or excluded. It was made with the 'men, women, and children,' Deut. xxxi. 12, even all on whom was the blood of the covenant, as it was on the women; or the token of the covenant, as it was on the male children in circumcision; or both, as in all the men of Israel.

6. The manner on the part of the people of entering into covenant with God, was in two acts before mentioned. 1. In a previous approbation of the matter of it. 2. In a solemn engagement into it. And this was the foundation of the church of Israel.

This is that covenant, whereof there is afterwards in the Scripture, such frequent mention, between God and that people, the sole foundation of all especial relation between him and them. For they took the observance of its terms on themselves, for their posterity in all generations until the end should be. On their obedience hereunto, or neglect hereof, depended their life and death in the land of Canaan. No farther did the precepts and promises of it, in itself extend. But whereas it did not disannul the promise that was made unto Abraham, and confirmed with the oath of God, four hundred years before, and had annexed unto it, many institutions and ordinances, prefigurative and significant of heavenly things; the people under it had a right unto, and directions for the attaining of an eternal inheritance. And something we may hence observe.

Obs. I. The foundation of a church-state among any people, wherein God is to be honoured in ordinances of instituted worship, is laid in a solemn covenant between him and them.—So it was with this church of Israel. Before this, they served God in their families, by virtue of the promise made unto Abraham; but now, the whole people were gathered into a church-state, to worship him according to the terms, institutions, and ordinances of the covenant. Nor doth God oblige any unto instituted worship, but by virtue of a covenant. Unto natural

worship and obedience, we are all obliged by virtue of the law of creation, and what belongs thereunto. And God may, by a mere act of sovereignty, prescribe unto us the observance of what rites and ordinances in divine service, he pleaseth. But he will have all our obedience to be voluntary, and all our service to be reasonable. Wherefore, although the prescription of such rites be an act of sovereign pleasure, yet God will not oblige us unto the observance of them, but by virtue of a covenant between him and us, wherein we voluntarily consent unto and accept of the terms of it, whereby those ordinances of worship are prescribed unto us. And it will hence follow,

1. That men mistake themselves, when they suppose that they are interested in a church-state by tradition, custom, or as it were by chance, they know not how. There is nothing but covenanting with God, that will instate us in this privilege. Therein we do take upon ourselves, the observance of all the terms of the new covenant. And they are of two sorts; 1. Internal and moral, in faith, repentance, and obedience. 2. Such as concern the external worship of the gospel, in the ordinances and institutions of it. Without such a covenant formally or virtually made, there can be no church-state. I speak not at all of any such covenants as men may make, or have made among themselves, and with God, upon a mixture of things sacred, civil, and political, with such sanctions as they find out, and agree upon among themselves. For whatever may be the nature, use, or end of such covenants, they no way belong unto that concerning which we treat. For no terms are to be brought hereinto, but such as belong directly to the obedience and ordinances of the new testament. Nor was there any thing to be added unto, or taken from the express terms of the old covenant, whereby the church-state of Israel was constituted. And this was the entire rule of God's dealing with them. The only question concerning them was, whether they had kept the terms of the covenant or not. And when the things fell into disorder among them, as they did frequently, as the sum of God's charge against them was, that they had broken his covenant; so the reformation of things attempted by their godly kings before, and others after the captivity, was by reducing the people to renew this covenant, without any addition, alteration, or mixture of things of another nature.

2. That so much disorder in the worship of God under the gospel hath entered into many churches, and that there is so much negligence in all sorts of persons about the observance of evangelical institutions, so little conscientious care about them, or reverence in the use of them, or benefit received by them; it is all much from hence that men understand not aright the foundation of that obedience unto God which is required in them and by them. This indeed is no other but that solemn covenant between God and the whole church, wherein the church takes upon itself their due observance. This renders our obedience in them and by them no less necessary than any duties of moral obedience whatever. But this being not considered as it ought, men have used their supposed liberty, or rather fallen into great licentiousness in the use of them, and few have that conscientious regard unto them which it is their duty to have.

Obs. II. Approbation of the terms of the covenant, consent unto them, and solemn acceptance of them, are required on our part, unto the establishment of any covenant between God and us, and our participation of the benefits of it.—Thus solemnly did the people here enter into covenant with God, whereby a peculiar relation was established between him and them. The mere proposal of the covenant, and the terms of it, unto us, which is done in the preaching of the gospel, will not make us partakers of any of the grace or benefits of it. Yet this is that which most content themselves withal. It may be, they proceed to the performance of some of the duties which are required therein; but this answers not the design and way of God in dealing with men. When he hath proposed the terms of his covenant to them, he doth neither compel them to accept of them, nor will be satisfied with such an obedience. He requires that on a due consideration of them we do approve of them, as those which answer his infinite wisdom and goodness, and such as are of eternal advantage to us, that they are all equal, holy, righteous, and good. Hereon he requires that we voluntarily choose and consent to them, engaging ourselves solemnly to the performance of them all and every one. This is required of us, if we intend any interest in the grace or glory prepared in the new covenant.

Obs. III. It was the way of God from the beginning, to take children of covenanters into the same covenant with their parents.—So he dealt with this people in the establishment of the first covenant, and he hath made no alteration herein in the establishment of the second. But we must proceed with the exposition of the words.

Fourthly. Of this covenant it is affirmed, *οὐ χωρὶς αἵματος ἐγκαινίσται*, that it 'was consecrated with blood;' or was not dedicated without blood. *Ἐγκαίνιζω*, is solemnly to separate any thing unto a sacred use. *קָדַשׁ*, is the same in Hebrew. And it is not the sanction of the covenant absolutely that the apostle intends in this expression, but the use of it. The covenant had its sanction, and was confirmed on the part of God in offering of the sacrifices. In the killing of the beasts, and offering of their blood, did the ratification of the covenant consist. This is included and supposed in what is signified by the dedication of it. But this is not an effect of the shedding and offering of blood, but only of the sprinkling of it on the book and the people. Thereby had it its *ἐγκαίνισμος*, its 'consecration' or dedication unto sacred use, as the instrument of the peculiar church relation between God and that people, whereof the book was the record. So was every thing consecrated unto its proper use under the law, as the apostle declares. This, therefore, is the meaning of the words; that first covenant which God made with the people at Mount Sinai, wherein he became their God, the God of Israel, and they became his people, was dedicated unto sacred use by blood, in that it was sprinkled on the book and the people, after part of the same blood had been offered in sacrifice at the altar. Hence it follows, that this which belongs so essentially unto the solemn confirmation of a covenant between God and the church, was necessary also unto the dedication and confirmation of the new covenant, which is that that is to be proved.

Obs. IV. It is by the authority of God alone that any thing can be

effectually and unchangeably dedicated unto sacred use, so as to have force and efficacy given unto it thereby.—But this dedication may be made by virtue of a general rule, as well as by an especial command.

Fifthly. The assertion of the apostle concerning the dedication of the first covenant with blood, is confirmed by an account of the matter of fact, or what Moses did therein, ver. 19.

VER. 19.—*For when Moses had spoken every precept unto all the people, according unto 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.*

There are two things considerable in the words.

1. The person made use of in the dedication of the covenant, which was Moses.

2. What he did therein; which is referred unto two heads. 1. His speaking or reading the terms of the covenant, ‘every precept out of the book.’ 2. His sprinkling of the book and people with blood.

First. Moses was the internuntius between God and the people in this great transaction, ὑπο Μωυσεως. On God’s part he was immediately called unto this employment, Exod. iii. And on the part of the people he was chosen and desired by them to transact all things between God and them, in the making and confirmation of this covenant, because they were not able to bear the effects of God’s immediate presence, Exod. xix. 19; Deut. v. 22—27. And this choice of a spokesman on their part God did approve of, ver. 27. Hence he became, in a general sense, a μεσιτης, a ‘mediator’ between God and men in the giving of the law, Gal. iii. 19. Whatever, therefore, was done by Moses in this whole affair of the dedication of the covenant on the part of God or of the people, was firm and unalterable, he being a public person authorized unto this work. And,

Obs. I. There can be no covenant between God and men but in the hand or by virtue of a mediator.—The first covenant in the state of innocency was immediately between God and man. But since the entrance of sin it can be so no more. For, 1. Man hath neither meetness nor confidence to treat immediately with God. Nor, 2. Any credit or reputation with him, so to be admitted as an undertaker in his own person. Nor, 3. Any ability to perform the conditions of any covenant with God.

Obs. II. A mediator may be either only an internuntius, a messenger, a days-man; or also a surety and an undertaker. Of the first sort was the mediator of the old covenant; of the latter of the new.

Obs. III. None can interpose between God and a people in any sacred office, unless he be called of God and approved of the people, as was Moses.

Secondly. That which Moses did in this affair was first in way of preparation; and there are three things in the account of it. 1. What he did precisely. 2. With respect unto whom. 3. According to what rule or order he did it.

1. He 'spake every precept,' λαληθεις ης γαρ πασης εντολης. Vul. Lat. Lecto omni mandato, 'having read every command;' which is the sense intended. Λαληθεις ης is as much in this place as 'recited.' So it is rendered by most translators, cum recitasset, that is, when he had read in the book. For his first speaking unto the people, Exod. xxiv. 3, is not here intended, but his reading in the audience of the people, ver. 7. He spake what he read, that is, audibly; so it is in the story: he read it in the audience of the people, so as that they might hear and understand. It is added by the apostle, that he thus read, spake, recited every precept or command. He took the book of the covenant, and read in the audience of the people, saith the text; that is, the whole book, and all that was contained in it, or every precept. And the whole is reduced by the apostle unto precepts. It was νομος εντολων, Eph. ii. 15, 'a law, a system of precepts.' And it is so called to intimate the nature of that covenant. It consisted principally in precepts or commandments of obedience, promising no assistance for the performance of them. The new covenant is of another nature. It is a covenant of promises. And although it hath precepts also requiring obedience, yet is it wholly founded in the promise, whereby strength and assistance for the performance of that obedience are given to us. And the apostle doth well observe that 'Moses read every precept unto the people.' For all the good things they were to receive by virtue of that covenant, depended on the observance of every precept. For a curse was denounced against every one that 'continued not in all things written in the law to do them,' Deut. xxvii. 26. And we may observe,

Obs. IV. A covenant that consisted in mere precepts, without an exhibition of spiritual strength to enable unto obedience, could never save sinners.—The insufficiency of this covenant unto that end, is that which the apostle designs to prove in all this discourse. But thereon a double inquiry may be made. 1. Why God gave this covenant, which was so insufficient unto this great end? This question is proposed and answered by the apostle, Gal. iii. 19. 2. How then did any of the people yield obedience unto God, if the covenant exhibited no aid nor assistance unto it? The apostle answereth in the same place, that they received it by 'faith in the promise,' which was given before, and not disannulled by this covenant.

Obs. V. In all our dealings with God, respect must be had unto every one of his precepts.—And the reason hereof is given by the apostle James, namely, that the authority of God is the same in every one of them, and so may be despised in the neglect of the least as well as of the greatest, James ii. 10, 11.

2. To whom did Moses thus read every precept? It was, saith the apostle, παντι τω λαω, 'to all the people.' In the story it is said indefinitely, 'in the audience of the people;' as afterwards, he sprinkled the people. The apostle adds the note of universality in both places, 'to all the people.' For whereas these things were transacted with the representatives of the people, (for it was naturally impossible that the one half of the individuals of them should hear Moses reading,) they were all equally concerned in what was said and done. Yet I do believe, that after Moses first told the people, that is, the elders of them,

all the words of the law, ver. 3, there were means used by the elders and officers, to communicate the things, yea to repeat the words unto all the people, that they might be enabled to give their rational consent unto them. And we may observe,

Obs. VI. The first eminent use of the writing of the book of the law, that is, of any part of the Scripture, (for this book was the first that was written,) was that it might be read unto the people. He gave not this book to be shut up by the priests: to be concealed from the people, as containing mysteries unlawful to be divulged, or impossible to be understood. Such conceits befel not the minds of men until the power and ends of religion being lost, some got an opportunity to order the concerns of it unto their own worldly interest and advantage.

Obs. VII. This book was both written and read in the language which the people understood and commonly spake; and a rule was herein prescribed unto the church in all ages, if so be the example of the wisdom and care of God towards his church may be a rule unto us.

Obs. VIII. God never required the observance of any rites or duties of worship, without a previous warrant from his word.—The people took not on them, they were not obliged unto obedience with respect unto any positive institutions, until Moses had read unto them every precept out of the book.

Obs. IX. The writing of this book was an eminent privilege, now first granted unto the church, leading unto a more perfect and stable condition than formerly it had enjoyed. Hitherto it had lived on oral instructions, from traditions, and by new immediate revelations; the evident defects whereof were now removed, and a standard of divine truth and instruction set up and fixed among them.

3. There is the rule whereby Moses proceeded herein, or the warrant he had for what he did, *κατὰ νόμον*, ‘according to the law.’ ‘He read every precept according to the law.’ It cannot be the law in general that the apostle intends, for the greatest part of that doctrine which is so called was not yet given or written, nor doth it in any place contain any precept unto this purpose. Wherefore it is a particular law, rule, or command, that is intended, according unto the ordinance or appointment of God. Such was the command that God gave unto Moses for the framing of the tabernacle: ‘See thou make all things according to the pattern shown thee in the mount.’ Particularly it seems to be the agreement between God and the people, that Moses should be the inter-nuntius, the interpreter between them. According unto this rule, order, or divine constitution, Moses read all the words from God out of the book unto the people. Or it may be the law may here be taken for the whole design of God in giving of the law; so as that ‘according unto the law,’ is no more but ‘according unto the sovereign wisdom and pleasure of God in giving of the law,’ with all things that belong unto its order and use. And it is good for us to look for God’s especial warrant, for what we undertake to do in his service.

The next thing in the words is, what Moses did immediately and directly towards the dedication or consecration of this covenant. And there are three things to this purpose mentioned. 1. What he made use of. 2. How he used it. 3. With respect unto what and whom.

1. The first is expressed in these words, λαβων το αίμα των μωσχων και τραγων, 'He took the blood of calves and goats, with water, and scarlet wool, and hyssop.' He took the blood of the beasts that were offered for burnt-offerings and peace-offerings, Exod. xxiv. 5, 6. Unto this end, in their slaying, he took all their blood in basons, and made an equal division of it. The one half he sprinkled on the altar, and the other half he sprinkled on the people. That which was sprinkled on the altar was God's part, and the other was put on the people. Both the mutual stipulation of God and the congregation in this covenant, and the equality of it, or the equity of its terms, were denoted hereby. And herein lies the principal force of the apostle's argument in these words: blood was used in the dedication of the first covenant. This was the blood of the beasts offered in sacrifice unto God. Wherefore both death, and death by blood-shedding, was required unto the confirmation of a covenant. So also therefore must the new covenant be confirmed, but with blood and a sacrifice far more precious than they were. This distribution of blood, that half of it was on the altar, and half of it on the people, the one to make atonement, the other to purify or sanctify, was to teach the twofold efficacy of the blood of Christ, in making atonement for sin unto our justification, and the purifying of our natures in sanctification.

2. With this blood he took the things mentioned with respect unto its use, which was sprinkling, μετα ύδατος και εριου κοκκινου και ύψωπου ερόντισε. The manner of it was in part declared before. The blood being put into basons, and having water mixed with it, to keep it fluid and aspersible, he took a bunch or bundle of hyssop bound up with scarlet wool, and dipping it into the basons, sprinkled the blood, until it was all spent in that service. This rite, or way of sprinkling, was chosen of God, as an expressive token or sign of the effectual communication of the benefits of the covenant unto them that were sprinkled. Hence the communication of the benefits of the death of Christ unto sanctification is called the sprinkling of his blood, 1 Pet. i. 2. And our apostle compriseth all the effects of it unto that end, under the name of 'the blood of sprinkling,' ch. xii. 24. And I fear that those who have used the expression with some contempt, when applied by themselves unto the sign of the communication of the benefits of the death of Christ in baptism, have not observed that reverence of holy things that is required of us. For this symbol of sprinkling was that which God himself chose and appointed, as a meet and apt token of the communication of covenant mercy, that is, of his grace in Christ Jesus unto our souls. And,

Obs. X. The blood of the covenant will not benefit or advantage us, without an especial and particular application of it unto our own souls and consciences.—If it be not sprinkled on us, as well as offered unto God, it will not avail us. The blood of Christ was not divided, as was that of these sacrifices, the one half being on the altar, the other on the people; but the efficacy of the whole produced both these effects, yet so, as that the one will not profit us without the other. We shall have no benefit of the atonement made at the altar, unless we have its efficacy on our own souls unto their purification. And this we can-

not have, unless it be sprinkled on us ; unless particular application be made of it unto us by the Holy Ghost, in and by an especial act of faith in ourselves.

3. The object of this act of sprinkling was, *αυτο τε το βιβλιον και παντα τον λαον*, 'the book itself, and all the people.' The same blood was on the book wherein the covenant was recorded, and the people that entered into it. But whereas this sprinkling was for purifying and purging, it may be inquired unto what end the book itself was sprinkled, which was holy and undefiled? I answer, there were two things necessary unto the dedication of the covenant, with all that belonged unto it: 1. Atonement: 2. Purification; and in both these respects it was necessary that the book itself should be sprinkled. 1. As we observed before, it was sprinkled as it lay upon the altar, where atonement was made; and this was plainly to signify that atonement was to be made by blood, for sins committed against that book, or the law contained in it. Without this, that book would have been unto the people like that given to Ezekiel, that was written within and without, and there was 'written therein lamentations, and mourning, and woe,' Ezek. ii. 10. Nothing but curse and death could they expect from it. But the sprinkling of it with blood as it lay upon the altar, was a testimony and assurance that atonement should be made by blood for the sins against it, which was the life of the things. 2. The book in itself was pure and holy, and so are all God's institutions; but unto us every thing is unclean that is not sprinkled with the blood of Christ. So afterwards, the tabernacle, and all the vessels of it, were purified every year with blood, because of the uncleannesses of the people in their transgressions, Lev. xvi. Wherefore, on both these accounts, it was necessary that the book itself should be sprinkled.

The blood thus sprinkled was mingled with water. The natural reason of it was, as we observed, to keep it fluid and aspersible. But there was a mystery in it also. That the blood of Christ was typified by this blood of the sacrifices used in the dedication of the old covenant, it is the apostle's design to declare. And it is probable that this mixture of it with water, might represent that blood and water which came out of his side when it was pierced; for the mystery thereof was very great. Hence that apostle which saw it, and bare record of it in particular, John xix. 34, 35, affirms likewise, that he came by water and blood; and not by blood only, 1 John v. 6. He came, not only to make atonement for us with his blood, that we might be justified, but to sprinkle us with the efficacy of his blood, in the communication of the Spirit of sanctification, compared unto water.

For the sprinkler itself, composed of scarlet wool and hyssop, I doubt not but that the human nature of Christ, whereby and through which all grace is communicated unto us, (for of his fulness we receive, and grace for grace,) was signified by it. But the analogy and similitude between them are not so evident as they are with respect unto some other types. The hyssop was an humble plant, the meanest of them, yet of a sweet savour, 1 Kings iv. 33. So was the Lord Christ amongst men in the days of his flesh, in comparison of the tall cedars of the earth. Hence was his complaint, 'that he was as a worm and no man,

a reproach of men, and despised of the people,' Ps. xxii. 6. And the scarlet wool might represent him as red in the blood of his sacrifice. But I will not press these things, of whose interpretation we have not a certain rule.

Secondly. The principal truth asserted is confirmed by what Moses said, as well as what he did.

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

The difference between the words of Moses, and the repetition of them by the apostle, is not material, as unto the sense of them. *דַּבֵּר*, 'behold,' in Moses, is rendered by *τοῦτο*, 'this,' both demonstrative notes of the same thing. For in pronouncing of the words, Moses showed the blood unto the people; and so, 'behold the blood,' is all one as if he had said, 'this is the blood.' The making of the covenant in the words of Moses, is expressed by *כָּרַח*, 'hath cut, divided, solemnly made.' This the apostle renders by *ἐνετείλατο*, 'hath enjoined or commanded you.' And this he doth, partly to signify the foundation of the people's acceptance of that covenant, which was the authority of God, enjoining them or requiring them so to do; partly to intimate the nature of the covenant itself, which consisted in precepts and injunctions principally, and not absolutely in promises, as the new covenant doth. The last words of Moses, 'concerning all these words,' the apostle omits. For he includes the sense of them in that word, 'which the Lord commanded you.' For he hath respect therein both unto the words themselves written in the book, which were precepts and injunctions, as also the command of God for the acceptance of the covenant.

That which Moses said, is, *τοῦτο το αἷμα της διαθηκης*, 'This is the blood of the testament.' Hence the apostle proves that death, and the shedding of blood therein, was necessary unto the consecration and establishment of the first testament. For so Moses expressly affirms in the dedication of it, 'This is the blood of the covenant;' without which, it could not have been a firm covenant between God and the people. Not, I confess, from the nature of a covenant in general, for a covenant may be solemnly established without death or blood; but from the especial end of that covenant, which, in the confirmation of it, was to prefigure the confirmation of that new covenant, which could not be established but with the blood of a sacrifice. And this adds both force and evidence unto the apostle's argument. For he proves the necessity of the death and blood-shedding or sacrifice of Christ, in the confirmation of the new covenant, from hence, that the old covenant, which in the dedication of it was prefigurative hereof, was not confirmed without blood. Wherefore, whereas God had solemnly promised to make a new covenant with the church, and that different from, or not according unto the old, which he had proved in the foregoing chapter, it follows unavoidably, that it was to be confirmed with the blood of

the mediator, (for by the blood of beasts it could not be,) which is that truth wherein he did instruct them; and nothing was more cogent to take off the scandal of the cross, and of the sufferings of Christ.

For the enunciation itself, 'this is the blood of the covenant,' it is figurative and sacramental. The covenant had no blood of its own; but the blood of the sacrifices is called the blood of the covenant, because the covenant was dedicated and established by it. Neither was the covenant really established by it. For it was the truth of God on the one hand, and the stability of the people in their professed obedience on the other, that the establishment of the covenant depended on. But this blood was a confirmatory sign of it, a token between God and the people of their mutual engagements in that covenant. So the paschal lamb was called God's passover, because it was a sign and token of God's passing over the houses of the Israelites, when he destroyed the Egyptians, *Exod. xii. 11, 21*. With reference it was unto those sacramental expressions, which the church under the old testament was accustomed unto, that our Lord Jesus Christ, in the institution of the sacrament of the supper, called the bread and the wine, whose use he appointed therein, by the names of his body and blood; and any other interpretation of the words wholly overthrows the nature of that holy ordinance.

Wherefore, this blood was a confirmatory sign of the covenant. And it was so, 1. From God's institution: he appointed it so to be, as is express in the words of Moses. 2. From an implication of the interest of both parties in the blood of the sacrifice; God, unto whom it was offered, and the people on whom it was sprinkled. For it being the blood of beasts that were slain, in this use of it, each party as it were engaged their lives unto the observance and performance of what was respectively undertaken by them. 3. Typically, in that it represented the blood of Christ, and foresignified the necessity of it unto the confirmation of the new covenant; see *Zech. ix. 11*; *Matt. xxvi. 28*; *Luke xxii. 20*; *1 Cor. xi. 25*. So was it the blood of the covenant, in that it was a sign between God and the people of their mutual consent unto it, and of their taking on themselves the performance of the terms of it, on the one side and the other.

Obs. I. The condescension of God in making a covenant with men, especially in the ways of the confirmation of it, is a blessed object of all holy admiration.—For, 1. The infinite distance and disproportion that is between him and us, both in nature and state or condition; 2. The ends of this covenant, which are all unto our eternal advantage, he standing in no need of us or our obedience; 3. The obligation that he takes upon himself, unto the performance of the terms of it, whereas he might righteously deal with us in a way of mere sovereignty; 4. The nature of the assurance he gives us thereof, by the blood of the sacrifice, confirmed with his oath; do all set forth the ineffable glory of this condescension. And this will at length be made manifest in the eternal blessedness of them by whom this covenant is embraced, and the eternal misery of them by whom it is refused.

The apostle having given this full confirmation unto his principal

assertion, he adds, for the illustration of it, the use and efficacy of blood, that is, the blood of sacrifices, unto purification and atonement.

VER. 21, 22.—*Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.*

The manner of the introduction of this observation, ver. 21, by *καὶ ὁμοίως*, ‘and in like manner,’ manifests that this is not a continuation of the former instance, in that which belongs thereunto; but that there is a proceeding unto another argument, to evince the farther use of the sprinkling of blood unto purification and atonement under the old testament. For the design of the apostle is not only to prove the necessity of the blood of Christ in sacrifice, but also the efficacy of it in the taking away of sins. Wherefore he shows, that as the covenant itself was dedicated with blood, which proves the necessity of the blood of Christ, unto the confirmation of the new covenant; so all the ways and means of solemn worship, were purged and purified by the same means, which demonstrates its efficacy.

I will not absolutely oppose the usual interpretation of these words; namely, that at the erection of the tabernacle, and the dedication of it, with all its vessels and utensils, there was a sprinkling with blood, though not expressly mentioned by Moses, for he only declares the unction of them with the holy oil, Exod. xl. 9—11. For as unto the garments of Aaron and his sons, which belonged unto the service of the tabernacle, and were laid up in the holy places, it is expressly declared that they were sprinkled with blood, Exod. xxix. 21. And of the altar, that it was sprinkled when it was anointed, though it be not said wherewith. And Josephus, who was himself a priest, affirms that all the things belonging unto the sanctuary were dedicated with the sprinkling of the blood of the sacrifices; which things are usually pleaded for this interpretation.

I shall not, as I said, absolutely reject it; yet because it is evident that the apostle makes a progress in these words, from the necessity of the dedication of the covenant with blood, unto the use and efficacy of the sprinkling of blood in all holy administrations, that they might be accepted with God, I choose rather to refer the words unto that solemn sprinkling of the tabernacle, and all the vessels of it, by the high priest, with blood of the expiatory sacrifice, which was made annually on the day of atonement. This the introduction of these words by *καὶ ὁμοίως*, doth declare. As the covenant was dedicated with the sprinkling of blood, so in like manner afterwards, the tabernacle, and all the vessels of it, were sprinkled with blood unto their sacred use.

All the difficulty in this interpretation is, that Moses is said to do it. But that which we intend, was done by Aaron and his successors. But this is no way to be compared with that of applying it unto the dedication of the tabernacle, wherein there was no mention made of blood or its sprinkling, but of anointing only. Wherefore Moses is said to do

what he appointed to be done, what the law required which was given by him. So Moses is frequently used for the law given by him, Acts xv. 21, 'For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath-day;' that is, the law. Moses then sprinkled the tabernacle, in that by an everlasting ordinance he appointed that it should be done. And the words following, ver. 22, declare that the apostle speaks not of dedication, but of expiation and purification.

This sprinkling therefore of the tabernacle and its vessels, was that which was done annually on the day of atonement, Lev. xvi. 14, 16, 18. For, therein, as the apostle speaks, both the tabernacle, and all the vessels of the ministry, were sprinkled with blood, as the ark, the mercy-seat, and the altar of incense; and the end of it was to purge them, because of the uncleannesses of the people, which is that the apostle intends. And that which we are taught herein, is, that,

Obs. I. In all things wherein we have to do with God, whereby we approach unto him, it is the blood of Christ, and the application of it unto our consciences, that gives us a gracious acceptance with him.—Without this, all is unclean and defiled.

Obs. II. Even holy things and institutions, that are in themselves clean and unpolluted, are relatively defiled by the unholiness of them that use them; defiled unto them.—So was the tabernacle, because of the uncleannesses of the people among whom it was. For unto the unclean, all things are unclean.

From this whole discourse, the apostle makes an inference which he afterwards applies at large unto his present purpose.

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

There are two parts of this verse, or there is a double assertion in it. 1. That almost all things are by the law purged with blood. 2. That without shedding of blood is no remission.

In the first of these, the assertion itself, and the limitation of it, are to be considered.

1. The assertion itself is, that by the law all things were purged with blood; *κατα τον νομον*, 'according unto the law;' the rule, the commands, the institution of it; in that way of worship, faith, and obedience, which the people were obliged unto by the law. According unto the law, there was a necessity of the blood of sacrifices for the purging of sin, and making of atonement. This he infers and concludes from what he had said before, concerning the dedication of the covenant, and the purification of the tabernacle, with all the vessels of its ministry. And from hence he designs to prove the necessity of the death of Christ, and the efficacy of his blood for the purging of sin, whereof those legal things were types and representations. Of these legal purifications, or purgings by blood, we have treated already.

2. The limitation of this assertion is in the word *σχεδον*, 'almost.' Some few purifications there were under the law that were not by blood. Such, as some judge, was that by the ashes of a heifer mingled

with water, whereof we have treated on ver. 13. But I am not certain that this may be esteemed a purification without blood. For the heifer whose ashes were used in it was first slain, and its blood poured out. Afterwards the blood as well as the flesh was burnt and reduced to ashes. Wherefore that way of purification cannot be said to be without blood. And it was a type of the purifying efficacy of the blood of Christ, who offered himself a whole burnt-offering to God, through the fire of the eternal Spirit. But there were two sorts of purifications under the law, wherein blood was neither formally nor virtually applied or used. The one was by fire in things that would endure it, Num. xxxi. 23. And the apostle speaks of things as well as persons, as the word *παντα* declares. The other was by water, whereof there were many instances. See Exod. xix. 10; Lev. xvi. 26, 28, xxii. 6, 7.

All other representations were *εν αιματι*, 'in blood;' *εν* for *δια*; *δι αιματος*, 'by the offering and sprinkling of blood.'

From the consideration of the purifications mentioned, the apostle adds the limitation of 'almost.' For the conceit of some of the ancients, that *σχεδον* is as much as *ferè*, and is to be joined with 'purged,' 'were almost purged,' that is, they were so only ineffectually, is most improper. For it is contrary to the natural construction of the words, and the direct intention of the apostle.

Only we may observe, that the purifications which were by fire and water, were of such things as had no immediate influence into the worship of God, or in such cases as wherein the worship of God was not immediately concerned; nor of such things wherewith conscience was defiled. They were only of external pollutions, by things in their own nature indifferent, and had nothing of sin in them. And the sacred institutions which were not concerning the immediate worship of God, nor things which in themselves did defile the consciences of men, were as hedges and fences about those which really did so. They served to warn men not to come near those things which had a real defilement in themselves. See Matt. xv. 16—20. Thus 'almost all things,' that is, absolutely all, which had any inward real moral defilement, were purged with blood, and directed to the purging efficacy of the blood of Christ. And we may observe, that,

Obs. III. There was a great variety of legal purifications.—For as all of them together could not absolutely purge sin, but only direct to what would do so, so none of them by themselves could fully represent that one sacrifice by blood, whereby all sin was to be purged; therefore were they multiplied.

Obs. IV. This variety argues, that in ourselves we are ready to be polluted on all occasions.—Sin cleaveth to all that we do, and is ready to defile us even in our best duties.

Obs. V. This variety of institutions was a great part of the bondage-state of the church under the old testament; a yoke that they were not able to bear.—For it was almost an insuperable difficulty to attain an assurance that they had observed them all in a due manner, the penalties of their neglect being very severe. Besides, the outward observance of them was both burdensome and chargeable. It is the glory of the gospel, that we are directed to make our address by faith, on all

occasions, to that one sacrifice by the blood of Christ, which cleanseth us from all our sins. Howbeit many that are called Christians, being ignorant of the mystery thereof, do again betake themselves to other ways for the purification of sin, which are multiplied in the church of Rome.

Obs. VI. The great mystery wherein God instructed the church from the foundation of the world, especially by and under legal institutions, was that all purging of sin was to be by blood. This was that which by all sacrifices from the beginning, and by all legal institutions, he declared to mankind. Blood is the only means of purging and atonement. This is the language of the whole law. All was to manifest, that the washing and purging of the church from sin, was to be looked for from the blood of Christ alone.

The second assertion of the apostle is, that without shedding of blood there is no remission. Some would have these words to contain an application of what is spoken before, to the blood of Christ. But it is manifest that the apostle yet continues his account of things under the law, and does not enter on the application of them before the next verse. Wherefore these words, *κατα τον νομον*, 'according to the law,' or by virtue of its institutions, are here to be repeated. By the law 'without shedding of blood,' that is, in sacrifice, 'there was no remission.' Yet, though that season be particularly intended, the axiom is universally true, and applicable to the new covenant; even under it, 'without shedding of blood, is no remission.'

The curse of the law was, 'that he that sinned should die.' But whereas 'there is no man that liveth and sinneth not,' God had provided that there should be a testification of the remission of sins, and that the curse of the law should not be immediately executed on all that sinned. This he did by allowing the people to make atonement for their sins by blood, that is, the blood of sacrifices, Lev. xvii. 11. For hereby God signified his will and pleasure in two things. 1. That by this blood there should be a political remission granted to sinners, that they should not die under the sentence of the law, as it was the rule of the government of the nation. And in this sense, for such sins as were not politically to be spared, no sacrifice was allowed. 2. That real spiritual forgiveness, and gracious acceptance with himself, was to be obtained only by that which was signified by this blood, which was the sacrifice of Christ himself.

And whereas the sins of the people were of various kinds, there were particular sacrifices instituted to answer that variety. This variety of sacrifices with respect to the various sorts or kinds of sins, for which they were to make atonement, I have elsewhere discussed and explained. Their institution and order is recorded, Lev. i.—vii. And if any person neglected that especial sacrifice which was appointed to make atonement for his especial sin, he was left under the sentence of the law; politically and spiritually, there was no remission. Yea also, there might be, there were, sins that could not be reduced directly to any of those, for whose remission sacrifices were directed in particular. Wherefore God graciously provided against the distress or ruin of the church on either of these accounts. For whether the people had fallen

under the neglect of any of those especial ways of atonement, or had contracted the guilt of such sins, as they knew not how to reduce to any sort of them that were to be expiated, he had graciously prepared the great anniversary sacrifice, wherein public atonement was made for all the sins, transgressions, and iniquities of the whole people, of what sort soever they were, Lev. xvi. 21. But in the whole of his ordinances he established the rule, that ‘without shedding of blood was no remission.’

There seems to be an exception in the case of him who was so poor, that he could not provide the meanest offering of blood for a sin-offering. For he was allowed by the law to offer the tenth part of an ephah of fine flour for his sin, and it was forgiven him, Lev. v. 11—13. Wherefore the word *σχεδον*, ‘almost,’ may be here again repeated, because of this single case. But the apostle hath respect to the general rule of the law. And this exception was not an ordinary constitution, but depended on the impossibility of the thing itself, whereunto it made a gracious condescension. And this necessity oftentimes of itself, without any constitution, suspends a positive law, and gives a dispensation to the infringers of it. So was it in the case of David when he ate of the shew-bread in his hunger; and as to works of mercy on the Sabbath-day; which instances are given by our Saviour himself. Wherefore the particular exception on this consideration, did rather strengthen than invalidate the general rule of the law. Besides the nearest approach was made to it that might be. For fine flour is the best of the bread, whereby man’s life is sustained; and in the offering of it, the offerer testified that by his sin he had forfeited his own life, and all whereby it was sustained, which was the meaning of the offering of blood.

The expositors of the Roman church do here greatly perplex themselves, to secure the sacrifice of their mass, from the destroying sentence of the apostle. For a sacrifice they would have it to be, and that for the remission of the sins of the living and the dead. Yet they say it is an unbloody sacrifice. For if there be any blood shed in it, it is the blood of Christ, and then he is crucified by them afresh every day; as indeed in some sense he is, though they cannot shed his blood. If it be unbloody, the rule of the apostle is, that it is in no way available for the remission of sins. Those that are sober have no way to deliver themselves, but by denying the mass to be a proper sacrifice for the remission of sins, which is done expressly by Estius on the place. But this is contrary to the direct assertions contained in the mass itself, and razeth the very foundation of it. Now if God gave them so much light under the old testament, as that they should know, believe, and profess, that without shedding of blood is no remission, how great is the darkness of men under the new testament, who look, seek, or endeavour any other way after the pardon of sin, but only by the blood of Christ!

Obs. VII. This is the great demonstration of the demerit of sin, of the holiness, righteousness, and grace of God.—For such was the nature and demerit of sin, such was the righteousness of God with respect to it, that without shedding of blood it could not be pardoned.

They are strangers to the one and the other, who please themselves with other imaginations. And what blood must this be? That the blood of bulls and goats should take away sin, was utterly impossible, as our apostle declares. It must be the blood of the Son of God, Rom. iii. 24, 25; Acts xx. 28. And herein were glorified both the love and grace of God, in that he spared not his only Son, but gave him up to be a bloody sacrifice in his death for us all.

VER. 23.—IN the following verses to the end of the chapter, the apostle makes an application of all that he had discoursed concerning the services and sacrifices of the tabernacle, with their use, and efficacy, on the one hand, and the sacrifice of Christ, its nature, use, and efficacy, on the other, to his present argument. Now this was to demonstrate the excellency, dignity, and virtue of the priesthood of Christ, and the sacrifice of himself that he offered thereby, as he was the mediator of the new covenant. And he doth it in the way of comparison, as to what there was of similitude between them; and of opposition, as to what was singular in the person and priesthood of Christ, wherein they had no share; declaring on both accounts the incomparable excellency of him and his sacrifice, above the priests of the law and theirs. And hereon he concludes his whole discourse, with an elegant comparison and opposition between the law and the gospel, wherein he compriseth in few words the substance of them both, as to their effects on the souls of men.

That wherein in general there was a similitude in these things, is expressed, ver. 23.

VER. 23.—*Αναγκη ουν τα μεν υποδειγματα των εν τοις ουρανοις, τουτοις καθαριζεσθαι· αυτα δε τα επουρανια κρειττοσι θυσιαις παρα ταυτας.*

There is no difference of importance in the translation of these words by any interpreters of reputation, and singly they have been all of them before spoken to. Only the Syriac renders *υποδειγματα*, by *דמיות*, ‘similitudes,’ not unaptly.

VER. 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.*

An entrance is made in these words to the comparison intended. For as to both sorts of sacrifices compared, it is here granted in general, that they purged the things whereunto they were applied. But there is a difference also laid down in this verse, namely, as to the things that were purified by them, and consequently in the nature of their respective purifications. There is in the words, 1. A note of inference or dependence on the former discourse; ‘therefore.’ 2. A double proposition of things of divers natures compared together. 3. The modification of both those propositions; ‘it was necessary.’

In the first proposition there is, 1. The subject-matter spoken of;

‘the patterns of things in the heavens.’ 2. What is affirmed of them, as necessary to them; ‘that they should be purified.’ 3. The means whereby; ‘with these.’

The same things are proposed in the second proposition; namely, 1. The things spoken of, or the ‘heavenly things themselves.’ 2. What is affirmed of them is traduced from the other proposition; they also were ‘purified.’ 3. The means whereby they were so; ‘with better sacrifices than these.’

1. That which first occurs is the note of inference, or dependence on the former discourse; *ουν*, ‘therefore.’ It hath an equal respect unto both parts of the assertion. And it is not the being of the things, but their manifestation, that is intended. From what hath been said concerning the legal purification of all things, and the spiritual purification that is by the sacrifice of Christ, these things are evident and manifest.

2. Of both the things affirmed, it is said, that *αναγκη*, ‘it was necessary they should be so;’ that is, it was so from God’s institution and appointment. There was no necessity in the nature of the things themselves, that the patterns of heavenly things should be purged with these sacrifices; but on supposition that God would, in and by them, represent the purification of the heavenly things, it was necessary that they should be thus purged with blood. And on the supposition of the same divine ordination, that the heavenly things themselves should be purified, it was necessary that they should be purified with better sacrifices than these, which were altogether insufficient unto that end.

3. The subject of the first proposition is, ‘the patterns of things in the heavens.’ The *τα εν τοις ουρανοις*, are the *τα επουρανια* in the next words. Things in the heavens are heavenly things. And they are the same with *αντιτυπα των αληθινων*, in the next verse; ‘figures of the true things.’ The things intended are those which the apostle hath discoursed of; the covenant, the book, the people, the tabernacle, with all the vessels of its ministry.

1st. These he calls *υποδειγματα*, which we well render ‘patterns.’ And patterns are of two sorts, 1. Such as are *προτοτυπα*, exemplaria; those from and according unto which any other thing is framed. That is, the pattern of any thing, according unto which it is contrived, made, and fashioned. So a scheme or frame drawn and delineated is the pattern of an edifice. 2. Such as are *εκτυπα*, *εκτυπα*; that are framed according to other things, which they do resemble and represent. These also are *υποδειγματα*. The things mentioned were not patterns of the heavenly things in the first sense; the heavenly things were not framed by them, to answer, resemble, and represent them; but they were so in the latter only. And therefore, in the first constitution of them, those which were durable and to abide, as the tabernacle, with all its utensils and vessels, with the posture and disposal of them, were made and erected according unto an original pattern shown in the mount. Or they were framed according unto the idea of the heavenly things themselves, whereof he made a representation unto Moses, and communicated a resemblance of them unto him, according unto his own good pleasure.

This is the order of these things. The heavenly things themselves

were designed, framed, and disposed in the mind of God, in all their order, causes, beauty, efficacy, and tendency, unto his own eternal glory. This was the whole mystery of the wisdom of God for the redemption and salvation of the church by Jesus Christ. This is that which is declared in the gospel, being before hid in God from the foundation of the world, Eph. iii. 8—10. Of these things did God grant a typical resemblance, similitude, and pattern, in the tabernacle and its services. That he would make such a kind of resemblance of those heavenly things as to their kind, nature, and use, that he would instruct the church by them, was an act of his mere sovereign will and pleasure. And this is that effect of his wisdom, which was manifest under the old testament; whereon the faith and obedience of the church was wholly to acquiesce in his sovereignty. And this their resemblance of heavenly things, which they had not from their own nature, but merely from the pleasure of God, gave them all their glory and worth, which the saints under the old testament did in some measure understand. The present Jews do, as their forefathers did under the degeneracy of their church, conceive their glory to consist in the materials and curious structure of them, things that the wealth and art of men might exceed. But in themselves they were all earthly, carnal, perishing, and liable unto all sorts of corruption. Much inferior they were in nature and glory unto the souls of men, which were conversant in their highest and most noble acts about them. But herein alone consisted their honour, worth, and use; they were patterns of heavenly things. And we may observe, that

Obs. I. The glory and efficacy of all ordinances of divine worship, which consist in outward observance (as it is with the sacraments of the gospel) consist in this, that they represent and exhibit heavenly things unto us. And this power of representation they have from divine institution alone.

2dly. What they were patterns of is expressed; namely, *των εν τοις ουρανοις*, ‘of heavenly things.’ What these were in particular must be spoken unto in the exposition of the next proposition, whereof they are the subject; ‘the heavenly things themselves.’

3dly. Of these things it is affirmed, that they were purified, *καθαριζουσai*. The apostle had treated before of a double purification. 1. Of that which consisted in a cleansing from defilements of its own; sprinkling the unclean, and sanctifying to the purifying of the flesh, ver. 13, 22. 2. That which consisted in a dedication unto sacred use. But this also had some respect unto uncleanness. Not unto any that the things so dedicated had in themselves; but because of the uncleanness of them that were to make use of them. This was such as that God would have the intervention of the sprinkling of blood between him and them in all their services; as he declares, Lev. xvi. 15—17. And this he would do that he might teach them the absolute and universal necessity of the purifying efficacy of the blood of Christ, in all things between him and sinners. Of this purification he gives us, in this discourse, two instances. 1st. That which was initial, at the first solemnization of the covenant, ver. 18—20. 2dly. That which was annual, in the sprinkling of the tabernacle and its vessels, because of

the uncleanness of the people, ver. 22. This latter purification is that which is intended.

4thly. The means whereby they were thus to be purified, is, *τούτοις*, 'with these.' In the next proposition, the heavenly things themselves are said to be purified, *θυσιαίς*, 'with sacrifices.' But the purification of these patterns was not absolutely confined unto sacrifices. Water, and scarlet wool, and hyssop, and the ashes of an heifer, in some cases, were required thereunto. 'With these,' that is, with all those things which were appointed by the law to be used in their purification or dedication unto sacred use.

5thly. If inquiry be made why these patterns were thus purified, the apostle affirms that 'it was necessary' it should be so; *αναγκη*. This, as it respects both propositions in this verse equally, was spoken unto in general before. The grounds of this necessity, with respect unto these patterns, were these. 1. The will and command of God. This is that which originally, or in the first place, makes any thing necessary in divine worship. This is the only spring of rational obedience in instituted worship; whatever is without it, whatever is beyond it, is no part of sacred service. God would have them thus purified. Yet also was there herein this manifest reason of his will, namely, that thereby he might represent the purification of heavenly things. On this supposition, that God would so represent heavenly things by them, it was necessary that they should be purified. 2. Seeing he would have them purified, there was a meetness that they should be so with these things. For, being themselves carnal and earthly, as were the tabernacle and all the vessels of it, it was meet they should be purified with things carnal also; such as were the blood of beasts, water, hyssop, and scarlet wool. 3. In particular, it was necessary that they should be purified with the blood of sacrifices; because they were types of those things which were to be purified with the only proper expiatory sacrifice. These were the foundations of the whole system of Mosaic rites and ordinances; and on them they stood, until they were removed by God himself. And that which we should learn from hence is,

Obs. II. A due consideration of that respect which we ought to have to the holiness of God in his worship and service. He did manifest it unto us, to beget in us a due reverence of it; he would never admit of any thing therein, but was purified according unto his own institution. All other things he always rejected as unclean and profane. Without a due apprehension hereof, and endeavouring to have both our persons and our services purified by the sprinkling of the blood of Christ, neither they nor we can be accepted before him.

The other proposition in the text is, that 'the heavenly things themselves were to be purified with better sacrifices.'

The first thing in the words is the subject of the proposition. *Αυτα τα επουρανια*, 'the heavenly things themselves;' that is, the things whereof the other were the patterns, by which God represented them unto the church. But what these things are, is not easy to determine. Some say that heaven itself is intended, the super-ethereal heavens; the place of the present residence of Christ, and of the souls of them that are saved by him. But, taking the heavens absolutely, especially

for that which is called the heaven of heavens, with respect unto their fabric, and as the place of God's glorious residence, and it is not easy to conceive how they stood in need to be purified by sacrifice. Some say it is spiritual things; that is, the souls and consciences of men, that are intended. And they are called heavenly, in opposition unto the things of the law, which were all carnal and earthly. And it is certain, they are not to be excluded out of this expression. For, unto their purification, is the virtue of the sacrifice of Christ, directly applied, ver. 14. Yet the whole context, and the antithesis in it between the types and the things typified, make it evident that they alone are not intended.

To clear the mind of the apostle in this expression, sundry things must be observed out of the context.

1. The apostle treats of a double purification, as was immediately before declared. In this application of his discourse, he intends them both. But whereas some things stood in need of the one only, namely, of that of dedication unto God; and some of the other, namely, purging from defilements, as the souls and consciences of men; they are distinctly to be applied to the things spoken of, according to their capacity. Some were purified by dedication; some by actual cleansing from real defilements; both which are included in the notion of sacred purification, or sanctification.

2. These heavenly things must be all those, and only those, whereof the other were patterns or resemblances. This is plain in the context and antithesis. Wherefore,

3. By heavenly things, I understand all the effects of the counsel of God in Christ, in the redemption, worship, salvation, and eternal glory of the church; that is, Christ himself in all his offices, with all the spiritual and eternal effects of them on the souls and consciences of men, with all the worship of God by him according unto the gospel. For of all these things, those of the law were the patterns. He did in and by them give a representation of all these things, as we may see in particular. 1. Christ himself, and the sacrifice of himself, were typified by these things. To prove this is the principal purpose of the apostle. They were the shadow, he the body or substance, as he speaks elsewhere. He was the Lord from heaven; who is in heaven, who speaks from heaven, 1 Cor. xv. 49; John iii. 13. 2. All spiritual and eternal grace, mercy, blessings, whereof the souls of men are made partakers, by the mediation and sacrifice of Christ, are heavenly things, and are constantly so called, Heb. iii. 1; Eph. i. 3; John iii. 12; Eph. ii. 6. 3. The church itself and its worship are of the same kind; the things principally to be purified by these sacrifices; it is God's heavenly kingdom, Eph. v. 25, 26. 4. Heaven itself is comprised herein, not absolutely, but as it is the mansion of Christ and the redeemed in the presence of God for evermore.

Hereon, the inquiry will be, how these things are said to be purified? For of real purification from uncleanness, not one of them is capable, but only the church, that is, the souls and consciences of men. I answer, that we are to have recourse unto that twofold sense of purification before laid down; namely, of external dedication, and internal

purging; both which are expressed by the name of 'sanctification' in the Scripture. Most of the things that were purified by the blood of the sacrifices at the giving of the law, were so in the first sense, and no otherwise. The covenant, the book of the law, and the tabernacle, with all its vessels, were purified in their sacred dedication unto God and his service. Thus were all the heavenly things themselves purified. Christ himself was sanctified, consecrated, dedicated unto God in his own blood. He sanctified himself, John xvii. 19: and that by the blood of the covenant, Heb. x. 29; even when he was consecrated or made perfect through sufferings, ch. ii. 10. So was the church, and the whole worship of it, dedicated unto God, made holy unto him, Eph. v. 25, 26. And heaven itself was dedicated to be an habitation for ever unto the mystical body of Christ, in perfect peace with the angels above, who had never sinned, Eph. i. 10; Heb. xii. 22—24.

But yet there was, moreover, a real purification of the most of these things. The church, or the souls and consciences of men, were really cleansed, purified, and sanctified, with an internal spiritual purification, Eph. v. 25, 26; Tit. ii. 14. It was washed in the blood of Christ, Rev. i. 5; and is thereby cleansed from sin, 1 John i. 7. And heaven itself was in some sense so purified, as the tabernacle was, because of the sins of the people among whom it was, Lev. xvi. 16. Sin had entered into heaven itself, in the apostasy of angels; whence it was not pure in the sight of God, Job xv. 15. And upon the sin of man, a state of enmity ensued between the angels above and men below; so that heaven was no meet place for an habitation unto them both, until they were reconciled; which was done only in the sacrifice of Christ, Eph. i. 10. Hence, if the heavenly things were not defiled in themselves, yet in relation unto us they were so; which is now taken away.

The sum is, as the covenant, the book, the people, the tabernacle, were all purified and dedicated unto their especial ends, by the blood of calves and goats, wherein was laid the foundation of all gracious intercourse between God and the church, under the old covenant; so all things whatever, that in the counsel of God belonged unto the new covenant, the whole mediation of Christ, with all the spiritual and eternal effects of it, were confirmed, dedicated unto God, and made effectual unto the ends of the covenant, by the blood of the sacrifice of Christ, which is the spring from whence efficacy is communicated unto them all. And moreover, the souls and consciences of the elect are purified and sanctified from all defilements thereby, which work is gradually carried on in them, by renewed applications of the same blood unto them, until they are all presented unto God, glorious, without spot or wrinkle, or any such thing. And we are taught, that,

Obs. III. The one sacrifice of Christ, with what ensued thereon, was the only means to render effectual all the counsels of God, concerning the redemption and salvation of the church, Eph. i. 3—7; Rom. iii. 24—26.

Of these heavenly things, it is said, that they were 'purified with better sacrifices than these,' *κρείττοσι θυσίαις παρὰ ταύτας*. Παρὰ is added to increase the signification. All sober expositors agree, that here is an enallage of number, the plural put for the singular. The

one sacrifice of Christ is alone intended. But because it answered all other sacrifices, exceeded them all in dignity, was of more use and efficacy than they all, it is so expressed; that one sacrifice [which comprised the virtue, benefit, and signification of all other. The gloss of Grotius on these words is intolerable, and justly offensive unto all pious souls. *Θυσιας*, saith he, ‘quia non tantum Christi perpassiones intelligit, sed eorum qui ipsum sectantur, unà cum precibus et operibus misericordiæ.’ Is it possible that any Christian should not tremble to join the sufferings of men and their works, with the sacrifice of Christ, as unto the same kind of efficacy in purifying of these heavenly things? Do they make atonement for sin? Are they offered unto God for that end? Are they sprinkled on these things for their purification?

4. The modification of the former proposition belongs unto this also. It was necessary these things should be thus purified. 1. As that which the holiness of God required, and which therefore in his wisdom and grace he appointed. 2. As that which in itself was meet and becoming the righteousness of God, Heb. ii. 10. Nothing but the sacrifice of Christ, with the everlasting efficacy of his most precious blood, could thus purify the heavenly things, and dedicate the whole new creation unto God.

The last thing we shall observe hereon, is, that it was *Θυσια* that this dedication and purification is ascribed unto. Now *Θυσια* is a slain sacrifice, a sacrifice as slain; a sacrifice by mactation, killing, or shedding of blood; so is *זבח* also. Wherefore it is the sacrifice of Christ in his death and blood-shedding, that is the cause of these things. Other *Θυσια* of him there was none, he offered none. For the vindication hereof we must examine the comment of Slichtingius on this place. His words are,

‘Licet enim non sanguinem suum Christus Deo obtulerit, sed se ipsum; tamen sine sanguinis effusione offerre se ipsum non potuit neque debuit. Ex eo vero quod diximus fit, ut autor divinus, Christum cum victimis legalibus conferens, perpetuò fugiat dicere Christi sanguinem fuisse oblatum; et nihilominus ut similitudini serviat, perpetuò Christi sanguinis fusionem insinuet, quæ nisi antecessisset, haudquaquam tam plena tamque concinna inter Christum et victimas antiquas comparatio institui potuisset. Ex his ergo manifestum est in illa sancta cœlestia, ad eorum dedicationem emundationemque peragendam, victimam pretiosissimam, proinde non sanguinem hircorum et vitulorum, imò ne sanguinem quidem ullum, sed ipsum Dei filium, idque omnibus mortalibus naturæ exuviis depositis, quo nulla pretiosior et sanctior victima cogitari potuit, debuisse inferri.’ Answ. 1. The distinction between Christ offering his blood, and offering himself to God, (the foundation of this discourse,) is coined on purpose to pervert the truth. For neither did Christ offer his blood unto God, but in the offering of himself; nor did he offer himself unto God, but in and by the shedding and offering of his blood. There is no distinction between Christ offering of himself and offering of his blood, other than between the being of any thing, and the form and manner of its being what it is. 2. That he could not offer himself without the antecedent effusion of his blood, seems a kind concession, but it hath the same design with the preceding dis-

inction. But in the offering of himself he was *θυσία*, ‘a slain sacrifice,’ which was in and by the effusion of his blood: in the very shedding of it, it was offered unto God. 3. It is an useless observation, that the apostle, in comparing the sacrifice of Christ with the legal victims, doth, as it is said, carefully avoid the saying that he offered his blood. For in those legal sacrifices the beasts themselves were always said to be offered, although it was the blood alone wherewith atonement was made on the altar, Lev. xvii. 11. And this the apostle expressly ascribes unto the blood of Christ, in answer unto the blood of bulls and goats, ver. 13, 14. 4. The apostle doth not insinuate the mention of the shedding of the blood of Christ, only to make up a full and fit comparison with the legal victims, as is impudently insinuated; but he directly ascribes the whole effect of reconciliation, peace, atonement, remission of sins, and sanctification, unto the blood of Christ, as shed and offered unto God. And this he doth not only in this Epistle, where he insists on this comparison, but in other places also where he hath no regard unto it, Rom. iii. 25; Eph. i. 7, v. 2, 25, 26; Tit. ii. 14; Rev. i. 5. 5. Having advanced thus far, in the close of his exposition he excludes the blood of Christ from any more interest or efficiency in the purification of these heavenly things, than the blood of goats and calves; which is such an open contradiction unto the whole design and express words of the apostle, as that the assertion of it exceeds all the bounds of sobriety and modesty.

From the words thus opened, we may observe unto our own use,

Obs. IV. Neither could heavenly things have been made meet for us, or our use, nor we have been meet for their enjoyment, had they not been dedicated, and we been purged by the sacrifice of Christ.—There was no suitableness, either in them unto us, or in us unto them, until it was introduced by the blood of Christ. Without the efficiency hereof, heavenly things would not be heavenly unto the minds and souls of men; they would neither please them, nor satisfy them, nor make them blessed. Unless they themselves are purged, all things, even heavenly things themselves, would be unclean and defiled unto them, Tit. i. 15.

Obs. V. Every eternal mercy, every spiritual privilege, is both purchased for us, and sprinkled unto us, by the blood of Christ.

Obs. VI. There is such an uncleanness in our natures, our persons, our duties, and worship, that unless they and we are all sprinkled with the blood of Christ, neither we nor they can have any acceptance with God.

Obs. VII. The sacrifice of Christ is the one only everlasting fountain and spring of all sanctification and sacred dedication; whereby the whole new creation is purified and dedicated to God.

VER. 24.—The opposition between the high priests of the law, and their sacrifices, with their efficacy, and the Lord Christ with his sacrifice and its efficacy, is farther carried on in this verse. And this is done in an instance of a dissimilitude between them, as it was shown in general before, in how many things they did agree. And this dissimilitude consists in the place and manner of the discharge of their office,

after the great expiatory sacrifice, which each of them did offer. The casual connexion of the words doth also intimate, that a farther evidence is given unto what was before laid down; namely, that heavenly things were purified by the blood of Christ. For as an assurance thereof, upon the dedication of the new covenant, he entered into heaven itself. Had he purified the things only on the earth, we could have entered only into an earthly sanctuary, as did the high priest of old. But he is entered, as the apostle now declares, into heaven itself, which, in the gracious presence of God therein, is the spring and centre of all the things purified by his sacrifice.

VER. 24.—Οὐ γὰρ εἰς χειροποιήτα ἅγια εἰσηλθὲν ὁ Χριστός, ἀντιτυπῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῇ πρόσσωπῳ τοῦ Θεοῦ ὑπερ ἡμῶν.

Εἰς ἅγια, Syr. לְבֵית מִקְדָּשׁ, 'into the house of the sanctuary : ' sancta, sacrarium, sanctuarium, sancta sanctorum, ' the most holy place.' Χειροποιήτα, manufacta, manibus extracta, ' built with hands.' Ἀντιτυπῶν ἀληθινῶν, Syr. דְּאִיהוּהַ דְּמוּחָהּ דְּהוּ שְׂרִירָא, ' which is the similitude of that which is true.' Vul. Exemplaria verorum. Exemplar respondens veris illis, ' An example answering unto the true,' ' a resemblance of the true.' Τῷ προσώπῳ; Syr. קִדְּם פְּרָצוּפָה, ' before the face,' faciei, vultui, conspectui, ' in the presence.' "

VER. 24.—*For Christ is not entered into the holy places (the sanctuary) made with hands, the figures of the true; but into heaven itself, now to appear in the presence of God for us.*

There is in the words a dissimilitude between the Lord Christ and the priests of the law, or an opposition between what was done by the one and the other. And one branch of the antithesis, as unto affirmation on the one hand, is included in the negation on the other. For in that he says he is not entered into the holy places made with hands, it is affirmed that the high priest did so of old, and no more.

In the words there is,

First. The subject spoken of, that is Christ.

Secondly. A double proposition concerning him. 1. Negative; that 'he is not entered into the holy places made with hands.' 2. Affirmative; that 'he is entered into heaven itself.'

Thirdly. The end of what is so affirmatively ascribed unto him, 'to appear in the presence of God for us.'

First. The subject spoken of is, ὁ Χριστός, 'Christ.' 'Jesus,' saith the Vulgar Latin. But all Greek copies, with the Syriac, have 'Christ.' From the 15th verse, he had spoken indefinitely of the mediator of the new covenant, what he was to be, and what he had to do, whoever he were. This mediator, and the high priest of the church, are one and the same. He makes application of all he had said, unto one singular person, Christ our high priest.

Secondly. That which in general is ascribed unto him, or spoken of him both negatively and affirmatively, is 'an entrance,' εἰσηλθὲν. That

which was the peculiar dignity of the high priest of old, wherein the principal discharge of his duty did consist, and whereon the efficacy of his whole ministration did depend, was, that he, and he alone, did enter into the holy place, the typical representation of the presence of God. Wherefore, such an entrance must our high priest have after he had offered himself once for all. This entrance of our high priest as unto the place whereinto he entered, is expressed.

First. Negatively; *οὐ γὰρ εἰς χειροποιήτα ἅγια*, ‘not into the holy places made with hands.’ The place intended, is the sanctuary, or most holy place, in the tabernacle. It is here expressed in the plural number, to answer the Hebrew קדש הקדשים; for so the LXX. render their reduplications, wherewith they supply their want of superlatives. These holy places Christ entered not into. A double description is here given of this place. 1. As unto its nature. 2. As unto its use.

1. As unto its nature, it was *χειροποιήτα*, ‘made with hands,’ built by the hands of men. The manner of this building was part of its glory; for it relates unto the framing and erection of the tabernacle in the wilderness. And as this was wholly directed by God himself, so he endowed them, in an extraordinary manner with singular skill and wisdom, by whom the work was wrought. But as unto the thing itself, it is a diminution from its glory, not absolutely but comparatively; that it was still made by the hands of men, and so had no glory in comparison of that which doth excel, namely, heaven itself.

2. As unto the use of these holies, they were *αντιτυπα των αληθινων*. *Αντιτυπον* is sometimes used for *πραγμα αντι του τυπου*, ‘that which is signified by the type;’ and this we commonly call the antitype. So is the word used by the apostle Peter, 1 Pet. iii. 21, the substance of what is typified. Sometimes it is used for *τυπος αντι του πραγματος*, ‘the type and resemblance of the thing signified.’ So is it here used, and well rendered ‘figures.’ And what the apostle calls *υποδειγματα* in the foregoing verse, he here calls *αντιτυπα*. They are therefore the same, only they express different respects and notions of the same things. As the delineation and representation of heavenly things in them were obscure and dark, they were *υποδειγματα* ‘similitudes, resemblances of heavenly things;’ as that representation which they had and made of them, was a transcript from the original pattern and idea in the mind of God, and shown unto Moses in the mount, they were *αντιτυπα*, or ‘express figures.’

And they were thus figures, *των αληθινων*, ‘of the true;’ that is, the true holies. ‘True,’ in these expressions, is opposed unto ‘shadowing’ and typical, not unto that which is false or adulterate. So John i. 17, 18, ‘real, substantial,’ the things originally in all these institutions.

This is a brief description of the place whereinto the high priest under the law did enter, wherein his great privilege did consist, and whereon the efficacy of all his other administrations did depend. And it is described, 1. With respect to its institution, it was the most holy place, peculiarly dedicated to the reception of the especial pledges of the presence of God. 2. As to its fabric, it was made with hands: though of an excellent structure, directed by God himself, and framed

by his especial command: yet was it in itself no more but the work of men's hands. 3. As to its principal end and use, it was a figure and resemblance of heavenly things. All God's appointments in his service, have their proper season, beauty, and glory, and use, which are all given them by his appointment. Even the things that were made with men's hands, had so, whilst they had the force of a divine institution. To enter into the presence of God, represented by the typical pledges of it in this place, was the height of what the high priest, under the law attained to. And this he did on the ground of the dedication and purification of the tabernacle by the blood of the sacrifices of goats and calves. And it may be said, if the Lord Jesus Christ be the high priest of the church, hither or into this place he ought to have entered. I answer, he ought indeed so to have done, if by his sacrifice he had purified only earthly things. But whereas he had no such design, nor were the temporal things of the whole creation worth the purification with one drop of his blood, but they were things spiritual and heavenly that were purified by his sacrifice, he was not to enter into the holy place made with hands, the figures of the same, but into heaven itself.

Secondly. In opposition to what is denied of him, and which is therein ascribed to the high priest of the law; the place whereinto he did enter, is called *αυτος ο ουρανός*, 'heaven itself.' The entrance spoken of was sacerdotal, not triumphant and regal, as I have elsewhere declared. And by this 'heaven itself,' a peculiar place is intended. The apostle hath in several places affirmed that in his ascension, he 'passed through the heavens,' and 'was made higher than the heavens.' Wherefore by this 'heaven itself,' some place that is called so by way of eminency, is intended. This in the Scripture is sometimes called 'the heaven of heavens,' and 'the third heaven,' the place of the peculiar residence of the presence, majesty, and glory of God, and of his throne; where all his blessed saints enjoy his presence, and all his holy angels minister to him. A place above all these aspectable heavens, the heavens which we do behold.

The entrance of Christ into heaven as our high priest, was into it as the temple of God, wherein the chief thing considerable is the throne of grace. For it is that which answers to, and was signified by, the entrance of the high priest into the most holy place in the tabernacle. And there was nothing therein but the ark and the mercy-seat, with the cherubim of glory overshadowing them, which, as we have declared, was a representation of a throne of grace. He entered likewise into heaven triumphantly as it was the palace of God, the throne of the great King, and sat down at the right hand of the Majesty on high; but this he did not with respect to the execution of his kingly office with authority and power. For as the offices of Christ are distinct, and their exercise is so also; so 'heaven itself,' wherein he now dischargeth them all, is proposed to us, under divers considerations, distinctly answering to the work that the Lord Christ hath yet to perform therein. And,

Obs. I. These distinct offices of Christ, give direction and encouragement to faith.—When we apply ourselves to Christ to seek for aid

for the subduing and destruction of our spiritual adversaries, by his ruling power, that mighty power whereby he is able to subdue all things to himself, we consider him on the throne of majesty, in the full possession of all power in heaven and earth: hereby is faith both encouraged and directed in its acting or approach to him. And when we go to him for relief under our temptations with a sense of the guilt of sin, which requires tenderness and compassion, we consider him as in the temple of God, appearing as our high priest before the throne of grace, ch. iv. 14—16.

Obs. II. Christ, accepted of God in our behalf, is the spring of all spiritual consolation.—God on a throne of grace, the Lord Christ before it in the exercise of his office with faithfulness, compassion, and power, is the spring and centre of all the comforts of the church.

Slichtingius affirms on this place, that these things are spoken of Christ only in a neat and handsome metaphor, under which he is compared to the priests of old. And the whole of his discourse tends to this, that it is a comparison framed or coined by the apostle for the illustration of what he intends. But this is not to interpret the meaning of his words, but directly to oppose his whole design. For it is not a fancied, framed comparison that the apostle insists on, but a declaration of the typical significancy of legal institutions; and his purpose is to manifest the accomplishment of them all in Christ alone.

Thirdly. The end of this sacerdotal entrance of Christ into heaven is expressed, *νυν εμφανισθῆναι*, ‘now to appear in the presence of God for us.’ A farther degree of opposition between our high priest and those of the law, is expressed in these words. They entered into the holy place to appear for the people, and to present their supplications to God. But this was only in an earthly tabernacle, and that before a material ark and mercy-seat. In what is here ascribed to Christ, there are many differences from what was so done by them.

1. In the time of what he did or doth, *νυν*, ‘now,’ at this present season, and always. What those others did, was of no continuance. But this ‘now,’ is expressive of the whole season and duration of time from the entrance of Christ into heaven, to the consummation of all things. So he declares it in the next verse. He never departs out of the sanctuary to prepare for a new sacrifice, as they did of old. There is no moment of time wherein it may not be said, ‘He now appeareth for us.’

2. In the end of his entrance into this heavenly sanctuary, *εμφανισθῆναι*, that is, *εἰς το*, ‘to appear.’ Absolutely his entrance into heaven had other ends, but this is the only end of his entering into heaven as God’s temple, the seat of the throne of grace, as our high priest. And the whole discharge of the remaining duties of his sacerdotal office, are comprised in this word, as we shall immediately demonstrate.

3. In that he doth thus appear, *τῷ προσώπῳ τοῦ Θεοῦ*, *vultui*, *conspectui*, *faciei Dei*, that is, ‘the immediate presence of God,’ in opposition to the typical symbols of it in the tabernacle, before which the high priest presented himself. The high priest appeared before the ark, the cherubim and mercy-seat, composed into the form of a throne: Christ enters into the real presence of God, standing in his sight, be-

fore his face. And this expresseth his full assurance of his success in his undertaking, and his full justification from that charge of the guilt of sin which he underwent. Had he not made an end of it, had he not absolutely been freed from it, he could not have thus appeared with confidence and boldness in the presence of God.

4. This is said to be done, *ὑπερ ἡμῶν*, 'for us.' This refers only to 'appear,' to appear for us; that is, as we shall see, to do all things with God for us, at the throne of grace, that we may be saved.

The words being opened, the nature of the thing itself, namely, of the present appearance of Christ in heaven, must be farther inquired into. And it may be declared in the ensuing observations.

1. It is an act of his sacerdotal office. Not only he who is our high priest doth so appear, but he so doth as the high priest of the church. For such was the duty of the high priest under the law, whereby it was typified and represented. His entrance into the holy place, and presentation of himself before the mercy-seat, was in the discharge of his office, and he did it by virtue thereof. And this is one principal foundation of the comfort of the church, namely, that the present appearance of Christ in the presence of God, is a part of his office, a duty in the discharge of it.

2. It is such an act and duty of our high priest, as supposeth the offering of himself a sacrifice for sin, antecedent thereunto. For it was with the blood of the expiatory sacrifices offered before on the altar, that the high priest entered into the holy place. It hath, therefore, regard to his antecedent sacrifice, or his offering himself in his death and blood-shedding to God. Without a supposition hereof, he could not as our high priest have entered into the sanctuary, and have appeared in the presence of God. Wherefore,

3. It supposeth the accomplishment of the work of the redemption of the church. His words in this appearance before God, are expressed, John xvii. 4, 'I have glorified thee on the earth, I have finished the work thou gavest me to do, and now I come to thee.' He was sent of God into the world on this great errand, for this great work; and he returned not to him, he appeared not in the presence of him that sent him, until he had fulfilled it, and was ready in all things to give an account of it to the eternal glory of God.

4. In this his appearance, he presents himself to God 'as a lamb that had been slain,' Rev. v. 6. He is now alive, and lives for ever. But there must, as to efficacy in this appearance, be a representation of his sacrifice, his suffering, his death, his blood, of himself, as a lamb slain and offered to God. And this was to be so, in answer to the blood of the expiatory sacrifice, which the high priest carried into the holy place. For he was himself both the priest and the sacrifice, the offerer and the lamb. And as that blood was sprinkled before the ark and the mercy-seat, to apply the atonement made to all the sacred pledges of God's presence and good-will; so from this representation of the offering of Christ, of himself as a lamb that had been slain, in this his appearance before God, doth all the application of its benefits to the church proceed.

5. He thus appears 'for us.' He is therein, therefore, the great re-

presentative of the church, or he represents the whole church of his redeemed to God. There is more in it than merely for our good. It is, as it were, the appearance of an advocate, a law-appearance in the behalf of others. So is it declared, 1 John ii. 1, 2. He will at the end of all present his whole church to God, with the whole work of his love and grace accomplished towards them. He first so presents it to himself and then to God, Eph. v. 26, 27. Now he presents them as the portion given to him of God out of fallen mankind to be redeemed and saved, saying, 'Behold I and the children which thou gavest me,' 'thine they were and thou gavest them to me.' I present them to thy love and care, holy Father, that they may enjoy all the fruits of thine eternal love, all the benefits of my death and sacrifice.

6. This is the great testimony of the continuation of his love, care, and compassion towards the church, now he is in the height of his own glory. Love, care, and compassion belong to him, in an especial manner, as he is a high priest, which we have declared on many occasions. They are the spring of all his sacerdotal actings. And they are all witnessed to in his perpetual appearance in the presence of God for us.

7. This also compriseth his being an advocate. He is hereby in a continual readiness to plead our cause against all accusations, which is the especial nature of his work as an advocate, which is distinct from his intercession, whereby he procures supplies of grace and mercy for us.

8. This account of the appearance of Christ before God on the throne of grace, gives direction into a right apprehension of the way of the dispensation of all saving grace and mercy to the church. The spring and fountain of it is God himself, not absolutely considered, but as on a throne of grace. Goodness, grace, love, and mercy are natural to him; but so also are righteousness and judgment. That he should be on a throne of grace, is an act of his sovereign will and pleasure, which is the original spring of the dispensation of all grace to the church. The procuring cause of all grace and mercy for the church, as issuing from this throne of grace, is the sacrifice of Christ, whereby atonement was made for sin, and all heavenly things purified unto their proper end. Hence he is continually represented before this throne of God, 'as a lamb that had been slain.' The actual application of all grace and mercy to the church, and to every member of it, depends on this his appearance before God, and the intercession wherewith it is accompanied.

Slightingius grants on the place, that Christ doth indeed solicitously take care of the salvation of the church: but yet 'God,' saith he, 'doth grant it of mere mercy without any regard to satisfaction or merit,' which, saith he, we exclude. And the only reason he gives for their so doing is this, 'that where there is satisfaction or merit, there is no need of oblation, appearance, or intercession.' But this fancy (opposed to the wisdom of God in the dispensation of himself and his grace) ariseth from their corrupt notion of these things. If the oblation of Christ, with his appearance in heaven and intercession, were nothing but what they imagine them to be, that is, his appearance in heaven

with all power committed to him, and the administration of it for our good, his satisfaction and merit could not directly be thence proved. Yet also, on the other hand, are they no way disproved thereby, for they might be antecedently necessary to the exercise of this power. But the argument is firm on the other hand. There is in the dispensation of grace and mercy respect had to satisfaction and merit, because it is by the blood and sacrifice of Christ, as it is the design of the apostle to declare. For whereas he was therein an offering for sin, was made sin for us, and bare all our iniquities, undergoing the penalty or curse of the law due to them, which we call his satisfaction or suffering in our stead; and whereas all that he did, antecedently to the oblation of himself for the salvation of the church, he did it in a way of obedience to God, by virtue of the compact or covenant between the Father and him, for our salvation to his glory, which we call his merit: to these there is respect in the dispensation of grace; or the Lord Christ lived and died in vain.

But to declare their apprehension of these things, the same author adds, ‘ Porro in pontifice legali, apparitio distincta erat ab oblatione, licet utraque erat conjuncta et simul fieret; nempe quia alius erat pontifex, alia victima; et apparebat quidem pontifex, offerebatur autem victima, seu sanguis victimæ: at nostri pontificis et oblatio et apparitio quemadmodum et interpellatio, reipsa idem sunt; quia nimirum idem est pontifex et victima. Dum enim apparet Christus, seipsum offert; et dum seipsum offert, apparet; dum autem et offert et apparet, interpellat.’

1. It is not true that the oblation or offering of the sacrifice by the high priest, and his appearance in the holy place, was at the same time. For he offered his sacrifice at the altar without, and afterwards entered with the blood into the holy place. 2. He grants that the blood of the sacrifice was offered, but will not allow that the blood of Christ was offered at all, nor that Christ offered himself, before he had laid aside both flesh and blood, having no such thing belonging to him. 3. That the sacrifice of Christ, his oblation, appearance, and intercession, are all one and the same, and that nothing but his power and care in heaven for the salvation of the church is intended by them, is an imagination expressly contradictory to the whole design, and all the reasonings of the apostle in the context. For he carefully distinguisheth those things one from the other, sheweth the different and distinct time of them under the old testament, declareth their distinct natures, acts, and effects, with the different places of their performance. Violence also is offered to the signification of the words, and the common notion of things intended by them, to make way for this conceit. In common use and force, *προσφορά* or *θύσια* are one thing, and *εμφανισμος* and *εντευξις* are others. It is true, the Lord Christ is in himself both the priest and the sacrifice; but it doth not thence follow, that his offering of himself and his appearance in the presence of God for us, are the same, but only that they are the acts of the same person.

This continual appearance of the Lord Christ for us, as our high priest in the presence of God, in the way explained, is the foundation of the safety of the church in all ages, and that whereon all our conso-

lation doth depend, whence relief is derived by faith on all occasions. The consideration hereof being rightly improved, will carry us through all difficulties, temptations, and trials, with safety to the end.

VER. 25.—Οὐδ' ἵνα πολλακὶς προσφέρῃ ἑαυτον, ὥσπερ ὁ ἀρχιερεὺς εἰσερχεται εἰς τὰ ἁγία κατ' ἐνιαυτον ἐν αἵματι ἀλλοτρίῳ.

'Οὐδ', Syr. לֹא כִּן, 'and not also;' neque, 'neither,' 'nor yet.' 'Ἐαυτον, Syr. נַפְשׁוֹ, 'his soul;' he made his soul an offering for sin. Πολλακὶς, Syr. מְרַבֵּי מַעֲמָדִים, 'many times.' Ἐν αἵματι ἀλλοτρίῳ, Syr. בְּדַם בְּדִם אֲחֵרָה, 'in or with blood that was not his own,' properly. Heb. בְּדַם אֲחֵרָה, 'with other blood,' or the blood of another.

VER. 25.—*Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others.*

In the foregoing verse there is an opposition in the comparison between the Lord Christ and the high priest of the law; yet is it such as hath its foundation in a similitude that is between them; and therefore respects not so much the things themselves opposed, as the manner of them. For as the Lord Christ entered not into the holy place made with hands, but into heaven itself, so the high priest had an entrance also, yet not into heaven, but into that other holy place. But in this verse there is an opposition in the comparison, that hath no foundation in any similitude between them, and that is absolutely denied of Christ, which belonged essentially unto the discharge of the office of the high priest of old. Many things ensued on the weakness and imperfection of the types, which would not allow that there should be a perfect complete resemblance in them of the substance itself, that all things between them exactly answer unto one another. Hence they did at best but obscurely represent the good things to come, and in some things it was not possible but there should be a great discrepancy between them.

The assertion in these words proceeds on a supposition of the duty of the high priest, which had that reason for it, as that it was absolutely necessary that our high priest should not do after the same manner. The high priest ended not his work of offering sacrifices by his entrance into the holy place with the blood of it; but he was to repeat the same sacrifice again every year. This, therefore, in correspondence with this type, might be expected from Christ also; namely, that whereas he offered himself unto God through the eternal Spirit, and afterwards entered into the holy place, or heaven itself, he should offer himself again, and so have another entrance into the presence of God. This, the apostle denies him to have done, and in the next verse gives a demonstration, proving it was impossible he should so do. And hereof he gives the reason, both in the remaining verses of this chapter, and in the beginning of the next. The repetition of the annual sacrifices under the law was mainly from hence, because they were not able perfectly to effect that which they did signify; but the one sacrifice of Christ did at once perfectly accomplish what they did represent. Herein, therefore,

of necessity, there was to be a difference, a dissimilitude, an opposition between what those high priests did as unto the repetition of sacrifices, and what was done by our high priest, which is expressed in this verse.

The introduction of the apostle's assertion, is by the disjunctive negative, οὐδε, 'nor yet;' it answers the negative in the first part of the preceding verse. He entered not into the holy place made with hands, as the high priest; nor yet to do what the high priest did afterwards.

In the words themselves there are two things. 1. What is denied of the Lord Christ. 2. The limitation of that denial unto the other part of the comparison, as unto what the high priest did.

First. It is denied of him that he did thus enter into heaven, that he should offer himself *often*. 'It doth not follow, saith the apostle, 'that because as an high priest he entered into heaven, as the high priest of the law entered into the holy place made with hands, that he should, therefore, offer himself often, as that high priest offered every year.' It was not required of him, there was no need of it, for the reasons mentioned, it was impossible he should. For this offering of himself was not his appearance in the presence of God, but the one sacrifice of himself by death, as the apostle declares in the next verse. That he should so offer himself often, more than once, was needless from the perfection of that one offering; 'by one offering, he hath for ever perfected them that were sanctified;' and impossible from the condition of his person, he could not die often. What remains for the exposition of these words will be declared in the removal of those false glosses and wrestings of them, whereby some endeavour to pervert them.

The Socinians plead from hence, that the sacrifice of Christ, or his offering of himself, is the same with his appearance in heaven, and the presentation of himself in the presence of God; and they do it out of hatred unto the atonement made by his blood. For, say they, it is here compared unto the entrance of the high priest into the holy place every year; which was only an appearance in the presence of God.

First. I answer, there is no such comparison intended in the words. The apostle, mentioning the entrance of the high priest with blood into the holy place, intends only to evince the imperfection of that service, in that after he had done so, he was again to offer renewed sacrifices every year; a sufficient evidence that those sacrifices could never make them perfect, who came unto God by them. With Christ it was not so, as the apostle declares. So that there is not herein a comparison between the things themselves, but an opposition between their effects.

Secondly. It is granted that the entrance of the high priest into the holy place belonged unto the complement or perfection of his service in the expiatory sacrifice; but the sacrifice itself did not consist therein. So likewise did the entrance of Christ into heaven belong unto the perfection of the effects and efficacy of his sacrifice, as unto the way of its application unto the church. So far there is a comparison in the words, and no further.

Thirdly. That the sacrifice of Christ, or his offering himself once for all, once and not often, is the same with his continual presentation of himself in the presence of God, is both false in itself, and contrary to the express design of the apostle. For,

1. It is *θυσια*, 'a slain or bloody sacrifice,' whereof he treats, as he expressly calls it, ver. 25, 26. But there is no shedding of blood in the appearance of Christ in heaven: nor, according to these men, any such thing appertaining unto his nature.

2. These things are distinguished in the Scripture from their different natures and effects, 1 John ii. 1, 2.

3. His sacrifice, or the offering of himself, is so affirmed to be one, as to consist in one individual act. It is not only said that it was one offering, but that it was once only offered, ver. 26, 28. This is no way reconcileable unto his continual appearance in the presence of God.

4. His offering is mentioned by the apostle as that which was then past, and no more to be repeated. 'He hath by one offering perfected them that are sanctified.'

5. His oblation was accompanied with, and inseparable from suffering; so he declares in the next verse; proving that he could not often offer himself, because he could not often suffer. But his presentation of himself in heaven, is not only inconsistent with actual suffering, but also with any obnoxiousness thereunto. It belongs unto his state of exaltation and glory.

6. The time of the offering himself is limited unto the end of the world; 'now once in the end of the world;' in opposition unto the season that passed before; denoting a certain determinate season in the dispensation of times; of which, afterwards.

7. This imagination is destructive of the principal design and argument of the apostle. For he proves the imperfection of the sacrifices of the law, and their insufficiency to consummate the church, from their annual repetition; affirming, that if they could have perfected the worshippers, they would have ceased to have been offered. Yet was that sacrifice which he respects repeated only once a-year. But, on this supposition, the sacrifice of Christ must be offered always, and never cease to be actually offered, which reflects a greater imperfection on it than was on those which were repeated only once a-year. But the apostle expressly affirms, that the sacrifice which could effect its end must cease to be offered, chap. x. 2. Whereas, therefore, by one offering he hath for ever perfected them that are sanctified, he doth not continue to offer himself, though he continues to appear in the presence of God, to make application of the virtue of that one offering unto the church.

The expositors of the Roman church do raise an objection on this place, for no other end but that they may return an answer unto it perniciously opposite unto and destructive of the truth here taught by the apostle; though some of them do acknowledge that it is capable of another answer. But this is that which they principally insist upon as needful to their present cause. They say, therefore, that if Christ cease to offer himself, then it seems that his sacerdotal office ceaseth also; for it belongs unto that office to offer sacrifices continually. But there is no force in this objection. For it belongs to no priest to offer any other, or any more sacrifices but what were sufficient and effectual unto the end of them and their office. And such was the one sacrifice of Christ. Besides, though it be not actually repeated, yet it is virtually applied always; and this belongs unto the present discharge of

his sacerdotal office : so doth also his appearance in heaven for us, with his intercession ; where he still continues in the actual exercise of his priesthood, so far as is needful or possible. But they have an answer of their own unto their own objection. They say, therefore, that Christ continueth to offer himself every day in the sacrifice of the mass, by the hands of the priests of their church. And this sacrifice of him, though it be unbloody, yet is a true real sacrifice of Christ, the same with that which he offered on the cross.

It is better never to raise objections, than thus to answer them. For this is not to expound the words, but to dispute against the doctrine of the apostle ; as I shall briefly evince.

1. That the Lord Christ hath, by the one offering of himself, for ever perfected them that are sanctified, is a fundamental article of faith. Where this is denied or overthrown, either directly or by just consequence, the church is overthrown also. But this is expressly denied in the doctrine of the frequent repetition of his sacrifice, or of the offering of himself. And there is no instance wherein the Romanists do more expressly oppose the fundamental articles of religion.

2. The repetition of sacrifices arose solely from their imperfection, as the apostle declares, ch. x. 2. And if it undeniably proved an imperfection in the sacrifices of the law, that they were repeated once every year in one place only, how great must the imperfection of the sacrifice of Christ be esteemed, if it be not effectual to take away sin, and perfect them that are sanctified, unless it be repeated every day, and that, it may be, in a thousand places !

3. To say that Christ offereth himself often, is expressly and in terms contradictory to the assertion of the apostle. Whatever, therefore, they may apprehend of the offering of him by their priests, yet most certain it is, that he doth not every day offer himself. But, as the faith of the church is concerned in no offering of Christ but that which he offered himself, of himself, by the eternal Spirit, once for all ; so the pretence to offer him often by the priests is highly sacrilegious.

4. The infinite actings of the divine nature in supporting and influencing of the human, the inexpressible operation of the Holy Ghost in him, unto such a peculiar acting of all grace, especially of zeal unto the glory of God and compassion for the souls of men, as are inimitable unto the whole creation, were required unto the offering of himself a sacrifice of a sweet smelling savour unto God. And how can a poor, sinful, mortal man, such as are the best of their priests, pretend to offer the same sacrifice unto God ?

5. An unbloody sacrifice is, 1. A contradiction in itself. *Θυσια*, which is the only sacrifice which the apostle treats of, is *victimæ mac-tatio*, as well as *victimæ mactatæ oblatio*. It is a sacrifice by death, and that by blood-shedding ; other *Θυσια* there never was any. 2. If it might be supposed, yet is it a thing altogether useless ; for without shedding of blood there is no remission. The rule, I acknowledge, is first expressed with respect unto legal sacrifices and oblations : yet is it used by the apostle by an argument drawn from the nature and end of those institutions, to prove the necessity of blood-shedding in the sacrifice of Christ himself for the remission of sin. An unbloody sacrifice

for the remission of sin overthrows both the law and the gospel. 3. It is directly contrary unto the argument of the apostle in the next verse; wherein he proves that Christ could not offer himself often. For he doth it by affirming, that if he did so, then must he often suffer, that is, by the effusion of his blood; which was absolutely necessary in and unto his sacrifice. Wherefore, an unbloody sacrifice, which is without suffering, whatever it be, is not the sacrifice of Christ. For if he be often offered, he must often suffer, as the apostle affirms. Nor is it unto any purpose to say, that this unbloody sacrifice of the mass receiveth its virtue and efficacy from the one sacrifice of Christ on the cross, as it is pleaded by the defenders of it; for the question is not what value it hath, nor whence it hath it, but whether it be the sacrifice of Christ himself or not.

To sum up the substance of this whole controversy; the sacrifice or offering of Christ was, 1. By himself alone through the eternal Spirit. 2. Was of his whole human nature as to the matter of it. He made his soul an offering for sin. 3. Was by death and blood-shedding, whereon its entire efficacy as unto atonement, reconciliation, and the sanctification of the church do depend. 4. Was once only offered, and could be so no more, from the glory of his person, and the nature of the sacrifice itself. 5. Was offered with such glorious internal actings of grace, as no mortal creature can comprehend. 6. Was accompanied with his bearing the curse of the law, and the punishment due unto our sins; which were taken away thereby. And in all this the human nature was supported, sustained, and acted by the divine in the same person, which gave the whole duty its efficacy and merit. That pretended in the mass is, 1. Offered by priests without him, or those which call themselves so; who, therefore, rather represent them by whom he was crucified than himself who offered himself alone. 2. Is only of bread and wine, which have nothing in them of the soul of Christ, allowing their transubstantiation. 3. Can have no influence into the remission of sins, being confessedly unbloody; whereas, without the shedding of blood there is no remission. 4. Is often offered, that is every day, declaring a greater imperfection in it than was in the great expiatory sacrifice of the law, which was offered only once a year. 5. Requires unto it no grace in the offerer, but only an intention to do his office. 6. Doth in nothing answer the curse of the law, and therefore makes no atonement. Wherefore, these things are so far from being the same sacrifice, as that they are opposite, inconsistent, and the admission of the one is the destruction of the other.

Some observations we may take from the text.

Obs. I. Such is the absolute perfection of the one offering of Christ, that it stands in need of, that it will admit of, no repetition in any kind. Hence the apostle affirms, that if it be despised or neglected, there remains no more sacrifice for sin. There is none of any other kind, nor any repetition to be made of itself; as there was of the most solemn legal sacrifices. Neither of them are consistent with its perfection. And this absolute perfection of the one offering of Christ ariseth, 1st. From the dignity of his person, Acts xx. 28. There needs no new offering after that, wherein he who offered, and who was offered,

was God and man in one person. The repetition of this offering is inconsistent with the glory of the wisdom, righteousness, holiness, and grace of God, and would be utterly derogatory to the dignity of his person. 2dly. From the nature of the sacrifice itself—1. In the internal gracious actings of his soul; he offered himself unto God through the eternal Spirit. Grace and obedience could never be more glorified. 2. In the punishment he underwent, answering and taking away the whole curse of the law; any farther offering for atonement is highly blasphemous. 3. From the love of the Father unto him and delight in him. As in his person, so in his one offering, the soul of God resteth and is well pleased. 4. From its efficacy unto all ends of a sacrifice. Nothing was ever designed therein, but was at once accomplished by this one offering of Christ. Wherefore,

Obs. II. This one offering of Christ is always effectual unto all the ends of it, even no less than it was in the day and hour when it was actually offered.—Therefore it needs no repetition, like those of old, which could affect the conscience of a sinner only for a season, and until the incursion of some new sin. This is always fresh in the virtue of it, and needs nothing but renewed application by faith, for the communication of its effects and fruits unto us. Wherefore,

Obs. III. The great call and direction of the gospel is to guide faith, and keep it up unto this one offering of Christ, as the spring of all grace and mercy.—This is the immediate end of all its ordinances of worship. In the preaching of the word, the Lord Christ is set forth as evidently crucified before our eyes; and in the ordinance of the supper especially is it represented unto the peculiar exercise of faith.

Secondly. But we must proceed to a brief exposition of the remainder of this verse. The one offering of Christ is not here proposed absolutely, but in opposition unto the high priest of the law, whose entrance into the holy place did not put an end unto his offering of sacrifices, but his whole service about them was to be annually repeated. This sacrifice of the high priest we have treated of before, and shall therefore now only open these words wherein it is expressed.

1. The person spoken of is the high priest; that is, any one, every one that is so, or that was so in any age of the church, from the institution of that priesthood unto the expiration of it: *ὡςπερ ὁ ἀρχιερεὺς*, 'as the high priest;' in like manner so he did.

2. It is affirmed of him, that 'he entereth,' *εἰσερχεται*, in the present tense. Some think that respect is had unto the continuance of the temple-service at that time. He entereth, that is, he continueth so to do. And this the apostle sometimes admits of, as ch. viii. 4. But in this place he intends no more but the constitution of the law. According unto the law he entereth. This is that which the law requires. And hereby, as in other instances, the apostle lays before their consideration a scheme of their ancient worship, as it was at first established, that it might be the better compared with the dispensation of the new covenant, and the ministry of Christ.

3. This entrance is limited unto 'the holy place,' *εἰς τὰ ἁγία*. The most holy place in the tabernacle or temple, the holy place made with hands.

4. There is the season of their entrance, *κατ' ἐνιαυτον*, 'yearly.' Once in an annual revolution, or the day fixed by the law, the tenth day of the month Tisri, or our September.

5. The manner of his entrance was, *ἐν αἵματι ἀλλοτριῳ*, 'with the blood of others;' blood that was not his own, as the Syriac expresseth it. The blood of the sacrifice of Christ was his own. He redeemed the church, *δια τοῦ ἰδίου αἵματος*, Acts xx. 28. Hereunto *ἀλλοτριον* is opposed; *אֲחֵר דָּם*, 'other blood,' the blood of others; that is, the blood of bulls and goats offered in sacrifice; *in* for *cum*, say most expositors, which is not unusual. See 1 John v. 6; Gen. xxxii. 10; Hos. iv. 3. The meaning is, 'by virtue of the blood of others,' which he carried with him into the holy place.

That which is denied of Christ the antitype is the repetition of this service, and that because of the perfection of his sacrifice, the others being repeated because of their imperfection. And we may observe, that,

Obs. IV. Whatever had the greatest glory in the old legal institutions, carried along with it the evidence of its own imperfection, compared with the thing signified in Christ and his office.—The entrance of the high priest into the holy place, was the most glorious solemnity of the law. Howbeit, the annual repetition of it was a sufficient evidence of its imperfection, as the apostle disputes in the beginning of the next chapter.

VER. 26.—*Ἐπει εἶδε αὐτὸν πολλακὶς παθεῖν ἀπὸ καταβολῆς κόσμου· νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτησιν ἁμαρτίας, διὰ τῆς θυσίας αὐτοῦ πεφανερωταί.*

Ἐπει is properly causal; *quia, quandoquidem, quoniam*. But it is generally rendered in this place by all expositors, *alioquin*, 'by concession;' if it were so that he would offer, offer himself; 'for otherwise.' *Ἐδει*, Syr. *הוּא הָיָה*, 'he would have been a debtor;' it would have been due from him. *Oportebat, oportuisset*, 'he ought.' *Πολλακὶς παθεῖν*, Vul. *frequenter pati*. Others, *sæpe, sæpius passum fuisse*, 'to have suffered often, more often, frequently;' that is, once every year. Syriac, *רַב־מַלְאָכָא*, 'many times,' and not once only. *Ἀπὸ καταβολῆς κόσμου*. Vul. *ab origine mundi*; others, *à condito mundo*, 'from the foundation of the world;' that is, after the entrance of sin. *Ἐπὶ συντελείᾳ τῶν αἰώνων*, Syr. *בְּאַחֲרֵית דְּעָלְמָא*, 'in the end of the world.' Vul. *in consummatione seculorum*; *sub consummationem seculorum*, 'towards the consummation of all things,' 'in the fulness of time.' *Εἰς ἀθέτησιν ἁμαρτίας*, *ad peccatum abolendum, ad abolitionem peccati*. Vul. *ad destitutionem peccati*. Rhem. 'the destruction of sin.' *Πεφανερωταί*, *apparuit*; *patefactus est*, 'he was made manifest. *Διὰ τῆς θυσίας αὐτοῦ*; the Vulgar renders the words, *per hostiam suam apparuit*; which the Rhemists translate, 'he hath appeared by his own host;' most absurdly both as unto words and sense. Syr. 'at one time he offered his soul, by the sacrifice or immolation of himself.' What *πεφανερωταί* doth relate unto, we must inquire in the exposition of the words.

VER. 26.—*For then (if otherwise) must he (he ought) often (to) have suffered since (from) the foundation of the world; but now once in the end of the world (in the consummation of times) hath he appeared, (been made manifest) to put away (to abolish, or for the destruction of) sin, by the sacrifice of himself.*

There are sundry difficulties in these words, both as to the signification and construction of them, as also unto their sense and import, with the nature of the argument contained in them, and the things treated of. I shall not repeat the various conjectures of expositors, most of which are alien from the mind of the apostle, and easy to be refuted, if that belonged any way unto the edification of the reader. But I shall only give that account of the whole, and the several parts of it, which, according unto the best of my understanding, doth represent the mind of the Holy Ghost with perspicuity and clearness.

The verse consists of two parts.

1. A reason confirming the foregoing assertion, that Christ was not often to offer himself, as the high priest did offer sacrifice every year, when he entered into the holy place. ‘For then must he,’ &c.

2. A confirmation of that reason from the nature and end of the sacrifice of Christ, as stated in matter of fact according unto the appointment of God. ‘But now once in the end,’ &c.

In the first, we may consider, 1. The note of connexion, and of the introduction of the reason insisted on. 2. The signification, or sense of the words. 3. The ground and nature of the argument contained in them.

First. The note of connexion is *επει*, which we render, ‘for then:’ if it were so, namely, that Christ should often offer himself; had it been otherwise, that Christ had so offered himself: so we observed that most translate the word by *alioquin*. Either way the intention of the apostle is expressed, which is to confirm what he had before affirmed by the introduction of a new reason of it.

Secondly. From a supposition of the contrary unto what he had affirmed, the apostle proves not only the truth, but the necessity of his assertion.

1. ‘For then,’ *εδει αυτον*, ‘he must, he ought, he would have been a debtor,’ as the Syriac speaks; it would have been due from him, and indispensably required of him. It would have been so necessitate medi, which is the greatest in divine institutions and duties. There could have been no such thing, unless that which he now infers from it be allowed, which was utterly impossible.

2. That which he ought so to have done, is *παθειν*, ‘to suffer’ in the offering of himself. All the sufferings of Christ, in the whole course of his humiliation and obedience, are sometimes expressed by this word, as ch. v. 8. But the suffering here intended is that of his death, and the shedding of his blood therein alone; that which accompanied, and was inseparable from his actual sacrifice, or the immactation of himself; to have died, to have shed his blood, to have undergone the penalty and curse of the law.

3. Πολλακις, 'often,' 'frequently,' as the high priest offered sacrifice of old, once every year.

4. Απο καταβολης κοσμου, 'Since,' or rather 'from,' 'the foundation of the world.' This expression is sometimes used absolutely for the original of the world in its creation; for the absolute beginning of time and all things measured by it, Eph. i. 4; Matt. xxv. 34; John xvii. 24; 1 Peter i. 20. Sometimes for what immediately succeeded on that beginning, Matt. xiii. 35; Luke xi. 50; Heb. iv. 3; Rev. xiii. 8. And it is in the latter sense that it is here used. 'From the foundation of the world,' that is, from the first entrance of sin into the world, and the giving of the first promise, which was immediately after the creation of it, or its foundation and constitution in its original frame. This is the first thing on record in the Scripture. 'So God spake by the mouth of his holy prophets, since the world began,' Luke i. 71, that is, the first revelation of God unto the church concerning the Messiah, with all that succeeded. So Christ is said to be a 'Lamb slain from the foundation of the world,' Rev. xiii. 8, because of the efficacy of his sacrifice, extending itself unto the first entrance of sin, and the promise thereon, immediately on the foundation of the world. Wherefore, 'the foundation of the world,' absolutely, is in its creation. 'Before the foundation of the world,' is an expression of eternity, and the counsels of God therein, Eph. i. 4; 1 Pet. i. 20. 'From the foundation of the world,' is mostly the first entrance of sin, and God's dispensation of grace in Christ thereon.

Thirdly. The third thing considerable in the words, is the nature and force of the argument contained in them; and it is taken from the most cogent topics. For it is founded on these evident suppositions.

First. That the suffering and offering of Christ are inseparable. For although, abstracted from the present subject-matter, suffering is one thing, and offering another, yet the Lord Christ offered himself unto God, in and by his suffering of death. And the reason hereof is, because he himself was both the priest and the sacrifice. The high priest of old offered often, yet never once suffered therein, for he was not the sacrifice itself. It was the lamb that was slain, that suffered. Christ being both, he could not offer without suffering; no more than the high priest could offer without the suffering of the beast that was slain. And herein doth the force of the argument principally consist. For he proves that Christ did not, nor could offer himself often, not absolutely, as though the reiteration of any kind of oblation were impossible, but from the nature of his especial offering or sacrifice, which was with and by suffering, that is, his death and blood-shedding. And this wholly explodes the Socinian imagination of the nature of the offering of Christ. For if his offering might be separated from his suffering, and were nothing but the presentation of himself in the presence of God in heaven, it might have been reiterated without any inconvenience, nor would there have been any force in the arguing of the apostle. For if his oblation be only that presentation of himself, if God had ordered that it should have been done only at certain seasons, as once every year, nothing inconvenient would have ensued. But the

argument of the apostle against the repetition of the sacrifice of Christ, from the necessity of his suffering therein, is full of light and evidence ; for,

Obs. I. It was inconsistent with the wisdom, goodness, grace, and love of God, that Christ should often suffer in that way which was necessary unto the offering of himself, namely, by his death and blood-shedding.—It was not consistent with the wisdom of God, to provide that as the ultimate and only effectual means of the expiation of sin, which was insufficient for it ; for so it would have been, if the repetition of it had been necessary. Nor was it consistent with his unspeakable love unto his Son, that he should frequently suffer an ignominious and cursed death. It is the eternal object of the admiration of men and angels that he should do it once. Had it been done often, who could have understood the love of the Father unto the Son, and not rather have conceived that he regarded him not in comparison of the church ? whereas indeed his love to him is greater than that unto all others, and is the cause of it. And moreover, it would have been highly dishonourable unto the Son of God, giving an appearance that his blood was of no more value or excellency than the blood of beasts, the sacrifice whereof was often repeated.

Obs. II. It was impossible from the dignity of his person.—Such a repetition of suffering was not consistent with the glory of his person, especially as it was necessary to be demonstrated unto the salvation of the church. That he once emptied himself, and made himself of no reputation, that he might be obedient unto the death, the death of the cross, proved a stumbling-block unto the unbelieving Jews and Gentiles. The faith of the church was secured by the evident demonstration of his divine glory, which immediately ensued thereon. But as the frequent repetition hereof would have been utterly inconsistent with the dignity of his divine person, so the most raised faith could never have attained a prospect of his glory.

Obs. III. It was altogether needless, and would have been useless.—For, as the apostle demonstrates, by one offering of himself, and that once offered, he took away sin, and for ever perfected them that are sanctified.

Wherefore the argument of the apostle is firm on this supposition, that if he were often to offer himself, then was he often to suffer also. But that he should so do, was as inconsistent with the wisdom of God, and the dignity of his own person, as altogether needless as unto the end of his offering. And hence observe,

Obs. IV. As the sufferings of Christ were necessary unto the expiation of sin, so he suffered neither more nor oftener than was necessary.

Secondly. The argument is also built on another supposition ; namely, that there was a necessity of the expiation of the sin of all that were to be saved from the foundation of the world. For otherwise it might be objected, that there was no need at all that Christ should either offer or suffer before he did so, and that now it may be yet necessary that he should often offer himself, seeing that all sins before were either punished absolutely, or their sins were expiated and them-

selves saved some other way. And those by whom this supposition is rejected, as it is by the Socinians, can give no colour of force unto the argument of the apostle, although they invent many allusions, whereby they endeavour to give countenance unto it. But whereas he discourseth of the only way and means of the expiation of sin, to prove that it was done at once, by the one offering of Christ, which needed no repetition; he supposeth, 1. That sin entered into the world from the foundation of it, or immediately upon its foundation, namely, in the sin and apostasy of our first parents. 2. That, notwithstanding this entrance of it, many who were sinners, as the patriarchs from the beginning, and the whole Israel of God under the Old Testament, had their sins expiated, pardoned, and were eternally saved. 3. That none of the sacrifices which they offered themselves, none of the religious services which they performed, either before or under the law, could expiate sin, or procure the pardon thereof, or consummate them in conscience before God. 4. That all this therefore was effected by virtue of the sacrifice or one offering of Christ. Hence it follows unavoidably, that if the virtue of this one offering did not extend unto the taking away of all their sins, that then he must often have suffered and offered from the foundation of the world; or they must all have perished, at least all but only those of that generation wherein he might have once suffered. But this he did not, he did not thus often offer himself, and therefore there was no need that he should so do, though it were necessary that the high priest under the law should repeat his every year. For if the virtue of his one offering did extend itself unto the expiation of the sins of the church, from the foundation of the world before it was offered, much more might and would it extend itself without any repetition unto the expiation of the sins of the whole church unto the end of the world, now it is actually offered. This is the true force and reason of the argument in these words, which is cogent and conclusive. And we may hence observe, that,

Obs. V. The assured salvation of the church of old, from the foundation of the world, by virtue of the one offering of Christ, is a strong confirmation of the faith of the church, at present to look for and expect everlasting salvation thereby.—To this end we may consider,

First. That their faith had all the difficulties to conflict withal, that our faith is exercised with; and yet it carried them through them all, and was victorious. This argument, for the strengthening of our faith, the apostle insists upon in the whole eleventh chapter throughout. In particular, 1. They had all the trials, afflictions, and temptations, that we have. Some of them unto such a degree, as the community of believers met not withal. Yet was not their faith by any of them prevailed against. And why should we despond under the same trials? 2. They had all of them the guilt of sin, in the same or the like kind with us. Even Elijah was a man subject unto the like passions with others. Yet did not their sin hinder them from being brought unto the enjoyment of God; nor shall ours, if we walk in the steps of their faith. 3. They had all the same enemies to conflict withal that we have. Sin, the world, and Satan, made no less opposition unto them, than they do

unto us ; yet were they victorious against them all. And following their example, we may look for the same success.

Secondly. They wanted many advantages of faith and holiness which we enjoy. For, 1. They had not a clear revelation of the nature of God's way of salvation. This is that which gives life and vigour unto gospel faith. Yet did they follow God through the dark representation of his mind and grace, unto the eternal enjoyment of him. We cannot miss our way, unless we wilfully neglect so great salvation. 2. They had not such plentiful communications of the Holy Spirit, as are granted under the gospel. But being faithful in that little which they received, they missed not of the reward. 3. They had not that light, those directions, for the actings of faith unto consolation and assurance, with many more advantages unto all the ends of faith and obedience, which believers now enjoy. Yet in this state and condition, by virtue of the one offering of Christ, they were all pardoned and eternally saved. The consideration hereof tends greatly to the confirmation of the faith of them who truly believe.

The latter part of this verse contains the confirmation of the argument proposed in the former. And it consists in a declaration of the true state, nature, efficacy, and circumstances, of the one offering of Christ now accomplished according unto the will of God.

There are three things in the words. 1. An opposition unto, or a rejection of, the supposition of Christ's offering himself often since the foundation of the world. 2. An assertion of the use, end, and efficacy of that offering ; manifesting the uselessness of its repetition. 3. The means of accomplishing that end, or whereby he came to offer himself.

The opposition unto the rejected supposition is in these words ; ' but now once in the end of the world.' And every word hath its distinct force in the opposition.

1. As unto the time in general : *νυν δε*, ' but now.' *Νυν*, ' now,' generally is a limitation of time unto the present season, opposed to *τοτε*, ' then.' But sometimes it is only a note of opposition when joined with *δε*, ' but,' as in this place. It may be taken in either sense, or include both. In the latter, ' but now,' is no more than, ' but it is not so, it is otherwise,' and so declared to be ; he did not offer himself often since the world began. A limitation of time may also be included in it. ' Now, at this time and season,' it is declared that things are otherwise ordered and disposed. This makes the opposition more emphatical. ' Now it is,' and ' now only,' that Christ hath suffered, and not before.

2. He did this ' once,' *απαξ*, which is opposed unto *πολλακις*, ' often.' The apostle useth this word on this occasion, ver. 28, ch. x. 2 ; so 1 Pet. iii. 18. So he doth *εφαπαξ*, ' once for all,' ch. x. 10. He hereby confines our thoughts about the offering of Christ unto that time and action wherein he offered himself unto God in his death. He speaks of it as a thing once performed and then past, which cannot be referred unto the continual presentation of himself in heaven. Thus it is, saith he, in matter of fact ; he hath not often, but once only, offered himself.

3. He confirms his opposition unto the reiterated supposition, by an

especial denotation of the time when he once offered himself. He did it 'in the end of the world,' *ἐπὶ συντελείᾳ τῶν αἰώνων*, in opposition unto *ἀπο καταβολῆς κόσμου*. Not 'then,' but 'now;' not 'often,' but 'once;' not 'from the foundation of the world,' but 'in the end of it.'

There is no question as unto the thing itself, or the time intended in this exposition. It was the time when our Lord Jesus Christ appeared in the flesh, and offered himself unto God. But why he should express that time, by the 'end of the world,' in the words that our Saviour designeth the end of the world absolutely by, Matt xxviii. 20, is not so plain. For there was after this a long continuance and duration of the world to succeed, so far as any knows, not less than what was passed before it.

Various are the conjectures of learned men, about this expression; I shall not detain the reader with their repetition. My thoughts are determined by what I have discoursed on ch. i. 1, the exposition of which place the reader may consult on this occasion, I hope to his satisfaction. In brief, to give a short account of what more largely I have explained and fully confirmed in the place referred to; *αἰών* and *αἰῶνες* do answer to the Hebrew *עוֹלָם* and *עוֹלָמוֹת*. And the world, not absolutely with respect to its essence or substance, but its duration, and the succession of ages therein, is signified by them. And the succession of the times of the world with respect to God's distinction and limitation of things in his dealing with the church, is called *οικονομία τῶν καιρῶν*, Eph. i. 10. Now, God's distinction of time, with respect to the dispensation of himself in his grace to the church, may be referred to three general heads. First. The time before the law. Secondly. That which was spent under the law. Thirdly. That of the exhibition of Christ in the flesh, with all that doth succeed it to the end of the world. This last season, absolutely considered, is called *πληρωμα τῶν καιρῶν*, 'the fulness of time,' when all that God had designed in the dispensation of his grace, was come to that head and consistency, wherein no alteration should be made to the end of the world. This is that season which, with respect to those that went before, is called *συντελεία τῶν αἰώνων*, 'the end of the world,' or the last age of the world, the consummation of the dispensation of time, no change being afterwards to be introduced, like things which were made before in the dispensation of God. This season, with respect to the coming of Christ to the Judaical church, is called *אַחֲרֵית הַיָּמִים*, 'the latter days,' or 'the end of the days,' namely, of that church-state, of the dispensation of God in that season. With respect to the whole dispensation of God in the *עוֹלָם*, all the allotted ages of the church, it was the last or end of them all; it was that wherein the whole divine disposition of things had its consummation. Wherefore, both the entrance and the end of this season, are called by the same name, the beginning of it here, and the end of it, Matt. xxviii. 20. For the whole is but one entire season. And the preposition *ἐπὶ*, in this construction with a dative case, signifies the entrance of any thing, as *ἐπὶ θανάτῳ* is 'at the approach of death.' Wherefore, whatever hath been, or may be in the duration of the world afterwards, the appearance of Christ to offer himself, was *ἐπὶ συντελείᾳ τῶν αἰώνων*, 'in the end of the world,' that is,

at the entrance of the last season of God's dispensation of grace to the church. Thus it was, saith the apostle, in matter of fact; then did Christ offer himself, and then only.

With respect to this season so stated, three things are affirmed of Christ in the following words. 1. What he did, 'he appeared.' 2. To what end, 'to take away sin.' 3. By what means, 'by the sacrifice of himself.'

But there is some difficulty in the distinction of these words, and so variety in their interpretation, which must be removed. For those words, *δια της θυσιας αὐτου*, 'by the sacrifice of himself,' may be referred either to *εις αθετησιν ἁμαρτιας*, 'the putting away of sin,' that goes before, or to *πεφανερωται*, 'was manifest,' that follows after. In the first way, the sense is, 'he was manifest to put away sin by the sacrifice of himself;' in the latter, 'he appeared by the sacrifice of himself to put away sin,' which confines his appearance to his sacrifice; which sense is expressed by the Vulgar translation, *per hostiam suam apparuit*. 'He appeared by his own host,' say the Rhemists. But the former reading of the words is evidently to the mind of the apostle. For his appearance was what he did in general with respect to the end mentioned, and the way whereby he did it.

1. There is what he did. 'He appeared;' *πεφανερωται*, 'he was manifested.' Some say that this appearance of Christ is the same with his appearance in the presence of God for us, mentioned in the foregoing verse. But as it is another word that is used, so another thing is intended. That appearance was after his sacrifice; this is in order to it. That is in heaven; this was on earth. That is still continued; this is that which was already accomplished, at the time limited by the apostle. Wherefore, this appearance, this *φανερωσις*, or manifestation of Christ, in the end of the world, is the same with his being manifested in the flesh, 1 Tim. iii. 16; or his coming into the world, or taking on him the seed of Abraham to this end, that he might suffer and offer himself to God. For what is affirmed is opposed to what is spoken immediately before, namely, of his suffering often since the foundation of the world. This he did not do, but appeared, was manifest, that is, in the flesh, in the ends of the world, to suffer and to expiate sin. Nor is the word ever used to express the appearance of Christ before God in heaven. His *φανερωσις*, is his coming into the world by his incarnation to the discharge of his office. His appearance before God in heaven, is his *εμφανισμος*. And his illustrious appearance at the last day, is his *επιφανεια*, though that word be used also to express his glorious manifestation by the gospel, 2 Tim. i. 10; see 1 Tim. iii. 16; 1 John iii. 8; Tit. ii. 14. This therefore is the meaning of the word: Christ did not come into the world, he was not manifested in the flesh often since the foundation of the world, that he might often suffer and offer, but he did so, he so appeared, was so manifest, in the end of the world.

2. The end of this appearance of Christ, was *εις αθετησιν ἁμαρτιας*, 'to put away sin.' And we must inquire both what is meant by sin, and what by the putting of it away. Wherefore by 'sin,' the apostle intends the whole of its nature and effects, in its root and fruits, in its

guilt, power, and punishments; sin absolutely and universally; sin, as it was an apostasy from God, as it was the cause of all distance between God and us, as it was the work of the devil; sin, in all that it was, and all that it could effect, or all the consequences of it; sin, in its whole empire and dominion; as it entered by the fall of Adam, invaded our nature in its power, oppressed our persons with its guilt, filled the whole world with its fruits, gave existence and right to death and hell, with power to Satan to rule in and over mankind; sin as it rendered us obnoxious to the curse of God and eternal punishment. In the whole extent of sin, he appeared to put it away, that is, with respect to the church which is sanctified by his blood, and dedicated to God.

Αἰρησις, which we render ‘putting away,’ is *abrogatio*, *dissolutio*, *destructio*, an ‘abrogation, disannulling, destroying, disarming.’ It is the name of taking away the force, power, and obligation of a law. The power of sin, as to all its effects and consequents, whether sinful or penal, is called its law, ‘the law of sin,’ Rom. viii. 2. And of this law, as of others, there are two parts or powers. 1. Its obligation to punishment, after the nature of all penal laws; hence it is called ‘the law of death,’ that whereon sinners are bound over to eternal death. This force it borrows from its relation to the law of God and the curse thereof. 2. Its impelling, ruling power, subjectively in the minds of men, leading them captive into all enmity and disobedience to God, Rom. vii. 23. Christ appeared to abrogate this law of sin, to deprive it of its whole power; 1st. That it should not condemn us any more, nor bind us over to punishment. This he did by making atonement for it, by the expiation of it, undergoing in his own suffering the penalty due to it, which of necessity he was to suffer, as often as he offered himself. Herein consisted the *αἰρησις*, or ‘abrogation of its law,’ principally. 2dly. By the destruction of its subjective power, purging our consciences from dead works, in the way that hath been declared. This was the principal end of the appearance of Christ in the world, 1 John iii. 8.

3. The way whereby he did this, was ‘by the sacrifice of himself;’ *δια τῆς θυσίας αὐτοῦ* for *ἑαυτοῦ*. That sacrifice wherein he both suffered and offered himself to God. For that both are included, the opposition made to his often suffering doth evince.

This therefore is the design and meaning of these words, to evidence that Christ did not offer himself to God often, more than once, as the high priest offered every year before his entrance into the holy place; the apostle declares the end and effect of his offering or sacrifice, which render the repetition of it needless. It was one, once offered in the end of the world, nor need be offered any more, because of the total abolition and destruction of sin at once made thereby. What else concerns the things themselves spoken of, will be comprised under the ensuing observations.

Obs. VI. It is the prerogative of God, and the effect of his wisdom, to determine the times and seasons of the dispensation of himself and his grace to the church.—Hereon it depends alone, that Christ appeared in the end of the world, not sooner nor later, as to the parts of that

season. Many things do evidence a condecency to divine wisdom, in the determination of that season. As, 1. He testified his displeasure against sin, in suffering the generality of mankind to lie so long under the fatal effects of their apostasy, without relief or remedy, Acts xiv. 16, xvii. 30; Rom. i. 21, 24, 26. 2. He did it to exercise the faith of the church, called by virtue of the promise, in the expectation of its accomplishment. And by the various ways whereby God cherisheth their faith and hope was he glorified in all ages, Luke i. 70; Matt. xiii. 16; Luke x. 24; 1 Pet. i. 10, 11; Hag. ii. 7. 3. To prepare the church for the reception of him, partly by the glorious representation made of him in the tabernacle and temple, with their worship; partly by the burden of legal institutions, laid on them till his coming, Gal. iii. 24. 4. To give the world a full and sufficient trial of what might be attained towards happiness and blessedness, by the excellency of all things here below. Men had time to try what was in wisdom, learning, moral virtue, power, rule, dominion, riches, arts, and whatever else is valuable to rational natures. They were all exalted to their height, in their possession and exercise, before the appearance of Christ, and all manifested their own insufficiency to give the least real relief to mankind from under the fruits of their apostasy from God. See 1 Cor. i. 5. To give time to Satan to fix and establish his kingdom in the world that the destruction of him and it might be the more conspicuous and glorious. These, and sundry other things of a like nature, do evince that there was a condecency to divine wisdom in the determination of the season of the appearance of Christ in the flesh. Howbeit it is ultimately to be resolved into the sovereign will and pleasure of God.

Obs. VII. God had a design of infinite wisdom and grace in his sending of Christ, and his appearance in the world thereon, which could not be frustrated,—‘He appeared to put away sin.’ The footsteps of divine wisdom and grace herein I have inquired into in a peculiar treatise, and shall not here insist on the same argument.

Obs. VIII. Sin had erected a dominion, a tyranny over all men as by a law.—Unless this law be abrogated and abolished, we can have neither deliverance nor liberty. Men generally think that they serve themselves of sin in the accomplishment of their lusts, and gratification of the flesh; but they are indeed servants of it, and slaves to it. It hath gotten a power to command their obedience to it, and a power to bind them over to eternal death for the disobedience to God therein. As to what belongs to this law and power, see my Discourse of Indwelling Sin.

Obs. IX. No power of man, of any mere creature, was able to evacuate, disannul, or abolish this law of sin.—For,

Obs. X. The destruction and dissolution of this law and power of sin, was the great end of the coming of Christ for the discharge of his priestly office in the sacrifice of himself.—No other way could it be effected. And,

Obs. XI. It is the glory of Christ, it is the safety of the church, that by his one offering, by the sacrifice of himself once for all, he hath abolished sin as to the law and condemning power of it.

VER. 27, 28.—Καὶ καθ' ὅσον ἀποκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τούτου κρίσις· Οὕτως ὁ Χριστὸς ἅπαξ προσε-
νεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς
ἁμαρτίας ὀφθῆσεται τοῖς αὐτὸν ἀπεκδεχόμενοις εἰς σωτηρίαν.

Καὶ καθ' ὅσον, et sicut, et quemadmodum. Ἀποκειται, statutum, constitutum est. Τοῖς ἀνθρώποις, Syr. לבני נשא, 'to the sons of men,' of Adam, all his posterity.' Ἄπαξ, Syr. בן דבא, that at one time,' 'a certain appointed time.' Μετὰ δὲ τούτο. Vul. Post hoc autem, postea verò, 'and afterward.' Syr. ומן בהר מותהון, 'and after their death,' the death of them.

So also Christ, ἅπαξ. Syr. בן דבא, 'one time,' 'at one time.' Εἰς τὸ ἀνενεγκεῖν, Vul. ad exhaurienda peccata. Rhem. 'to exhaust the sins of many,' without any sense. Ἀναφέρω may signify 'to lift,' or 'bear up,' not at all 'to draw out of any deep place,' though there may be something in that allusion. Syr. ובקנומה דבא חמדה, 'and in himself he slew or sacrificed the sins of many.' 'In himself,' that is, 'by the sacrifice of himself he took them away.' Bez. Ut in seipso attolleret multorum peccata, that he might 'lift,' or 'bear up,' the sins of many in himself; he took them on himself as a burden which he bare on the cross, as opposed to χωρὶς ἁμαρτίας, afterwards, 'not burdened with sin.' Others, ad attollendum peccata multorum in semet ipsum, 'to take up to himself' (that is, on himself,) 'the sins of many.'

The Syriac reads the last clause, 'He shall appear the second time to the salvation of them that expect or look for him. All others, 'He shall appear to, or be seen by them that look for him to salvation;' to which difference we shall speak afterwards.

VER. 27, 28.—*And (in like manner) as it is appointed unto men once to die, but after this (afterwards) the judgment: so also Christ was once offered to bear (in himself) the sins of many, and unto them that look for him shall he appear a second time without sin, unto salvation.*

These verses put a close to the heavenly discourse of the apostle, concerning the causes, nature, ends, and efficacy of the sacrifice of Christ, wherewith the new covenant was dedicated and confirmed. And in the words there is a treble confirmation of that singularity and efficacy of the sacrifice of Christ, which he had pleaded before.

1. In an elegant instructive similitude, 'And as it is appointed,' ver. 27.

2. In a declaration of the use and end of the offering of Christ, 'he was once offered to bear the sins of many.'

3. In the consequent of it, his second appearance to the salvation of believers, ver. 28.

In the comparison, we must first consider the force of it in general, and explain the words. That (as we have observed) which the apostle designeth to confirm and illustrate, is what he had pleaded in the foregoing verses, concerning the singularity and efficacy of the offering of Christ, whereon also he takes occasion to declare the blessed conse-

quents of it. Hereof he gives an illustration, by comparing it to what is of absolute and unavoidable necessity, so as that it cannot otherwise be, namely, the death of all the individuals of mankind by the decretory sentence of God. As they must die every one, and every one but once; so Christ was to die, to suffer, to offer himself, and that but once. The instances of those who were exempted from death, as Enoch and Elias, or of those who, having died once, were raised from the dead, and died again, as Lazarus, give no difficulty herein. They are instances of exemption from the common rule, by mere acts of divine sovereignty. But the apostle argues from the general rule and constitutions, and thereon alone the force of his comparisons doth depend, and they are not weakened by such exemptions. As this is the certain unalterable law of human condition, that every man must die once, and but once as to this mortal life, so Christ was once and but once offered.

But there is more in the words and design of the apostle than a bare similitude and illustration of what he treats of, though expositors own it not. He doth not only illustrate his former assertion by a fit comparison, but gives the reason of the one offering of Christ, from what it was necessary for and designed to. For that he introduceth a reason of his former assertion, the causal connexion *καὶ* doth demonstrate: especially as it is joined with *καθ' ὅσον*, that is, in quantum, 'inasmuch as;' in which sense he constantly useth that expression, ch. iii. 3, vii. 20, viii. 6. And 'inasmuch as it was so with mankind, it was necessary that Christ should suffer once for the expiation of sin and the salvation of sinners.' How was it with mankind in this matter? On the account of sin they were all subject to the law and the curse thereof. Hereof there were two parts. 1. Temporal death, to be undergone penally on the sentence of God. 2. Eternal judgment, wherein they were to perish for evermore. In these things consist the effects of sin and the curse of the law. And they were due to all men unavoidably, to be inflicted on them by the judgment and sentence of God. It is appointed, decreed, determined of God, that men, sinful men, shall once die, and after that come to judgment for their sins. This is the sense, the sentence, the substance of the law. Under this sentence they must all perish eternally, if not divinely relieved. But inasmuch as it was thus with them, the one offering of Christ, once offered, is prepared for their relief and deliverance. And the relief is in the infinite wisdom of God eminently proportionate to the evil, the remedy to the disease. For,

1. As man was to die once legally and penally for sin by the sentence of the law, and no more; so Christ died, suffered, and offered once and no more, to bear sin, to expiate it, and thereby to take away death so far as it was penal.

2. As after death men must appear again the second time to judgment, to undergo condemnation thereon; so after his once offering to take away sin and death, Christ shall appear the second time to free us from judgment, and to bestow on us eternal salvation.

In this interpretation of the words, I do not exclude the use of the comparison, nor the design of the apostle to illustrate the one offering of Christ once offered, by the certainty of the death of men once only, for these things do illustrate one another as so compared. But withal

I judge, there is more in them than a mere comparison between things no way related one to another, but only have some mutual resemblance, in that they fall out but once. Yea, there seems not to be much light, nor any thing of argument, in a comparison so arbitrarily framed. But consider these things in their mutual relation and opposition one to the other, which are the same with that of the law and the gospel, and there is much of light and argument in the comparing of them together. For whereas the end of the death, suffering, and offering of Christ was to take away and remove the punishment due to sin, which consisted in this, that men should once die, and but once, and afterwards come to judgment and condemnation according to the sentence of the law. And it was convenient to divine wisdom, that Christ for that end should die, suffer, offer once only, and afterwards bring them for whom he died to salvation.

And this is the proper sense of *καθ' ὅσον*, in quantum, which interpreters know not what to make of in this place, but endeavour variously to change and alter. Some pretend that some copies read *καθ' ὅν*, and one, *καθ' ὁ*, which they suppose came from *καθώς*. But the only reason why the word is not liked, is because the sense is not understood. Take the mind of the apostle aright, and his expression is proper to his purpose. Wherefore, there is in these verses an entire opposition and comparison between the law and the gospel; the curse due to sin, and the redemption that is by Christ Jesus. And we may observe, that,

Obs. I. God hath eminently suited our relief, the means and causes of our spiritual deliverance, to our misery, the means and causes of it; as that his own wisdom and grace may be exalted, and our faith established.—That which is here summarily represented by our apostle in this elegant antithesis, he declares at large, Rom. v. from ver. 12, to the end of the chapter.

But we proceed with the interpretation of the words. In the first part of the antithesis and comparison, ver. 27, there are three things asserted. 1. The death of men. 2. The judgment that ensues; and, 3. The cause of them both. The last is first to be explained.

Ἀποκειται, 'it is appointed,' 'determined,' 'enacted,' *statutum est*. It is so by him who hath a sovereign power and authority in and over these things; and it hath the force of an unalterable law, which none can transgress. God himself hath thus appointed it; none else can determine and dispose of these things. And the word equally respects both parts of the assertion, death and judgment. They are both equally from the constitution of God, which is the cause of them both.

The Socinians do so divide these things, that one of them, namely, death, they would have to be natural; and the other, or judgment, from the constitution of God; which is not to interpret but to contradict the words. Yea, death is that which in the first place and directly is affirmed to be the effect of this divine constitution, being spoken of as it is penal, by the curse of the law for sin; and judgment falls under the same constitution, as consequential thereunto. But if death, as they plead, be merely and only natural, they cannot refer it to the same divine constitution with the future judgment, which is natural in no sense at all.

Death was so far natural from the beginning, as that the frame and constitution of our nature were in themselves liable and subject thereunto. But that it should actually have invaded our nature to its dissolution, without the intervention of its meritorious cause in sin, is contrary to the original state of our relation to God, the nature of the covenant whereby we were obliged to obedience, the reward promised therein, with the threatening of death in case of disobedience. Wherefore, the law, statute, or constitution here related unto, is no other but that of Gen. ii. 17, 'In the day thou eatest thereof, thou shalt surely die,' with that addition, 'Dust thou art, and unto dust thou shalt return,' Gen. iii. 19. God enacted it as an everlasting law concerning Adam and all his posterity, that they should die, and that once, as they were once taken out of the dust. But in the words of God before mentioned, there are two things. 1. A penal law enacted, Gen. ii. 17. 2. A judicial sentence denounced, Gen. iii. 19; not only death, but future judgment also, was appointed thereby.

Thus 'it is appointed to men,' *ανθρωποις*, that is, to all men, or men indefinitely, without exception; it is their lot and portion. It is appointed to men, not merely as men, but as sinners, as sinful men. For it is of sin and the effects of it, with their removal by Christ, that the apostle discourseth.

It is appointed to them *αποθαιεν*, 'to die,' that is, penally, for sin, as death was threatened in that penal statute mentioned in the curse of the law; and death, under that consideration alone, is taken away by the death of Christ. The sentence of dying naturally, is continued towards all; but the moral nature of dying, with the consequents of it, are removed from some by Christ; the law is not absolutely reversed, but what was formerly penal in it is taken away.

Obs. II. Death in the first constitution of it was penal.—And the entrance of it as a penalty keeps the fear of it in all living. Yea, it was by the law eternally penal. Nothing was to come after death but hell. And,

Obs. III. It is still penal, eternally penal to all unbelievers.—But there are false notions of it amongst men, as there are of all other things. Some are afraid of it when the penalty is separated from it. Some, on the other hand, look on it as a relief, and so either seek it or desire it; to whom it will prove only an entrance to judgment. It is the interest of all living to inquire diligently what death will be to them.

Obs. IV. The death of all is equally determined and certain in God's constitution.—It hath various ways of approach to all individuals. Hence is it generally looked on as an accident befalling this or that man. But the law concerning it is general and equal.

The second part of the assertion is, that 'after this is the judgment.' This, by the same divine, unalterable constitution, is appointed to all. 'God hath appointed a day wherein he will judge the world in righteousness.' Death makes not an end of men, as some think, others hope, and many would desire it should: *ipsa mors nihil et post mortem nihil*. But there is something yet remaining which death is subservient to. Hence it is said to be *μετα δε. τουτο*, 'after this.' As surely as men die, it is sure that somewhat else follows after death. This is the force of the particle *δε*, 'but;' 'but after it.' Now this 'after' doth not denote

the immediate succession of one thing to another; if one go before, and the other certainly follow after, whatever length of time be interposed between them, the assertion is true and proper. Many have been long dead, probably the most that shall die, and yet judgment is not come after. But it shall come in its appointed season, and so as that nothing shall interpose between death and judgment, to make any alteration in the state or condition of the persons concerned in them. The souls of them that are dead are yet alive, but are utterly incapable of any change in their condition between death and judgment. As death leaves men, so shall judgment find them.

The second part of this penal constitution is, *κρισις*, 'judgment;' 'after death judgment.' It is not a particular judgment on every individual person immediately on his death, although such a judgment there be, for in and by death there is a declaration made concerning the eternal condition of the deceased. But judgment here is opposed to the second appearance of Christ to the salvation of believers, which is the great or general judgment of all at the last day. *Κρισις* and *κριμα*, used with respect to this day, or taken absolutely, do signify a condemnatory sentence only; *αναστασις κρισεως*, 'the resurrection of,' or 'to judgment,' is opposed to *αναστασις ζωης*, 'the resurrection of,' or 'to life,' John v. 29. See ver. 22—24. So is it here used, 'judgment,' that is, condemnation for sin, follows after death in the righteous constitution of God, by the sentence of the law. And as Christ by his death doth not take away death absolutely, but only as it was penal; so on his second appearance, he doth not take away judgment absolutely, but only as it is a condemnatory sentence with respect to believers. For as we must all die, so 'we must all appear before his judgment-seat,' Rom. xiv. 10. But as he hath promised that those that believe in him 'shall not see death, for they are passed from death unto life,' they shall not undergo it as it is penal; so also he hath, that they shall not come *εἰς κρισιν*, (the word here used) 'into judgment,' John v. 24. They shall be freed from the condemnatory sentence of the law.—For the nature and manner of this judgment, see the exposition on ch. vi. 5. This then is the sense of the words. Whereas, therefore, or inasmuch as this is the constitution of God, that man, sinful man, shall once die, and afterwards be judged or condemned for sin; which would have been the event with all, had not a relief been provided, which in opposition hereunto is declared in the next verse. And no man that dies in sin, shall ever escape judgment.

VER. 28.—THIS verse gives us the relief provided in the wisdom and grace of God, for and from this condition. And there is in the words, 1. The redditive note of comparison and opposition, 'so.' 2. The subject spoken of; the offering of Christ. 3. The end of it: 'to bear the sin of many.' 4. The consequent of it, which must be spoken to distinctly.

1. The redditive note is *οὕτω*, 'so,' 'in like manner,' in answer to that state of things, and for the remedy against it, in a blessed condescency to divine wisdom, goodness, and grace.

2. The subject spoken of is the offering of Christ. But it is here mentioned passively, *προσενεχθεις*, 'he was offered.' Most frequently

it is expressed by 'his offering of himself,' 'the sacrifice he offered of himself.' For as the virtue of his offering depends principally on the dignity of his person, so his human soul, his mind, will, and affections, with the fulness of the graces of the Spirit resident and acting in them, did concur to the efficacy of his offering, and were necessary to render it an act of obedience, 'a sacrifice of a sweet smelling savour to God,' Eph. v. 2. Yea, hereon principally depended his own glory, which arose not merely from his suffering, but from his obedience therein, Phil. ii. 7, 8. Wherefore, he is most frequently said to offer himself. 1. Because of the virtue communicated to his offering by the dignity of his person. 2. Because he was the only priest that did offer. 3. Because his obedience therein was so acceptable to God. 4. Because this expresseth his love to the church; 'he loved it, and gave himself for it.' But as himself offered, so his offering was himself. His whole entire human nature was that which was offered. Hence it is thus passively expressed. Christ was offered, that is, he was not only the priest who offered, but the sacrifice that was offered. Both were necessary that Christ should offer, and that Christ should be offered. And the reason why it is here so expressed, is because his offering is spoken of as it was by death and suffering. For having affirmed, that if he must often offer he must often suffer, and compared his offering to the once dying of men penally, it is plain that the offering intended is in and by suffering. 'Christ was offered,' is the same with 'Christ suffered,' 'Christ died.' And this expression is utterly irreconcilable to the Socinian notion of the oblation of Christ. For they would have it to consist in the presentation of himself in heaven, eternally free from, and above all sufferings, which cannot be the sense of this expression, 'Christ was offered.'

The circumstance of his being thus offered, is, that it was *ἀπαξ*, 'once only.' This, joined, as it is here, with a word in the preter tense, can signify nothing but an action or passion then past and determined. It is not any present continued action, such as is the presentation of himself in heaven, that can be signified hereby.

3. The end of Christ's being thus once offered, and which his one offering did perfectly effect, was, *εἰς το πολλων ἁμαρτίας ἀνενεγκειν*, 'to bear the sins of many.' There is an antithesis between *πολλων* 'of many,' and *ἀνθρωποις*, 'unto men,' in the verse foregoing. 'Men,' expressed indefinitely in that necessary proposition, intends all men universally. Nor, as we have shown, is there any exception against the rule, by a few instances of exemption by the interposition of divine sovereignty. But the relief which is granted by Christ, though it be unto men indefinitely, yet it extends not to all universally, but to many of them only. That it doth not so extend unto all eventually, is confessed. And this expression is declarative of the intention of God, or of Christ himself in his offering; see Eph. v. 25, 26. He was thus offered for those 'many,' to bear their sins, as we render the words. It is variously translated, as we have seen before, and various senses are sought after by expositors. Grotius wholly follows the Socinians in their endeavours to pervert the sense of this word. It is not from any difficulty in the word, but from men's hatred unto the truth, that they put themselves on such endeavours. And this whole attempt lies

in finding out one or two places where *αναφαιρω* signifies 'to take away;' for the various signification of a word used absolutely in any other place, is sufficient for these men to confute its necessary signification in any context. But the matter is plain in itself; Christ did bear sin, or take it away, as he was offered, as he was a sacrifice for it. This is here expressly affirmed: he was offered 'to bear the sins of many.' This he did, as the sacrifices did of old, as unto their typical use and efficacy. A supposition hereof, is the sole foundation of the whole discourse of the apostle. But they bare sin, or took away sin, (not to contend about the mere signification of the word,) no otherwise but by the imputation of the sin unto the beast that was sacrificed, whereon it was slain, that atonement might be made with its blood. This I have before sufficiently proved. So Christ bare the sins of many; and so the signification of this word is determined and limited by the apostle Peter, by whom alone it is used on the same occasion, 1 Pet. ii. 24, *ὅς τας ἁμαρτίας ἡμῶν αὐτός ἀνενεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον*, 'who himself bare our sins in his own body on the tree.' That place, compared with this, doth utterly evert the Socinian fiction, of the oblation of Christ in heaven. He was offered *ανενεγκεῖν*, 'to bear the sins of many.' When did he do it? How did he do it? *ανενεγκεν*, 'He bare our sin in his own body on the tree.' Wherefore then he offered himself for them. And this he did in his suffering.

Moreover, wherever in the Old Testament נָשָׂא is translated by *αναφαιρω* in the LXX. as Numb. xiv. 33; Isa. liii. 12, or by *φαιρω* with reference unto sin, it constantly signifies to 'bear the punishment of it.' Yea, it doth so when, with respect unto the event, it is rendered by *αφαιρειν*, as it is, Lev. x. 17. And the proper signification of the word is to be taken from the declaration of the thing signified by it, 'He shall bear their iniquities,' Isa. liii. 11, וְסָבַר, 'bear it as a burden upon him.' He was offered once, so as that he suffered therein. As he suffered, he bare our iniquities, and as he was offered, he made atonement for them. And this is not opposed unto the appearance of men before God at the last day, but unto their death, which they were once to undergo. Wherefore,

Obs. V. The ground of the expiation of sin by the offering of Christ is this, that therein he bare the guilt and punishment due unto it.

Upon this offering of Christ, the apostle supposeth what he had before declared, namely, 'that he entered into heaven to appear in the presence of God for us;' and hereon he declares what is the end of all this dispensation of God's grace. 'Unto them that look for him, he shall appear the second time without sin unto salvation.' And he shows, 1. What, de facto, Christ shall yet do: 'He shall appear.' 2. To whom he shall so appear: 'Unto them that look for him.' 3. In what manner: 'Without sin.' 4. Unto what end: 'Unto salvation.' 5. In what order: 'The second time.'

1. The last thing mentioned is first expressed, and must first be explained. *Ἐκ δευτέρου*, 'the second time.' The Scripture is express unto a double appearing or coming of Christ. The first was his coming in the flesh, coming into the world, coming unto his own, namely, to discharge the work of his mediation, especially to make atonement for sin in the sacrifice of himself, unto the accomplishment all promises

made concerning it, and all types instituted for its representation. The second is in glory, unto the judgment of all, when he shall finish and complete the eternal salvation of the church. Any other personal appearance or coming of Christ the Scripture knows not, and in this place expressly excludes any imagination of it. His first appearance is past; and appear the second time he will not, until that judgment comes which follows death, and the salvation of the church shall be completed. Afterward there will be no farther appearance of Christ in the discharge of his office; for God shall be all in all.

2. That which he affirms of him is, *οφθησεται*, 'he shall appear unto,' 'he shall be seen of.' There shall be a public vision and sight of him. He was seen on the earth in the days of his flesh: he is now in heaven, where no mortal eye can see him, within the veil of that glory which we cannot look into. The heavens must receive him unto the time of the restitution of all things. He can indeed appear unto whom he pleaseth, by an extraordinary dispensation. So he was seen of Stephen standing at the right hand of God, Acts vii. So he appeared unto Paul, 1 Cor. xv. 8. But as unto the state of the church in general, and in the discharge of his mediatory office, he is not seen of any. So the high priest was not seen of the people after his entrance into the holy place, until he came forth again. Even concerning the person of Christ, we live by faith and not by sight.

Obs. VI. It is the great exercise of faith to live on the invisible actings of Christ on the behalf of the church. So also the foundation of it doth consist in our infallible expectation of his second appearance, of our seeing him again, Acts i. 11. We know that our Redeemer liveth, and we shall see him with our eyes. While he is thus invisible, the world triumpheth as if he were not. Where is the promise of his coming? The faith of many is weak. They cannot live upon his invisible actings. But here is the faith and patience of the church, of all sincere believers; in the midst of all discouragements, reproaches, temptations, sufferings, they can relieve and comfort their souls with this, that their Redeemer liveth, and that he shall appear again the second time, in his appointed season. Hence is their continual prayer as the fruit and expression of their faith, 'Even so come, Lord Jesus.' The present long continued absence of Christ in heaven is the great trial of the world. God doth give the world a trial by faith in Christ, as he gave it a trial by obedience in Adam. Faith is tried by difficulties. When Christ did appear, it was under such circumstances as turned all unbelievers from him. His state was then a state of infirmity, reproach, and suffering. He appeared in the flesh. Now he is in glory, he appeareth not. As many refused him when he appeared, because it was in outward weakness, so many refuse him now he is in glory, because he appeareth not. Faith alone can conflict with and conquer these difficulties. And it hath sufficient evidences of this return of Christ, 1. In his faithful word of promise. The promise of his coming recorded in the Scripture, is the ground of our faith herein. 2. In the continual supplies of his Spirit, which believers do receive. This is the great pledge of his mediatory life in heaven, of the continuance of his love and care towards the church, and consequently the great assurance of his second coming.

3. In the daily evidences of his glorious power, put forth in eminent acts of providence, for the protection, preservation, and deliverance of the church, which is an uninterrupted assurance of his future appearance. He hath determined the day and season of it, nor shall all the abuse that is made of his seeming delay in coming, hasten it one moment. And he hath blessed ends of his not appearing before the appointed season, though the time seem long to the church itself. As, 1. That the world may fill up the measure of its iniquities, to make way for its eternal destruction. 2. That the whole number of the elect may be gathered in. Though days of trouble are sometimes shortened for their sakes, that they may not faint after they are called, Matt. xxiv. 22, yet are they also in general continued, that there may be time for the calling of them all. 3. That all the graces of his people may be exercised and tried unto the utmost. 4. That God may have his full revenue of glory from the new creation, which is the first-fruits of the whole. 5. That all things may be ready for the glory of the great day.

3. To whom shall he thus appear? Of whom shall he be thus seen? τοῖς αὐτὸν ἀποδεχομένοις. 'To them that look for him.' But the Scripture is plain and express in other places, that he shall appear unto all; shall be seen of all, even of his enemies, Rev. i. 7. And the work that he hath to do at his appearance, requires that so it should be. For he comes to judge the world in general; and in particular to plead with ungodly men about their ungodly deeds and speeches, Jude 15. So therefore must and shall it be. His second illustrious appearance shall fill the whole world with the beams of it: the whole rational creation of God shall see and behold him. But the apostle treats of his appearance here with respect unto the salvation of them unto whom he doth appear. He shall appear, εἰς σωτηρίαν, 'unto salvation.' And this word, 'unto salvation,' is capable of a double explication. For it may refer unto them that look for him; 'that look for him unto salvation,' that is, that look to be saved by him. Or it may do so unto his appearance: 'He shall appear unto the salvation of them that look for him.' The sense is good either way.

This looking for the coming of Christ, which is a description of faith by a principal effect and fruit of it, called also waiting, expecting, longing, earnest expectation, consists in five things. 1. Steadfast faith of his coming and appearance. This is in the foundation of Christian religion. And whatever the generality of hypocritical nominal Christians profess, there are uncontrollable evidences and demonstrations that they believe it not. 2. Love unto it, as that which is most desirable, which contains in it every thing wherein the soul takes delight and satisfaction; 'that love his appearing,' 2 Tim. iv. 8. 3. Longing for it, or desires after it: 'Even so come, Lord Jesus;' that is, 'come quickly,' Rev. xxii. 20. If the saints of the Old Testament longed after his appearance in the flesh, how shall not we do so for his appearance in glory; see Tit. ii. 13. 'Looking for and hasting unto,' 2 Pet. iii. 12. 4. Patient waiting for it, in the midst of all discouragements: These the world is filled withal; and it is the great trial of faith, Jude 20, 21. 5. Preparation for it, that we may be ready and meet for his reception, which is the substance of what we are taught in the parable of the virgins,

Matt. xxv. Unto those that thus look for him, shall the Lord Christ appear unto salvation.

4. The manner of his appearance is, *χωρίς ἁμαρτίας*, ‘without sin.’ This may either respect himself, or the church, or both. In his first appearance in the flesh, he was absolutely in himself without sin; but his great work was about sin. And in what he had to do for us he was made sin, he bare our iniquities, and was treated both by God and man as the greatest sinner. He had all the penal effects and consequents of sin upon him; all dolorous infirmities of nature, as fear, sorrow, grief, pain; all sufferings that sin deserved, that the law threatened, were in him and upon him. Nothing as it were appeared with him, or upon him, but sin, that is, the effects and consequents of it, in what he underwent for our sakes. But now he shall appear perfectly free from all these things, as a perfect conqueror over sin, in all its causes, effects, and consequents. 2. It may respect the church. He will then have made an utter end of sin in the whole church for ever. There shall not then be the least remainder of it. All its filth, and guilt, and power, and its effects in darkness, fear, and danger, shall be utterly abolished and done away. The guilt of sin being done withal, the whole church shall then be perfectly purified, without spot and wrinkle, every way glorious; sin shall be no more. Respect may be had to both, himself and the church.

5. The end of his appearance is the *εἰς σωτηρίαν*, ‘salvation of them that look for him.’ If this word relate immediately unto his appearance, the meaning is, ‘to bestow, to collate salvation upon them, eternal salvation.’ If it respect them that look for him, it expresseth the qualification of their persons, by the object of their faith and hope; they look for him to be perfectly and completely saved by him. Where both senses are equally true, we need not limit the signification of the words to either of them. But we may observe,

Obs. VII. Christ’s appearance the second time, his return from heaven to complete the salvation of the church, is the great fundamental principle of our faith and hope, the great testimony we have to give against all his and our adversaries. And,

Obs. VIII. Faith concerning the second coming of Christ, is sufficient to support the souls of believers, and to give them satisfactory consolation in all difficulties, trials, and distresses.

Obs. IX. All true believers do live in a waiting, longing expectation of the coming of Christ. It is one of the most distinguishing characters of a sincere believer so to do.

Obs. X. To such alone as so look for him, will the Lord Christ appear unto salvation.

Obs. XI. Then will be the great distinction among mankind, when Christ shall appear unto the everlasting confusion of some, and the eternal salvation of others; a thing that the world loves not to hear of.

Obs. XII. At the second appearance of Christ, there will be an end of all the business about sin, both on his part and ours.

Obs. XIII. The communication of actual salvation unto all believers, unto the glory of God, is the final end of the office of Christ.

Μονὴ τῇ Θεῷ δοξα.

CHAPTER X.

THERE are two parts of this chapter. The first concerneth the necessity and efficacy of the sacrifice of Christ; from the beginning unto ver. 20. The other is an improvement of the doctrine, for the purposes of faith, obedience, and perseverance, from ver. 20, to the end of the chapter.

Of the first general proposition of the subject to be treated of, there are two parts. First. A demonstration of the insufficiency of legal sacrifices, for the expiation of sin, ver. 1—4. Secondly, A declaration of the necessity and efficacy of the sacrifice of Christ unto that end; from ver. 4, unto ver. 19. Of this declaration, there are two parts. *First.* The substitution of the sacrifice of Christ in the place and room of all legal sacrifices, because of its efficacy unto the end which they could not attain, and without which, the church could not be saved, ver. 5—10. *Secondly.* A final comparison of his priesthood and sacrifice with those of the law, and their absolute preference above them, unto ver. 20.

In the first particular of the first general part, there are three things. 1. An assertion of the insufficiency of legal sacrifices unto the expiation of sin, wherein a reason of it also is included, ver. 1. 2. A confirmation of the truth of that assertion, from the consideration of the frequency of their repetition, which manifestly evidenceth that insufficiency, ver. 2, 3. 3. A general reason taken from the nature of them, or the matter whereof they did consist, ver. 4.

The first of these is contained in the first verse.

VER. 1.—Σκιαν γαρ εχων ο νομος των μελλοντων αγαθων, ουκ αυτην την εικονα των πραγματος, κατ' ενιαυτον ταις αυταις θυσiais ἄς προσφερουσιν εις το διηνεκες, ουδεποτε δυναται τους προσερχομενους τελειωσαι.

There is no difficulty in the reading, nor much difference about the translation of the words. Syr. נְמוֹסָא בִּיר מְלִיכָא אִתָּהּ קוּא בָּהּ, 'for the law, a shadow was in it, לֹא הוּא קְנוּמָא, not the substance itself.' Προσερχομενους, דמקרבין להן, 'that shall offer them.' Εις το διηνεκες that translator omits; supposing it the same with κατ' ενιαυτον. But it hath its own signification: continenter; in assiduum; in perpetuum; Εχων, habens, obtinens, continens. Αυτην την εικονα, ipsam expressam formam; ipsam imaginem. Τελειωσαι, sanctificare, perfectè sanctificare; perfectos facere; Vulg. Lat. 'make perfect.' Perficere, confirmare, 'to perfect, to confirm.'

VER. 1.—*For the law, having a shadow of good things to come, not the very image of the things, can never, with those sacrifices which they offer year by year continually, make the comers thereunto (the worshippers) perfect.*

There are in these words, 1. A note of inference, giving a connexion unto the preceding discourse, 'for.' 2. The subject spoken of,—the law. 3. An inscription made unto it,—it had a shadow of good things to come. 4. A negation concerning it, derogatory unto its perfection; it had not the very image of the things themselves. 5. An inference or conclusion from both; 'can never with those sacrifices,' &c.

1. The conjunctive particle *γάρ*, 'for,' intimates that what follows, or is introduced thereby, is an inference from what he had before discoursed, or a conclusion made thereon. And this is, the necessity of the sacrifice of Christ. For having declared, that he had perfectly expiated sin thereby, and confirmed the new covenant, he concludes from thence, and proves the necessity of it, because the legal sacrifices could not effect those ends which they seemed to be appointed for. Wherefore, they must be taken away, to give place unto that whereby they were perfectly accomplished. This, therefore, he now proceeds to prove. God having designed the complete consummation or sanctification of the church, that which only made a representation of it, and of the way whereby it was to be done, but could not effect it, was to be removed. For there was an appointed time, wherein he would perfectly fulfil the counsel of his infinite wisdom and grace towards the church herein. And at this time, which was now come, a full, clear understanding of the insufficiency of all legal sacrifices for that end, was to be given unto it. For he requires not faith and obedience in any, beyond the means of light and understanding which he affords unto them. Therefore, the full revelation and demonstration hereof, was reserved for this season, wherein he required express faith in the way whereby these things were effected.

2. The subject spoken of, is, *ὁ νόμος*, 'the law,' *תורה*. That which he immediately intends, is the sacrifices of the law, especially those which were offered yearly by a perpetual statute, as the words immediately following do declare. But he refers what he speaks unto the law itself; as that whereby these sacrifices were instituted, and whereon all their virtue and efficacy did depend. They had no more of the one or other, but what they had by and from the law. And the law here, is the covenant which God made with the people at Sinai, with all the institutions of worship thereunto belonging. It is not the moral law, which originally, and as absolutely considered, had no expiatory sacrifices belonging unto it; nor is it the ceremonial law alone, whereby all the sacrifices of old were either appointed or regulated: but it is the first testament, the first covenant, as it had all the ordinances of worship annexed unto it, as it was the spring and cause of all the privileges and advantages of the church of Israel; and whereunto the moral law, as given on Mount Sinai, and both the ceremonial law and the judicial also, did belong. This he calls the law, ch. vii. 19, and the covenant or testament completely, ch. ix.

3. Concerning this law or covenant, the apostle declares two things. 1. Positively, and by way of concession, 'It had a shadow of good things to come.' 2. Negatively, that 'it had not the very image of the things themselves;' which we must consider together, because they contribute light to one another.

These expressions are metaphorical, and have therefore given occasion unto various conjectures about the nature of the allusions in them, and their application unto the present subject matter. I shall not trouble the reader with a repetition of them; they may be found in most commentators, I shall therefore only fix on that sense of the words, which I conceive to be the mind of the Holy Ghost; giving the reasons why I conceive it so to be.

Both the expressions used, and the things intended in them, ‘a shadow,’ and ‘the very image,’ have respect to the good things to come. The relation of the law unto them, is that which is declared. Wherefore, the true notion of what these *των μελλοντων αγαθων*, ‘good things to come,’ are, will determine what it is to have a shadow of them, and not the very image of the things themselves. The ‘good things, intended, may be said to be *μελλοντα*, either with respect unto the law, or with respect unto the gospel; and were so, either when the law was given, or when this Epistle was written. If they were yet to come with respect unto the gospel, and were so when he wrote this Epistle, they can be nothing but the good things of heaven and eternal glory. These things were then, are still, and will always be unto the church-militant on the earth, ‘good things to come;’ and are the subject of divine promises concerning future things. ‘In hope of eternal life, which God that cannot lie promised before the world began,’ Tit. i. 2. But this cannot be the sense of the words. For,

First. The gospel itself hath not the very image of these things, and so should not herein differ from the law. For that the very image of these things, are the things themselves, shall be immediately declared.

Secondly. The apostle, in this whole discourse, designs to prove that the law, with all the rites of worship annexed unto it, was a type of the good things that were really and actually exhibited in and by the gospel, or by the Lord Christ himself in the discharge of his office. Wherefore, they are called ‘good things to come,’ with respect unto the time of the administration of the law. They were so while the law or first covenant was in force, and while the institutions of it were continued. They had indeed their original in the church, or were ‘good things to come,’ from the first promise. They were more declared so to be, and the certainty of their coming more confirmed, by the promise made unto Abraham. After these promises, and their various confirmations, the law was given unto the people. Howbeit, the law did not bring in, exhibit, or make present, the good things so promised, that they should no more yet be to come. They were still ‘good things to come,’ whilst the law was in force. Nor was this absolutely denied by the Jews, nor is it denied to this day. For though they place more in the law and covenant of Sinai than God ever placed in them; yet they acknowledge that there are ‘good things to come,’ promised and fore-signified in the law, which, as they suppose, are not yet enjoyed. Such is the coming of the Messiah, in which sense they must grant, that the law ‘had a shadow of good things to come.’

Hence it is evident what are those ‘good things to come;’ namely, Christ himself, with all the grace, and mercy, and privileges, which

the church receiveth by his actual exhibition and coming in the flesh, upon the discharge of his office. For he himself first, principally and evidently, was the subject of all promises; and whatever else is contained in them, is but that whereof, in his person, office, and grace, he is the author and cause. Hence he was signally termed *ὁ ἐρχόμενος*, 'he who was to come,' 'he that should come.' 'Art thou he who is to come?' And after his actual exhibition, the denying of him to be so come, is to overthrow the gospel, 1 John iv. 3.

And these things are called, *τα ἀγαθὰ*, 'these good things:' 1. Because they are absolutely so without any alloy or mixture. All other things in this world, however in some respect, and as unto some peculiar end, they may be said to be good, yet are they not so absolutely. Wherefore, 2. These things only are good things; nothing is good, either in itself, or unto us, without them, nor but by virtue of what they receive from them. There is nothing so but what is made so by Christ and his grace. 3. They are eminently 'good things;' those good things which were promised unto the church from the foundation of the world, which the prophets and wise men of old desired to see, the means of our deliverance from all the evil things which we had brought upon ourselves by our apostasy from God.

These being evidently the good things intended, the relation of the law unto them, namely, that it had the 'shadow,' but 'not the very image of them,' will also be apparent. The allusion, in my judgment, unto the art of painting, wherein a shadow is first drawn, and afterwards a picture to the life, or the very image itself, hath here no place; nor doth our apostle any where make use of such curious similitudes, taken from things artificial and known to very few; nor would he use this among the Hebrews, who of all people were least acquainted with the art of painting. But he declares his intention in another place, where, speaking of the same things, and using some of the same words, their sense is plain and determined, Col. ii. 17, 'They are a shadow of things to come, but the body is of Christ.' 'They are a shadow of things to come,' is the same with this, 'the law had a shadow of good things to come;' for it is the law, with its ordinances and institutions of worship, concerning which the apostle there discourseth, as he doth in this place. Now the shadow there intended by the apostle, from whence the allusion is taken, is the shadow of a body in the light or sunshine, as the antithesis declares; 'but the body is of Christ.' Now such a shadow is, 1. A representation of the body. Any one who beholds it, knows that it is a thing which hath no subsistence in itself, which hath no use of its own, only it represents the body, follows it in all variations, and is inseparable from it. 2. It is a just representation of the body, as unto its proportion and dimensions. The shadow of any body represents that certain individual body, and nothing else: it will add nothing unto it, nor take any thing from it; but, without an accidental hindrance, is a just representation of it: much less will it give an appearance of a body of another form and shape, different from that whereof it is the shadow. 3. It is but an obscure representation of the body; so as that the principal concernments of it, especially the vigour and spirit of a living body, are not figured nor represented by it.

Thus it is with the law or the covenant of Sinai, and all the ordinances of worship wherewith it was attended, with respect unto these good things to come. For it must be observed, that the opposition which the apostle makes in this place, is not between the law and the gospel, any otherwise but as the gospel is a full declaration of the person, offices, and grace of Christ; but it is between the sacrifices of the law and the sacrifice of Christ himself. Want of this observation hath given us mistaken interpretations of the place.

This shadow the law had: *εχων*, 'having it.' It obtained it, it was in it, it was inlaid in it, it was of the substance and nature of it, it contained it in all that it prescribed or appointed, some of it in one part, some in another, the whole in the whole. It had the whole shadow, and the whole of it was this shadow. It was so,

1. Because, in the sanction, dedication, and confirmation of it by the blood of sacrifices, in the tabernacle, with all its holy utensils; in its high priest and all other sacred administrations; in its solemn sacrifices and services; it made a representation of good things to come. This hath been abundantly manifested and proved in the exposition of the foregoing chapter. And according unto the first property of such a shadow, without this use it had no bottom, no foundation, no excellency of its own. Take the significancy and representation of Christ, his offices and grace, out of the legal institutions, and you take from them all impressions of divine wisdom, and leave them useless things, which of themselves will vanish and disappear. And because they are no more now a shadow, they are absolutely dead and useless.

2. They were a just representation of Christ only, the second property of such a shadow. They did not signify any thing more or less, but Christ himself, and what belongs unto him. He was the idea in the mind of God, when Moses was charged to make all things according to the pattern showed him in the mount. And it is a blessed view of divine wisdom, when we do see and understand aright, how every thing in the law belonged unto that shadow, which God gave in it, of the substance of his counsel in and concerning Jesus Christ.

3. They were but an obscure representation of these things, which is the third property of a shadow. The glory and efficacy of these good things appeared not visible in them. God by these means designed no further revelation of them unto the church of the Old Testament, but what was in types and figures, which gave a shadow of them, and no more.

This being granted unto the law, there is added thereunto, in the second place, what is denied of it, wherein the argument of the apostle doth consist. It 'had not the very image of the things.' The *πραγματα* are the same with the *τα αγαθα μελλοντα*, before mentioned. The negation is of the same whereof the concession was made, the grant being in one sense, and the denial in another. It had not *αυτην την εικονα*, 'the very image itself;' that is, 'it had not the things themselves:' for that is intended by this image of them. And the reasons why I so interpret the words are these:

1. Take the image only for a clear express delineation and description of the things themselves, as is generally conceived, and we invali-

date the argument of the apostle. For he proves that the law by all its sacrifices could not take away sin, nor perfect the church, because it had not this image. But suppose the law to have had this full and clear description and delineation of them, were it never so lively and complete, yet could it not by its sacrifices take away sin. Nothing could do it but the very substance of the things themselves, which the law had not, nor could have.

2. Where the same truth is declared, the same things are expressly called the body, and that of Christ; that is, the substance of the things themselves, and that in opposition unto the shadow which the law had of them, as it is here also. Col. ii. 17, 'Which are a shadow of things to come, but the body is of Christ.' And we are not without cogent reasons to depart from the explication of the metaphor there given us. For these expressions are every way the same; 'They had not the body, which is Christ.'

3. That is intended which doth completely expiate sin, which doth consummate and perfect the church, which is denied unto the law. Now, this was not done by an express and clear declaration of these things, which we acknowledge to be contained in the gospel; but it was done by 'the things themselves,' as the apostle hath proved in the foregoing chapter, and doth further confirm in this: that is, it was done by Christ alone in the sacrifice of himself.

4. It is confessed by all that there is an *εικων αρχετυπος*, 'a substantial image;' so called, not because it is a representation of what it is not, but because it is that whereof somewhat else is an image and representation, as the law in its institutions and sacrifices was of these good things. And this the apostle directs us unto by his emphatical expression, *αυτην την εικονα*, ipsissimam rerum imaginem, 'the things themselves.' So it is rendered by the Syriac translation, *ipsam rem*, or *ipsam substantiam*, the 'substance itself.' And *εικων* is frequently used in the New Testament in this sense. Rom. i. 23, *εν ομοιωματι εικονος φθαρτου ανθρωπου*, 'into the likeness of the image of a corruptible man;' that is, 'into the likeness of a corruptible man.' The image of the man is not something distinct from him, something to represent him, but the man himself. See Rom. viii. 29; 2 Cor. iv. 4; Col. i. 15, iii. 10.

This therefore is that which the apostle denies concerning the law. It had not the actual accomplishment of the promise of good things; it had not Christ exhibited in the flesh; it had not the true real sacrifice of perfect expiation: it represented these things; it had a shadow of them, but enjoyed not, exhibited not the things themselves. Hence was its imperfection and weakness, so that by none of its sacrifices it could make the church perfect.

Obs. I. Whatever there may be in any religious institutions, and the diligent observance of them, if they come short of exhibiting Christ himself unto believers, with the benefits of his mediation, they cannot make us perfect, nor give us acceptance with God.—For, 1. It was he himself, in his own person, that was the principal subject of all the promises of old. Hence they who lived not to enjoy his exhibition in the flesh are said to die in faith, but not to receive the promises, chap. xi.

39. But it is through the promise that all good things are communicated unto us. 2. Nothing is good or useful unto the church, but through its relation unto him. So was it with the duties of religious worship under the Old Testament. All their use and worth lay in this, that they were shadows of him and his mediation. And the excellence of those in the New Testament is, that they are more efficacious means of his exhibition and communication unto us. 3. He alone could perfectly expiate sin and consummate the state of the church by the sacrifice of himself.

This being the state of the law or first covenant, the apostle makes an application of it unto the question under debate in the last words of the verse; the law 'can never with those sacrifices, which they offer year by year continually, make the comers thereunto perfect.' We must first speak unto the reading of the words, and then unto the sense and meaning.

Expositors generally take notice, that in the original there is a transposition in the words, or that they are placed out of their proper order, which translators do rectify. Κατ' ἐνιαυτον ταῖς θυσίαις ἄς προσφέρουσιν, 'every year, or yearly, with the sacrifices which they offer;' for ταῖς κατ' ἐνιαυτον θυσίαις, 'with those sacrifices which they offer year by year,' as we have rendered the words. But the apostle seems to place κατ' ἐνιαυτον in the entrance of the words, to signalise the annual sacrifice, which he principally intended. But there is a great difficulty in the distinction and pointing of the words that follow, εἰς τὸ διηνεκές, in perpetuum, 'continually,' or 'for ever;' that is, which they were so to do indispensably by the law, while the tabernacle or temple was standing, or those ordinances of worship were in force.

But neither the signification of the word, nor the use of it in this Epistle, will allow it in this place to belong unto the words and sentence going before. For it doth not any where signify a duration or continuance with a limitation. And the apostle is far from allowing an absolute perpetual duration unto the law and its sacrifices, of what use soever they were, especially in this place, where he is proving that they were not perpetual, nor had an efficacy to accomplish any thing perfectly, which is the other signification of the word. And it is used only in this epistle, ch. vii. 3, in this place, and ver. 12, 14, of this chapter. But in all these places it is applied only unto the office of Christ, and the efficacy of it in his personal ministry. It is of the same signification with εἰς τὸ παντελές, ch. vii. 25, 'for ever,' 'to the uttermost,' 'perfectly.' Wherefore, that which is affirmed of Christ and his sacrifice, ver. 12, 14, of the chapter, is here denied of the law. And the words should be joined with those that follow. 'The law by its sacrifices could not perfect for ever, or unto the utmost, the comers thereunto.'

In the words thus read, there are three things.

1. The impotency of the law; οὐδεποτε δυναται, 'it can never.'
2. That with respect whereunto this impotency is charged on it; that is, 'the sacrifices' which it offered.
3. The effect itself denied with respect unto that impotency; which is, 'to perfect for ever the comers thereunto.'

First. The impotency of the law as unto the end mentioned, is emphatically expressed, *οὐδεποτε δυναται*, 'it can never do it;' it can do it by no means, no way, it is impossible it should. And it is thus expressed to obviate in the minds of the Hebrews, all expectations of perfection by the law. For thus they were apt to think and hope, that by one way and means or another, they might have acceptance with God by the law. Wherefore it was necessary thus to speak unto them, who had an inveterate persuasion unto the contrary.

Secondly. That with respect whereunto this impotency is ascribed unto the law, is its sacrifices. For from them was the perfect expiation of sin to be expected, or from nothing prescribed by the law. To deny this power unto them, is to deny it absolutely unto the whole law, and all its institutions. And these sacrifices are expressed with respect unto their nature, the time of their offering, and those by whom they were offered.

First. For their nature he says, *ταῖς αὐταῖς θυσίαις*, iisdem sacrificiis; iis ipsis hostiis, or sacrificiis. Our translation rendereth not the emphasis of the expression. Iis hostiis quas quotannis, 'with the same sacrifices,' or 'those sacrifices which were of the same kind and nature.' *Αὐταῖς* is omitted in our translation. *Ταῖς θυσίαις*, is 'with those sacrifices;' the article being demonstrative. The same; not individually the same, for they were many, and offered often, or every year, when a sacrifice was offered again materially the same; but they were of the same kind. They could not by the law offer a sacrifice of one kind one year, and a sacrifice of another the next; but sacrifices the same in substance and essence, in their matter and manner, were annually repeated without variation or alteration. And this the apostle urgeth to show that there was no more in any one of them than in another; and what one could not do, could not be done by its repetition; for it was still the same. Great things were effected by these sacrifices. By them was the first covenant consecrated and confirmed; by them was atonement and expiation of sin made, that is, typically and declaratively; by them were the priests themselves dedicated to God; by them were the people made holy. Wherefore, this impotency being ascribed unto these sacrifices, it absolutely concludes unto the whole law, with all other privileges and duties of it.

Secondly. He describes them from the time and season of their offering. It was *κατ' ἐνιαυτον*, 'yearly, every year, year by year,' It is hence manifest what sacrifices he principally intends; namely, the anniversary sacrifices of expiation, when the high priest entered into the most holy place with blood, Lev. xvi. And he instanceth therein, not to exclude other sacrifices from the same censure, but as giving an instance for them all, in that which was most solemn, had the most eminent effects, at once respecting the whole church, and that which the Jews principally trusted to. Had he mentioned sacrifices in general, it might have been replied, that although the sacrifices which were daily offered, or those on especial occasions, might not perfect the worshippers, at least not the whole congregation; but yet the church itself might be perfected by that great sacrifice which was offered yearly, with the blood whereof the high priest entered into the presence of God. Accordingly,

the Jews have such a saying among them, that on the day of expiation all Israel was made as righteous as in the day wherein man was first created. But the apostle, applying his argument unto those sacrifices, and proving their insufficiency unto the end mentioned, leaves no reserve unto any thoughts, that it might be attained by other sacrifices which were of another nature and efficacy. And besides, to give the greater cogency unto his argument, he fixeth on those sacrifices which had the least of what he proves their imperfection by; for these sacrifices were repeated only once a-year. And if this repetition of them once a-year proves them weak and imperfect, how much more were those so which were repeated every day, or week, or month?

Thirdly. He refers unto the offerers of those sacrifices; ἄς προσφέρουσιν, 'which they offer,' that is, the high priests, of whom he had treated in the foregoing chapter. And he speaks of things in the present tense: 'the law cannot, which they offer,' not 'the law could not,' and 'which they offered.' The reason hereof hath been before declared. For he sets before the Hebrews a scheme and representation of all their worship at its first institution, that they might discern the original intention of God therein. And therefore, he insists only on the tabernacle, making no mention of the temple. So he states what was done at the first giving of the law, and the institution of all its ordinances of worship, as if it were now present before their eyes. And if it had not the power mentioned at their first institution, when the law was in all its vigour and glory, no accession could be made unto it, by any continuance of time, any otherwise but in the false imagination of the people.

Thirdly. That which remains of the words is an account of what the law could not do or effect by its sacrifices, 'it could not make the comers thereunto perfect for ever.' There is in these words, 1. The effect denied. 2. The persons with respect unto whom it is denied. 3. The limitation of that denial.

1. The effect denied, what it cannot do, is τελειωσαι, 'dedicate, consummate, consecrate, perfect, sanctify.' Of the meaning of the word in this Epistle I have spoken often before. As also I have shown at large what that τελειωσις is which God designed unto the church in this world, wherein it did consist, and how the law could not effect it. See the exposition on ch. vii. 11. Here it is the same with τελειωσαι κατα συνειδησιν, ch. ix. 9, 'perfect, as appertaining to the conscience;' which is ascribed unto the sacrifice of Christ, ver. 14. Wherefore, the word principally in this place respects the expiation of sin, or the taking away the guilt of it by atonement; and so the apostle expounds it in the following verses, as shall be declared.

2. Those with respect unto whom this power is denied unto the law, are προσερχομενοι; say we, 'the comers thereunto,' accedentes. The expression is every way the same with that of ch. ix. 9, τελειωσαι κατα συνειδησιν τον λατρευοντα. Οἱ λατρευοντες, and οἱ προσερχομενοι, 'the worshippers,' and 'the comers,' are the same, as is declared, ver. 2, 3; those who make use of the sacrifices of the law in the worship of God, who approach to him by sacrifices. And they are thus expressed by 'the comers,' partly from the original direction given about the

observance, and partly from the nature of the service itself. The first we have, Lev. 1, 2, אדם כי יקריב מכם קרבן. The word signifies to 'draw nigh,' to 'come near with an oblation.' These are the comers, those who draw nigh with and bring their oblations unto the altar. And such was the nature of the sacrifice itself. It consisted in coming with their sacrifice unto the altar, with the priests approaching unto the sacrifice; in all which an access was made unto God. Howbeit, the word here is of a larger signification; nor is it to be limited unto them who brought their own sacrifices, but extends unto all that came to attend unto the solemnity of them, whereby, according to God's appointment, they had a participation in the benefit of them. For respect is had unto the anniversary sacrifice, which was not brought by any, but was provided for all. But, as the priests were included in the foregoing words, 'which they offer;' so by these 'comers' the people are intended, for whose benefit these sacrifices were offered. For, as was said, respect is had unto the great anniversary sacrifice, which was offered in the name and on the behalf of the whole congregation. And these, if any, might be made perfect by the sacrifices of the law, namely, those that came unto God by them, or through the use of them, according unto his institution.

3. That wherein the law failed as unto the appearance it made of the expiation of sin, was, that it could not effect it, εις το διηνεκες, 'absolutely,' 'completely,' and 'for ever.' It made an expiation, but it was temporary only, not for ever. It did so, both in respect unto the consciences of the worshippers, and the outward effects of its sacrifices. Their effect on the consciences of the worshippers was temporary; for a sense of sin returned on them, which forced them unto a repetition of the same sacrifices again, as the apostle declares in the next verse. And as unto the outward effects of them, they consisted in the removal of temporal punishments and judgments, which God had threatened unto the transgressors of the old covenant. This they could reach unto, but no further. To expiate sin fully, and that with respect unto eternal punishment, so as to take away the guilt of sin from the consciences, and all punishments from the persons of men, which is to perfect them for ever, (which was done by the sacrifice of Christ,) this they could not do, but only represent what was to be done afterwards.

If any shall think meet to retain the ordinary distinction of the words, and refer εις το διηνεκες to what goes before, so taking the word adverbially, 'they offered them year by year continually,' then the necessity of the annual repetition of those sacrifices is intended in it. This they did, and this they were to do always, whilst the tabernacle was standing, or the worship of the law continued. And from the whole verse, sundry things may be observed.

Obs. II. Whatever hath the least representation of Christ, or relation unto him, the obscurest way of teaching the things concerning his person and grace, whilst it is in force, hath a glory in it.—He alone in himself originally bears the whole glory of God in the worship and salvation of the church; and he gives glory unto all institutions of divine worship. The law had but a shadow of him and of his office; yet was the ministration of it glorious. And much more is that of the gospel

and its ordinances so, if we have faith to discern their relation unto him, and experience of his exhibition of himself, and the benefits of his mediation unto us by them. Without this they have no glory, whatever order or pomp may be applied unto their outward administration.

Obs. III. Christ and his grace were the only good things that were absolutely so from the foundation of the world, or the giving of the first promise.—In and by them there is not only a deliverance from the curse, which made all things evil; and a restoration of all the good that was lost by sin, in a sanctified, blessed use of the creatures; but an increase and addition is made unto all that was good in a state of innocency, above what can be expressed. Those who put such a valuation on the meaner uncertain enjoyment of other things, as to judge them their good things, their goods, as they are commonly called, so as not to see, that all which is absolutely good is to be found in him alone; much more, they who seem to judge almost all things good besides, and Christ with his grace, good for nothing, will be filled with the fruit of their own ways, when it is too late to change their minds.

Obs. IV. There is a great difference between the shadow of good things to come, and the good things themselves, actually exhibited and granted unto the church.—This is the fundamental difference between the two testaments, the law and the gospel, from whence all others do arise, and whereinto they are resolved. Some, when they hear that there was justification, sanctification, and eternal life to be obtained under the old covenant, and its administrations, by virtue of the promise which they all had respect to, are ready to think that there was no material difference between the two covenants. I have spoken at large hereunto in the eighth chapter. I shall now only say, that he who sees not, who finds not a glory, excellency, and satisfaction, producing peace, rest, and joy in his soul, from the actual exhibition of these good things as declared and tendered in the gospel, above what might be obtained from an obscure representation of them as future, is a stranger unto gospel light and grace.

Obs. V. The principal interest and design of them that come to God, is to have assured evidence of the perfect expiation of sin.—This of old they came unto God, by the sacrifices of the law for; which could only represent the way whereby it was to be done. Until assurance be given hereof, no sinner can have the least encouragement to approach unto God. For no guilty person can stand before him. Where this foundation is not laid in the soul and conscience, all attempts of access unto God, are presumptuous. This, therefore, is that which the gospel in the first place, proposeth unto the faith of them that do receive it.

Obs. VI. What cannot be effected for the expiation of sin, at once, by any duty or sacrifice, cannot be effected, by its reiteration or repetition.—Those generally who seek for atonement and acceptance with God by their own duties, do quickly find that no one of them will effect their desire. Wherefore, they place all their confidence in the repetition and multiplication of them; what is not done at one time, they hope may be done at another; what one will not do, many shall. But after all, they find themselves mistaken. For,

Obs. VII. The repetition of the same sacrifices, doth of itself de-

monstrates their insufficiency to the ends sought after.—Wherefore, those of the Roman church, who would give countenance unto the sacrifice of the mass, by affirming that it is not another sacrifice, but the very same that Christ himself offered, do prove, if the argument of the apostle here insisted on be good and cogent, an insufficiency in the sacrifice, of Christ for the expiation of sin. For so he affirms it is with all sacrifices that are to be repeated, whereof he esteems the repetition itself, a sufficient demonstration.

Obs. VIII. God alone limiteth the ends and efficacy of his own institutions.—It may be said, that if these sacrifices did not make perfect them that came unto God by them, then their so coming unto him, was lost labour, and to no purpose. But there were other ends and other uses of this their coming to God, as we have declared; and unto them all, they were effectual. There never was, their never shall be, any loss in what is done according to the command of God. Other things, however we may esteem them, are but hay and stubble, which have no power or efficacy unto any spiritual ends.

VER. 2, 3.—'Ἐπει αν επαυσαντο προσφερομεναι, δια το μηδεμιαν εχειν επι συνειδησιν αμαρτιων τους λατρευοντας, απαξ κεκαθαρμενους. Αλλ' εν αυταις αναμνησις αμαρτιων κατ' ενιαυτον.

The Syriac translation refers that to the persons, which is affirmed of their offerings, אלו גיר גמרין הו, 'for if they had been perfect, or made perfect,' referring to what went before, that they were not made perfect, כבר דין אתניחו מן קורבניהו, 'they would have long since ceased or rested from their oblations,' or offerings. 'They would have offered them no more.' And although it doth not at all express τους λατρευοντας, which follows in the verse; yet it regulates the sense of the whole by that word, as it more plainly declares in rendering the following words, מטל דלא מכיל טריא הות להון תארתהון בהטחא לאילין דחודא, 'Because their conscience would no more have tossed or disquieted them for their sins, who had at one time been purified;' which is a good exposition, though not an exact translation of the words. And so it renders the next verse, 'but in these sacrifices their sins are remembered, called to mind every year.' Ἐπει αν επαυσαντο, many ancient copies add the negative, ουκ; επει ουκ αν, whereof we shall speak immediately. Ἐπει. Vul. Alioquin, and so others generally; of the word, see ch. ix. 26, 'for if so.' Επαυσαντο προσφερομεναι, cessassent (semel) oblata, 'they would have ceased being once offered.' Most render the participle by the infinitive mood, desiissent offerri, 'they would have ceased to be offered.' Τους λατρευοντας, cultores, 'the worshippers:' sacrificantes, 'the sacrificers,' say some, I think improperly, both as to the proper sense of the word and the things intended. The priests only, properly, were sacrificantes, but the people are here intended. Κεκαθαρμενου, MS. κεκαθαρισμενους, mundati, purificati, purgati, 'cleansed, purified, purged.' Δια το μηδεμιαν εχειν επι συνειδησιν αμαρτιων. Ideo quod nullam habent ultra conscientiam peccati. Vul. Lat. ideo quod for propterea, peccati for peccatorum. Nullorum peccatorum amplius sibi essent conscii. Bez. 'They should

no more be conscious to themselves of any sin.' The sense is given in the Syriac before mentioned. Arab. 'They would have made no more mention of the commemoration of sins,' with respect to the words following. *Αναμνησις*. Syr. 'But in these they remembered their sins.' Recommemoratio, repetita mentio, 'A calling to remembrance by acknowledgment.'

There is, as was observed, a different reading in the ancient copies of the first words in the second verse. The Syriac and the Vulgar Latin takes no notice of the negative particle *ουκ*, but read the words positively, 'then would they have ceased.' Those who follow other copies, takes *ουκ* for *ουχι*, non for nonne, and render the words interrogatively, as doth our translation, 'for then would they not have ceased?' that is, they would have done so. And then *επει αυ*, is to be rendered adversatively by alioquin, as it is by most, 'for otherwise.' But it may be rendered casually by 'for then,' if an interrogation be allowed. But the sense is the same in both readings, as we shall see.

VER. 2.—*For otherwise they would have ceased to be offered; because that the worshippers once purged, should have had no more conscience of sins.*

The words contain a confirmation, by a new argument, of what was affirmed in the verse foregoing. And it is taken from the frequent repetitions of those sacrifices. The thing to be proved is the insufficiency of the law to perfect the worshippers by its sacrifices. This he proves in the foregoing verse, from the formal cause of that insufficiency, which is, that in them all it had but 'a shadow of good things to come,' and so could not effect that which was to be done, only by the good things themselves. Here the same truth is proved ab effectu or a signo, from a demonstrative sign and evidence of it in their repetition.

The present argument therefore of the apostle is taken from a sign of the impotency and insufficiency which he had before asserted. There is, as was observed, a variety in the original copies, some having the negative particle *ουκ*, others omitting it. If that note of negation be allowed, the words are to be read by way of interrogation, 'would they not have ceased to be offered?' that is, they would have done so, or, God would not have appointed the repetition of them. If it be omitted, the assertion is positive, 'they would have then ceased to be offered,' there was no reason for their continuance, nor would God have appointed it. And the notes of the inference, *επει αυ*, are applicable to either reading; 'for then in that case, on this supposition that they could perfect the worshippers, would they not?' or 'they would have ceased to be offered.' *Επαυσαντο προσφερομεναι*, 'There would have been rest given to them,' a stop put to their offering. That is, God would have appointed them to have been offered once and no more. So the apostle observes signally of the sacrifice of Christ, that he once offered himself; that he offered once for all; because by one offering, and that once offered, he did perfect them that were sanctified, or dedicated to God thereby. That which the apostle designs to prove, is, that they did not by their own force and efficacy, for ever perfect the

church, or bring it to the state of justification, sanctification, and acceptance with God, which was designed to it; with all the privileges and spiritual worship belonging to that state. That this they did not do, he declares in the words following, by a notable instance included in their repetition. For all means of any sort, as such, do cease when their end is attained. The continuance of their use is an evidence that the end proposed is not effected.

In opposition to this argument in general it may be said, that this reiteration or repetition of them was not because they did not perfectly expiate sins, the sins of the offerers, all that they had committed and were guilty of before their offering; but because those for whom they were offered, did again contract the guilt of sin, and so stood in need of a renewed expiation hereof.

In answer to this objection, which may be laid against the foundation of the apostle's argument, I say, there are two things in the expiation of sin. First. The effects of the sacrifice towards God in making atonement. Secondly. The application of those effects to our consciences. The apostle treats not of the latter, or the means of the application of the effects and benefits of the expiation of sin to our consciences, which may be many and frequently repeated. Of this nature are still all the ordinances of the gospel, and so also are our own faith and repentance. The principal end in particular of that great ordinance of the supper of the Lord, which by his own command is frequently to be repeated, and ever was so in the church, is to make application to us of the virtue and efficacy of the sacrifice of Christ in his death. For a renewed participation of the thing signified, is the only use of the frequent repetition of the sign. So renewed acts of faith and repentance, are continually necessary on the incursions of new acts of sin and defilement. But by none of these is there any atonement made for sin, or an expiation of it; only the one the great sacrifice of atonement, is applied to us, not to be repeated by us. But the apostle treats only of that we mentioned in the first place; the efficacy of sacrifices to make reconciliation and atonement for sin before God, which the Jews expected from them. And actings towards God need no repetition, to make application of them to him. Wherefore, God himself, being the only object of sacrifices for the expiation of sin, what cannot be effected towards him and with him by one and at once, can never be done by repetition of the same.

Supposing, therefore, the end of sacrifices to be the making of atonement with God for sin, and the procurement of all the privileges wherewith it is accompanied, which was the faith of the Jews concerning them; and the repetition of them doth invincibly prove, that they could not of themselves effect what they were applied to, or used for; especially considering that this repetition of them was enjoined to be perpetual, whilst the law continued in force. If they could at any time have perfected the worshippers, 'they would have ceased to be offered,' for to what end should that continuance serve? To abide in a show or pretence of doing that which is done already, doth no way answer the wisdom of divine institutions.

And we may see herein, both the obstinacy, and miserable state thereon, of the present Jews. The law doth plainly declare, that without atonement by blood there is no remission of sins to be obtained. This they expect by the sacrifices of the law, and their frequent repetition, not by any thing which was more perfect, and which they did represent. But all these they have been utterly deprived of for many generations, and therefore must all of them on their own principles die in their sins and under the curse. The woful superstitious follies whereby they endeavour to supply the want of those sacrifices, are nothing but so many evidences of their obstinate blindness.

And it is hence also evident, that the superstition of the church of Rome in their mass, wherein they pretend to offer, and every day to repeat, a propitiatory sacrifice for the sins of the living and the dead, doth evidently demonstrate that they disbelieve the efficacy of the one sacrifice of Christ, as once offered, for the expiation of sin. For if it be so, it can neither be repeated, nor any other used for that end, if we believe the apostle.

The remaining words of this verse confirm the argument insisted on, namely, that these sacrifices would have ceased to be offered, if they could have made the church perfect; 'for,' saith he, 'the worshippers being once purged, they should have had no more conscience of sin.' And we must inquire, 1. Who are intended by the worshippers. 2. What it is to be purged. 3. What is the effect of this purging, in 'having no more conscience of sins.' 4. How the apostle proves his intention hereby.

1. The worshippers, οἱ λατρευοντες, are the same with οἱ προσερχομενοι, 'the comers,' in the verse foregoing. And in neither place the priests who offered the sacrifices, but the people for whom they were offered, are intended. They were the persons who made use of those sacrifices for the expiation of sin.

2. Concerning these persons it is supposed, that if the sacrifices of the law could make them perfect, then would they have been purged; wherefore καθαριζεσθαι is the effect of τελειωσαι, 'to be purged,' of 'being made perfect.' For the apostle supposeth the negation of the latter, from the negation of the former. 'If the law did not make them perfect, then were they not purged.' This sacred καθαρισμος, respects either the guilt of sin, or the filth of it. The one is removed by justification, the other by sanctification. The one is the effect of the sacerdotal actings of Christ towards God in making atonement for sin, the other of the application of the virtue and efficacy of that sacrifice to our souls and consciences, whereby they are purged, cleansed, renewed, and changed. It is the purging of the first sort that is here intended; such a purging of sin as takes away the condemning power of sin from the conscience on the account of the guilt of it. 'If they had been purged, (as they would have been, had the law made the comers to its sacrifices perfect,) that is, if there had been a complete expiation of sin made for them.

And the supposition denied hath its qualification and limitation in the word ἅπαξ, 'once.' By this word he expresseth the efficacy of the

sacrifice of Christ, which being one, at once effected what it was designed to. And it doth not design only the doing of a thing at one time, but the so doing of it as that it should never more be done.

3. That these worshippers were not thus purged by any of the sacrifices which were offered for them, the apostle proves from hence; because they had not the necessary effect and consequence of such a purification. For, if they had been so purged, *δια το μηδεμιαν εχειν επι συνειδησιν αμαρτιων*, 'they would have had no more conscience of sins;' but that they had so, he proves in the next verse, from the legal recognition that was made of them every year. And if they had no more conscience of sin, there would have been no need of offering sacrifices for their expiation any more.

1st. The introduction of the assertion is by the particles *δια το*, 'because that,' which directs unto the argument that is in the words, 'they would have ceased to be offered,' because their end would have been accomplished, and so themselves taken away.

2dly. On the supposition made, there would have been an alteration made in the state of the worshippers. When they came unto the sacrifices, they came with conscience of sin. This is unavoidable to a sinner, before expiation and atonement be made for it: afterwards, if they were purged, it should be so no more with them; they should no more have conscience of sin; *μηδεμιαν εχειν επι συνειδησιν*. They should no more have conscience of sin; or rather, they should not any more, or farther, have any conscience of sins; or they should have no conscience of sins any more. The meaning of the word is singularly well expressed in the Syriac translation. They should have no conscience agitating, tossing, disquieting, perplexing for sins; no conscience judging and condemning their persons for the guilt of sin, so depriving them of solid peace with God. It is conscience with respect unto the guilt of sin, as it binds over the sinner unto punishment in the judgment of God. Now this is not to be measured by the apprehension of the sinner, but by the true causes and grounds of it. These lie herein alone, that sin was not perfectly expiated; for where this is not, there must be a conscience of sin, that is disquieting, judging, condemning for sin.

4. The apostle speaks on the one side and the other of them, who were really interested in the sacrifices whereunto they might trust for the expiation of sin. The way hereof as unto them of old, and the legal sacrifices, was the due attendance unto them, and performance of them, according unto God's institution. Hence are the persons so interested called 'the comers to them,' and 'the worshippers.' The way and means of our interest in the sacrifice of Christ is by faith only. In this state it often falls out that true believers have a conscience, judging and condemning them for sin, no less than they had under the law; but this trouble and power of conscience doth not arise from hence, that sin is not perfectly expiated by the sacrifice of Christ, but only from an apprehension that they have not a due interest in that sacrifice, and the benefits of it. Under the Old Testament, they questioned not their due interest in their sacrifices, which depended on the performance of the rites and ordinances of service belonging unto them; but

their consciences charged them with the guilt of sin, through an apprehension that their sacrifices could not perfectly expiate it. And this they found themselves led unto by God's institution of their repetition, which had not been done, if they could ever make the worshippers perfect.

It is quite otherwise as unto conscience for sin remaining in believers under the New Testament; for they have not the least sense or fear concerning any insufficiency or imperfection in the sacrifice whereby it is expiated. God hath ordered all things concerning it, so as to satisfy the consciences of all men in the perfect expiation of sin by it; only they who are really purged by it may be in the dark sometimes, as unto their personal interest in it.

But it may be objected, that if the sacrifices, neither by their native efficacy, nor by the frequency of repetition, could take away sin, so as that they who came unto God by them could have peace of conscience, or be freed from the trouble of a continual condemnatory sentence in themselves; then was there no true real peace with God under the Old Testament, for other way of attaining it there was none. But this is contrary unto innumerable testimonies of Scripture, and the promises of God made then unto the church. In answer hereunto, I say, the apostle did not, nor doth in these words declare, what they did and could, or could not attain unto under the old testament; only what they could not attain by the means of their sacrifices; so he declares it in the next verse, for in them remembrance is made of sins. But in the use of them, and by their frequent repetition, they were taught to look continually unto the great expiatory sacrifice; whose virtue was laid up for them in the promise, whereby they had peace with God.

Obs. I. The discharge of conscience from its condemning right and power, by virtue of the sacrifice of Christ, is the foundation of all the other privileges which we receive by the gospel.—Where this is not, there is no real participation of any other of them.

Obs. II. All peace with God is resolved into a purging atonement made for sin: 'being once purged.'

Obs. III. It is by a principle of gospel light alone, that conscience is directed to condemn all sin, and yet to acquit all sinners that are purged.—Its own natural light can give it no guidance herein.

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

IT is the latter part of the foregoing assertion; namely, that the worshippers were not purged or perfected by them, in that they had still remaining a conscience for sin, which is proposed unto confirmation; for this being a matter of fact, might be denied by the Hebrews. Wherefore the apostle proves the truth of his assertion, from an inseparable adjunct of the yearly repetition of these sacrifices according unto divine institution.

There are four things to be opened in the words. 1. The introduction of the reason intended, by an adversative conjunction, *αλλα*, 'but.'

2. The subject spoken of, 'those sacrifices.' 3. What belonged unto them by divine institution, which is a renewed remembrance of sin. 4. The seasons of it; it was to be made every year.

1. The note of introduction gives us the nature of the argument insisted on: 'Had the worshippers been perfect, they would have had no more conscience for sins.' 'But,' saith he, it was not so with them, for God appoints nothing in vain; and he had not only appointed the repetition of these sacrifices, but also that in every repetition of them there should be a remembrance made of sin, as of that which was yet to be expiated.

2. The subject spoken of is expressed in these words, *ἐν αὐταῖς*, 'in them.' But this relative is remote from the antecedent which is in the first verse, by the interposition of the second, wherein it is repeated: we transfer it hither from the first verse in our translation, 'but in these sacrifices.' And we supply the defect of the verb substantive by 'there is;' for there is no more in the original than, 'but in them a remembrance again of sins.' The sacrifices intended are principally those of the solemn day of expiation; for he speaks of them that were repeated yearly, that is, once every year. Others were repeated every day, or as often as occasion did require, these only were so yearly; and these are peculiarly fixed on, because of the peculiar solemnity of their offering, and the interest of the whole people at once in them. By these therefore they looked for the perfect expiation of sin.

3. That which is affirmed of these sacrifices, is, their inseparable adjunct, that in them there was *ἀναμνησις ἁμαρτιῶν*, 'a remembrance of sin' again; that is, there was so by virtue of divine institution, whereon the force of the argument doth depend. For this remembrance of sin by God's own institution, was such as sufficiently evidenced that the offerers had yet a conscience condemning them for sins. Respect is had unto the command of God unto this purpose, Lev. xvi. 21, 22. *Αναμνησις* is an express remembrance, or a remembrance expressed by confession or acknowledgment; see Gen. xli. 9, xlii. 21. For where it respects sin, it is a recalling of it unto the sentence of the law, and a sense of punishment; see Num. v. 15; 1 Kings xvii. 18. And hereby the apostle proves effectually that these sacrifices did not make the worshippers perfect. For notwithstanding their offering of them, a sense of sin still returned upon their consciences, and God himself had appointed, that every year they should make such an acknowledgment and confession of sin, as should manifest that they stood in need of a farther expiation than could be attained by them.

But a difficulty doth here arise of no small importance. For what the apostle denies unto these offerings of the law, that he ascribes unto the one only sacrifice of Christ. Yet notwithstanding this sacrifice and its efficacy, it is certain that believers ought not only once a-year, but every day, to call sin to remembrance, and to make confession thereof. Yea, our Lord Jesus Christ himself hath taught us to pray every day for the pardon of our sin, wherein there is a calling of them unto remembrance. It doth not therefore appear wherein the difference lies between the efficacy of their sacrifices, and that of Christ,

seeing after both of them there is equally a remembrance of sin again to be made.

Ans. The difference is evident between these things. Their confession of sin was in order unto, and preparatory for, a new atonement and expiation of it. This sufficiently proves the insufficiency of those that were offered before. For they were to come unto the new offerings, as if there had never been any before them. Our remembrance of sin, and confession of it, respects only the application of the virtue and efficacy of the atonement once made, without the least desire or expectation of a new propitiation. In their remembrance of sin, respect was had unto the curse of the law which was to be answered, and the wrath of God which was to be appeased: it belonged unto the sacrifice itself, whose object was God. Ours respects only the application of the benefits of the sacrifice of Christ unto our own consciences, whereby we may have assured peace with God. The sentence or curse of the law was on them, until a new atonement was made; for the soul that did not join in this sacrifice was to be cut off: but the sentence and curse of the law was at once taken away, Eph. ii. 14—16. And we may observe,

Obs. IV. An obligation unto such ordinances of worship as could not expiate sin, nor testify that it was perfectly expiated, was part of the bondage of the church under the old testament.

Obs. V. It belongs unto the light and wisdom of faith, so to remember sin, and make confession of it, as not therein, or thereby, to seek after a new atonement for it, which is made once for all. Confession of sin is no less necessary under the new testament, than it was under the old, but not for the same end. And it is an eminent difference between the spirit of bondage, and that of liberty by Christ: the one so confesseth sin, as to make that very confession a part of atonement for it; the other is encouraged unto confession, because of the atonement already made, as a means of coming unto a participation of the benefits of it. Wherefore, the causes and reasons of the confession of sin under the new testament, are, 1. To affect our own minds and consciences with a sense of the guilt of sin in itself, so as to keep us humble and filled with self-abasement. He who hath no sense of sin, but only what consists in dread of future judgment, knows little of the mystery of our walk before God, and obedience unto him, according unto the gospel. 2. To engage our souls unto watchfulness for the future against the sins we do confess; for in confession we make an abrenunciation of them. 3. To give unto God the glory of his righteousness, holiness, and aversation from sin. This is included in every confession we make of sin; for the reason why we acknowledge the evil of it, why we detest and abhor it, is its contrariety unto the nature, holy properties, and will of God. 4. To give unto him the glory of his infinite grace and mercy in the pardon of it. 5. We use it as an instituted means to let in a sense of the pardon of sin into our own souls and consciences, through a fresh application of the sacrifice of Christ, and the benefits thereof, whereunto confession of sin is required. 6. To exalt Jesus Christ in our hearts, by the application of ourselves unto him, as the only procurer and purchaser of mercy and pardon;

without which, confession of sins is neither acceptable unto God, nor useful unto our own souls. But we do not make confession of sin, as a part of a compensation for the guilt of it, nor as a means to give some present pacification unto conscience, that we may go on in sin, as the manner of some is.

VER. 4.—*Αδυνατον γαρ αίμα ταυρων και τραγων αφαιρειν άμαρτιας.*

There is no difficulty in the words, and very little difference in the translations of them. The Vulgar renders *αφαιρειν* by the passive, *Impossibile est enim sanguine taurorum et hircorum auferri peccata*, 'It is impossible that sins should be taken away by the blood of bulls and goats.' The Syriac renders *αφαιρειν* by *ܡܕ*, which is to purge or cleanse, unto the same purpose.

VER. 4.—*For it is impossible that the blood of bulls and goats should take away sin.*

This is the last determinate resolution of the apostle concerning the insufficiency of the law and its sacrifices for the expiation of sin, and the perfecting them who come unto God, as unto their consciences. And there is in the argument used unto this end, an inference from what was spoken before, and a new enforcement from the nature or subject-matter of these sacrifices.

Something must be observed concerning this assertion in general, and an objection that it is liable unto. For by the blood of bulls and goats, he intends all the sacrifices of the law. Now if it be impossible that they should take away sin, for what end then were they appointed? Especially, considering that in the institution of them, God told the church that he had given the blood to make atonement on the altar, Lev. xvii. 11. It may therefore be said, as the apostle doth in another place, with respect unto the law itself; if it could not by the works of it justify us before God, to what end then served the law? To what end serve these sacrifices, if they could not take away sin?

The answer which the apostle gives with respect unto the law in general, may be applied unto the sacrifices of it, with a small addition from a respect unto their special nature. For as unto the law, he answers two things: 1. That it was added because of transgressions, Gal. iii. 19. 2. That it was a schoolmaster to guide and direct us unto Christ, because of the severities wherewith it was accompanied, like those of a schoolmaster, not in the spirit of a tender father. And thus it was as unto the end of these sacrifices.

1. They were added unto the promise because of transgressions. For God in them, and by them, did continually represent unto sinners the curse and sentence of the law; namely, that the soul that sinneth must die; or that death was the wages of sin. For although in sacrifices there was allowed a commutation, that the sinner himself should not die, but the beast that was sacrificed in his stead, which belonged unto their second end of leading unto Christ, yet they all testified unto that sacred truth, that it is the 'judgment of God, that they who com-

mit sin are worthy of death.' And this was, as the whole law, an ordinance of God to deter men from sin, and so to put bounds unto transgressions. For when God passed by sin with a kind of connivance, winking at the ignorance of men in their iniquities, not giving them continual warnings of their guilt, and the consequents thereof in death, the world was filled and covered with a deluge of impieties. Men saw not judgment speedily executed, nor any tokens or indications that so it would be, therefore was their heart wholly set in them to do evil. But God dealt not thus with the church. He let no sin pass without a representation of his displeasure against it, though mixed with mercy, in a direction unto the relief against it, in the blood of the sacrifice. And therefore he did not only appoint these sacrifices, on all the especial occasions of such sins and uncleanness, as the consciences of particular sinners were pressed with a sense of; but also once a-year there was gathered up a remembrance of all the sins, iniquities, and transgressions of the whole congregation, Lev. xvi.

2. They were added as the teaching of a schoolmaster to lead unto Christ. By them was the church taught and directed to look continually unto, and after that sacrifice which alone could really purge and take away all iniquity. For God appointed no sacrifices until after the promise of sending the seed of the woman to break the head of the serpent. In his so doing, was his own heel to be bruised, in the suffering of his human nature, which he offered in sacrifice unto God, which these sacrifices did represent. Wherefore, the church, knowing that these sacrifices did call sin to remembrance, representing the displeasure of God against sin, which was their first end; and that although there was an intimation of grace and mercy in them by the commutation and substitution which they allowed, yet that they could not of themselves take away sin, it made them the more earnestly, and with longing desires, look after him and his sacrifice, who should perfectly take away sin, and make peace with God, wherein the principal exercise of grace under the old testament did consist.

3. As unto their especial nature, they were added as the great instruction in the way and manner whereby sin was to be taken away. For although this arose originally from God's mere grace and mercy, yet was it not to be executed and accomplished by sovereign grace and power alone. Such a taking away of sin would have been inconsistent with his truth, holiness, and righteous government of mankind, as I have elsewhere at large demonstrated. It must be done by the interposition of a ransom and atonement, by the substitution of one who was no sinner in the room of sinners, to make satisfaction unto the law, and justice of God for sin. Hereby sacrifices became the principal means of directing the faith of the saints under the old testament, and the means whereby they acted it, on the original promise of their recovery from apostasy.

These things do evidently express the wisdom of God in their institution, although of themselves they could not take away sin. And those by whom these ends of them are denied, as they are by the Jews and Socinians, can give no account of any end of them, which should answer the wisdom, grace, and holiness of God.

This objection being removed, I shall proceed unto the exposition of the words in particular. And there are four things in them as a negative proposition. 1. The illative conjunction declaring its respects unto what went before. 2. The subject-matter spoken of: 'the blood of bulls and goats.' 3. What is denied concerning it: 'it could not take away sin.' 4. The modification of this negative proposition: 'it was impossible they should do so.'

1. The illative conjunction, *γαρ*, 'for,' declares what is spoken to be introduced in the proof and confirmation of what was before affirmed. And it is the closing argument against the imperfection and impotency of the old covenant, the law, priesthood, and sacrifices of it, which the apostle maketh use of. And indeed it is comprehensive of all that he had before insisted on; yea, it is the foundation of all his other reasonings unto this purpose. For if, in the nature of the thing itself, it was impossible that the sacrifices consisting of the blood of bulls and goats should take away sin, then, however, whensoever, and by whomsoever they were offered, this effect could not be produced by them. Wherefore in these words the apostle puts a close unto his argument, and resumes it no more in this Epistle, but only once or twice makes mention of it in the way of an illustration to set forth the excellency of the sacrifice of Christ; as, ver. 11, of this chapter, and ch. xiii. 10—12.

2. The subject spoken of is *αἷμα ταύρων καὶ τραγῶν*, 'the blood of bulls and goats.' The reason why the apostle expresseth them by bulls and goats, which were calves and kids of the goats, hath been declared on ch. ix. 11, 12. And some things must be observed concerning this description of the old sacrifices.

1st. That he makes mention of the blood of the sacrifices only; whereas in many of them the whole bodies were offered, and the fat of them all was burned on the altar. And this he doth for the ensuing reasons: 1. Because it was the blood alone whereby atonement was made for sin and sinners. The fat was burned with incense only, to show that it was accepted as a sweet savour with God. 2. Because he had respect principally unto the anniversary sacrifice, unto the consummation whereof and atonement thereby, the carrying the blood into the holy place did belong. 3. Because life natural is in an especial manner in the blood, which signified that atonement was to be made by death, and that by the effusion of blood, as it was in the sacrifice of Christ; see Lev. xvii. 11, 12. And in the shedding of it there was an indication of the desert of sin in the offerer.

2dly. He recalls them by this expression of their sacrifices, 'the blood of bulls and goats,' to a due consideration of what effect might be produced by them. They were accompanied with great solemnity and pomp of ceremony in their celebration. Hence arose a great esteem and veneration of them in the minds of the people. But when all was done, that which was offered was but the blood of bulls and goats. And there is a tacit opposition unto the matter of that sacrifice, whereby sin was really to be expiated, which was the precious blood of Christ, as Heb. ix. 13, 14.

3. That which is denied of these sacrifices, is, *ἀφαιρεῖν ἁμαρτίας*, 'the taking away of sins.' The thing intended is variously expressed

by the apostle, as by *ἵλασκεσθαι τὰς ἁμαρτίας*, Heb. ii. 17; *καθαρισμον ποιησαι*, ch. i. 3; *καθαριζέσθαι, καθαίρειν τὴν συνειδήσιν*, ch. ix. 14; *ἀθετησις ἁμαρτίας*, ch. ix. 26; *ἀναφέρειν ἁμαρτίας*, ver. 28, 'to make reconciliation,' 'to purge sin,' 'to purge the conscience,' 'to abolish sin,' 'to bear it.' And that which he intendeth in all these expressions, which he denies of the law and its sacrifices, and ascribes unto that of Christ, is the whole entire effect thereof, so far as it immediately respected God and the law. For all these expressions respect the guilt of sin, and its removal, or the pardon of it, with righteousness before God, acceptance and peace with him. To take away sin, is to make atonement for it, to expiate it before God by a satisfaction given, or price paid, with the procurement of the pardon of it, according unto the terms of the new covenant.

The interpretation of these words by the Socinians, is contrary unto the signification of the words themselves, and to the whole design of the context. 'Impossibile est' (saith Slichtingius) 'ut sanguis taurorum et hircorum peccata tollat; hoc est, efficiat ut homines in posterum à peccatis abstinerent, et sic nullam amplius habeant peccatorum conscientiam, sive ullas eorum pœnas metuant; quam enim quæso vim ad hæc præstandum sanguis animalium habere potest? Itaque hoc dicit, taurorum et hircorum sanguinem eam vim nequaquam habere, et ut habeat, impossibile esse, ut homines à peccatis avocet, et ne in posterum peccent, efficiat.' And Grotius after him speaks to the same purpose, 'Ἀφαιρεῖν ἁμαρτίας, quod suprà ἀθετεῖν et ἀναφέρειν, est extinguere peccata, quod sanguis Christi facit, cum quia fidem in nobis parit, tum quia Christo jus dat nobis auxilia necessaria impetrandi; pecudum sanguis nihil efficit tale.'

1st. Nothing can be more alien from the design of the apostle, and scope of the context. They are both of them to prove, that the sacrifices of the law could not expiate sins, could not make atonement for them, could not make reconciliation with God, could not produce the effect which the sacrifice of Christ alone was appointed and ordained unto. They were only signs and figures of it. They could not effect that which the Hebrews looked for from them, and by them. And that which they expected by them was, that by them they should make atonement with God for their sins. Wherefore, the apostle denies that it was possible they should effect what they looked for from them, and nothing else. It was not that they should be arguments to turn them from sin unto newness of life, so as that they should sin no more. By what way, and on what consideration, they were means to deter men from sin, I have just declared. But they can produce no one place in the whole law, to give countenance unto such an apprehension that this was their end; so that the apostle had no need to declare their insufficiency with respect thereunto. Especially, the great anniversary sacrifice on the day of expiation, was appointed so expressly to make atonement for sin, to procure its pardon, to take away its guilt in the sight of God, and from the conscience of the sinner, that he should not be punished according unto the sentence of the law; as that it cannot be denied. This is that which the apostle declares, that of themselves

they could not effect or perform, but only typically, and by way of representation.

2dly. He declares directly and positively what he intends by this taking away of sin, and the ceasing of legal sacrifices thereon, ver. 17, 18, 'Their sins and their iniquities will I remember no more; now where remission of these is, there is no more offering for sin.' The cessation of offerings for sin, follows directly on the remission of sin, which is the effect of expiation and atonement; and not upon the turning away of men from sin for the future. It is therefore our justification, and not our sanctification, that the apostle discourseth of.

3dly. The words themselves will not bear this sense. For the object of *ἀφαιρεῖν*, that which it is exercised about, is *ἁμαρτίας*. It is an act upon sin itself, and not immediately upon the sinner. Nor can it signify any thing but to take away the guilt of sin, that it should not bind over the sinner unto punishment; whereon conscience for sin is taken away. But to return.

4. The manner of the negation is, that *ἀδύνατον*, it was 'impossible' that it should be otherwise. And it was so,

1st. From divine institution. Whatever the Jews apprehended, they were never designed of God to that end, and therefore had no virtue or efficacy for it communicated to them. And all the virtue of ordinances of worship depends on their designation to their end. The blood of bulls and goats as offered in sacrifice, and carried into the most holy place, was designed of God to represent the way of taking away sin, but not by itself to effect it, and it was therefore impossible that so it should do.

2dly. It was impossible from the nature of the things themselves, inasmuch as there was not a condecency to the holy perfections of the divine nature, that sin should be expiated, and the church perfected by the blood of bulls and goats. For, *First*. In this there would have been no condecency to his infinite wisdom. For God having declared his severity against sin, with the necessity of its punishment to the glory of his righteousness and sovereign rule over his creatures, what condecency could there have been herein to infinite wisdom? What consistency between the severity of that declaration, and the taking away of sin by such an inferior beggarly means, as that of the blood of bulls and goats? A great appearance was made of infinite displeasure against sin, in the giving of the fiery law, in the curse of it, in the threatenings of eternal death; should all have ended in an outward show, there would have been no manner of proportion to be discerned between the demerit of sin, and the means of its expiation. So that, *Secondly*. It had no condecency to divine justice. For, 1. As I have elsewhere proved at large, sin could not be taken away without a price, a ransom, a compensation and satisfaction made to justice, for the injuries it received by sin. In satisfaction to justice by way of compensation for injuries or crimes, there must be a proportion between the injury and the reparation of it, that justice may be as much exalted and glorified in the one, as it was depressed and debased in the other. But there could be no such thing between the demerit of sin, and the affront

put on the righteousness of God on the one hand, and a reparation by the blood of bulls and goats on the other. No man living can apprehend wherein any such proportion should lie or consist: nor was it possible that the conscience of any man could be freed from a sense of the guilt of sin, who had nothing to trust to but this blood to make compensation or atonement for it. 2. The apprehension of it, (namely, a suitableness to divine justice, in the expiation of sins by the blood of bulls and goats,) must needs be a great incentive to profane persons, to the commission of sin. For if there be no more in sin and the guilt of it, but what may be expiated and taken away at so low a price, but what may have atonement made for it by the blood of beasts, why should they not give satisfaction to their lusts by living in sin? *Thirdly.* It would have had no consistency with the sentence and sanction of the law of nature, 'In the day thou eatest, thou shalt die.' For although God reserved to himself the liberty and right of substituting a surety in the room of a sinner, to die for him, namely, such an one as should by his suffering and dying, bring more glory to the righteousness, holiness, and law of God, than either was derogated from them by the sin of man, or could be restored to them by his eternal ruin; yet was it not consistent with the veracity of God in that sanction of the law, that this substitution should be of a nature no way cognate, but ineffably inferior to the nature of him that was to be delivered. For these, and other reasons of the same kind, which I have handled at large elsewhere, it was 'impossible,' as the apostle assures us, 'that the blood of bulls and goats should take away sin.' And we may observe,

Obs. I. It is 'possible that things may usefully represent what it is impossible that in and by themselves they should effect.—This is the fundamental rule of all institutions of the old testament. Wherefore,

Obs. II. There may be great and eminent uses of divine ordinances and institutions, although it be impossible that by themselves, in their most exact and diligent use, they should work out our acceptance with God.—And it belongs to the wisdom of faith, to use them to their proper end, not to trust to them, as to what they cannot of themselves effect.

Obs. III. It was utterly impossible that sin should be taken away before God, and from the conscience of the sinner, but by the blood of Christ.—Other ways men are apt to betake themselves to for this end, but in vain. It is the blood of Jesus Christ alone that cleanseth us from all our sins, for he alone was the propitiation for them.

Obs. IV. The declaration of the insufficiency of all other ways for the expiation of sin, is an evidence of the holiness, righteousness, and severity of God against sin, with the unavoidable ruin of all unbelievers.

Obs. V. Herein also consists the great demonstration of the love, grace, and mercy of God, with an encouragement to faith, in that when the old sacrifices neither would nor could perfectly expiate sin, he would not suffer the work itself to fail, but provided a way that should be infallibly effective of it, as is declared in the following verses.

VER. 5—10.—THE provision that God made to supply the defect and insufficiency of legal sacrifices, as to the expiation of sin, peace of conscience with himself, and the sanctification of the souls of the worshippers, is declared in this context. For the words contain the blessed undertaking of our Lord Jesus Christ, to do, fulfil, perform, and suffer all things required in the will, and by the wisdom, holiness, righteousness, and authority of God to the complete salvation of the church, with the reasons of the efficacy of what he so did, and suffered to that end. And we must consider both the words themselves, so far especially as they consist in a quotation out of the Old Testament, with the validity of his inferences from the testimony which he chooseth to insist on to this purpose.

VER. 5—10,—Διο εισερχομενος εις τον κοσμον, λεγει· Θυσιαν και προσφοραν ουκ ηθελησας, σωμα δε κατηρτισω μοι. 'Ολοκαντωματα και περι αμαρτιας ουκ ευδοκησας. Τότε ειπον· Ιδου ήκω, (εν κεφαλιδι βιβλιου γεγραπται περι εμου,) του ποιησαι, ο Θεος, το θελημα σου· Ανωτερον λεγων· ότι θυσιαν και προσφοραν και ολοκαντωματα και περι αμαρτιας ουκ ηθελησας, ουδε ευδοκησας· αιτινες κατα τον νομον προσφερονται. Τότε ειρηκεν· Ιδου ήκω του ποιησαι, ο Θεος, το θελημα σου· Αναρει το πρωτον, ινα το δευτερον στηση. Εν ω θεληματι ήγιασμενοι εσμεν οι δια της προσφορας του σωματος του Ιησου Χριστου εβαπαξ.

Some few differences may be observed in the ancient and best translations.

Διο. Vul. Lat. ideo quapropter. Syr. כִּי לְמַעַן; 'for this, for this cause.' Θυσιαν και προσφοραν: hostiam et oblationem, sacrificium, victimam. The Syriac renders the words in the plural number, 'sacrifices' and 'offerings.' Σωμα δε κατηρτισω μοι, aptasti, adaptasti mihi; præparasti, perfecisti; 'a body hast thou prepared,' *i. e.* fitted for me, 'wherein I may do thy will.' Syr. כִּי אֶלְבַּשְׁתִּי, פָּנֶיךָ דִּן אֲלֹהִים, 'But thou hast clothed me with a body;' very significantly, as unto the thing intended, which is the incarnation of the Son of God. The Ethiopic renders this verse somewhat strangely, 'And when he entered into the world, he saith, Sacrifices and offerings I would not: thy body he hath purified unto me.' Making them, as I suppose, the words of the Father. Ουκ ευδοκησας; Vulg. non tibi placuerant; reading the preceding words in the nominative case, altering the person and number of the verb. Syr. לֹא שָׂא לִי, 'Thou didst not require,' non approbasti; that is, 'they were not well pleasing, nor accepted with God,' as unto the end of the expiation of sin. Ιδου ήκω, ecce adsum, venio. Ουκ ηθελησας ουδε ευδοκησας. The Syriac omitteth the last word, which yet is emphatical in the discourse.

Τότε ειρηκεν; Vul. tunc dixi, 'then I said;' that is, ειπον, for 'he said;' for the apostle doth not speak these words, but repeats the words of the Psalmist.

The reading of the words out of the Hebrew by the apostle, shall be considered in our passage.

VER. 5—10.—*Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not; but a body hast thou prepared (fitted for) me. In burnt-offerings and sacrifices for sin, thou hast had no pleasure. Then said I, Lo I come, (in the volume of the book it is written of me) to do thy will O God; (that I should do thy will.) Above, when he said, Sacrifice and offering, and burnt-offerings and offerings for sin, thou wouldst not, neither hadst pleasure therein, which are offered by the law: then said he, Lo I come to do thy will (O God.) He taketh away the first, that he may establish the second. By the which will, we are sanctified, through the offering of the body of Jesus Christ once for all.*

A blessed and divine context this is, summarily representing unto us, the love, grace, and wisdom of the Father; the love, obedience, and suffering of the Son; the federal agreement between the Father and the Son, as to the work of the redemption and salvation of the church; with the blessed harmony between the Old and New Testament, in the declaration of these things. The divine authority and wisdom that evidence themselves herein, are ineffable, and do cast contempt on all those by whom this Epistle hath been called in question; as sundry other passages in it do in a peculiar manner. And it is our duty to inquire with diligence into the mind of the Holy Spirit herein.

As unto the general nature of the arguing of the apostle, it consists of two parts. 1. The introduction of a pregnant testimony out of the Old Testament unto his purpose, ver. 5—8, and part of the 9th. 2. Inferences from that testimony, asserting and confirming all that he had pleaded for.

In the testimony he produceth, we may consider, 1. The manner of its introduction, respecting the reason of what is asserted, wherefore, 2. Who it was by whom the words insisted on were spoken—he saith. 3. When he spake them; when he came into the world. 4. The things spoken by him in general; which consist in a double antithesis. *First.* Between the legal sacrifices, and the obedience of Christ in his body, ver. 5. *Secondly.* Between God's acceptance of the one and the other, with their efficacy unto the end treated of, which must be particularly spoken unto.

1. The introduction of this testimony is by the word *διο*, 'wherefore,' 'for which cause,' 'for which end.' It doth not give an account why the words following were spoken, but why the things themselves were so ordered and disposed. And we are directed in this word, unto the due consideration of what is designed to be proved: and this is, that there was such an insufficiency in all legal sacrifices, as unto the expiation of sin, that God would remove them, and take them out of the way, to introduce that which was better, to do that which the law could not do. Wherefore, saith the apostle, because it was so with the law, things are thus disposed of in the wisdom and counsel of God, as is declared in this testimony.

2. Who spake the words contained in the testimony: *λεγει*, 'he saith.' The words may have a threefold respect.

1st. As they were given out by inspiration, and are recorded in the Scripture. So they were the words of the Holy Ghost, as the apostle expressly affirms of the like words, ver. 15, 16, of this chapter.

2dly. As they were used by the penman of the Psalm, who speaks by inspiration. So they were the words of David, by whom the Psalm was composed. But although David spoke or wrote these words, yet is not he himself the person spoken of, nor can any passage in the whole context be applied to him, as we shall see in particular afterwards. Or if they may be said to be spoken of him, it was only as he bare the person of another, or was a type of Christ. For although God himself doth frequently prefer moral obedience before the sacrifices of the law, when they were hypocritically performed, and trusted to as a righteousness, unto the neglect of diligence in moral duties; yet David did not, would not, ought not, in his own name and person to reject the worship of God, and present himself with his obedience in the room thereof, especially as to the end of sacrifices in the expiation of sin. Wherefore,

3dly. The words are the words of our Lord Jesus Christ; when he cometh into the world, 'he saith.' And it is a vain inquiry, when in particular he spake these words; unto whom, or where, any mention is made of them in the story of him. It is no way needful that they should be literally or verbally pronounced by him. But the Holy Ghost useth these words in his name as his, because they declare, express, and represent his mind, design, and resolution in his coming into the world, which is the sole end and use of words. On the consideration of the insufficiency of legal sacrifices (the only appearing means unto that purpose) for the expiation of sin, and the making of reconciliation with God, that all mankind might not eternally perish under the guilt of sin, the Lord Christ represents his readiness and willingness to undertake that work, with the frame of his heart and mind therein.

The ascription of these words unto the Lord Christ on the reason mentioned, give us a prospect into, 1. The love of his undertaking for us, when all other ways of our recovery failed, and were disallowed as insufficient. 2. Into the foundation of his undertaking for us, which was the declaration of the will of God concerning the insufficiency of these sacrifices. 3. Into his readiness to undertake the work of redemption, notwithstanding the difficulties that lay in the way of it, and what he was to undergo in the stead of the legal sacrifices.

Obs. I. We have the solemn word of Christ, in the declaration he made of his readiness and willingness to undertake the work of the expiation of sin, proposed unto our faith, and engaged as a sure anchor of our souls.

3. The season of his speaking these words in the manner declared, was, *εισερχομενος εις τον κοσμον*, 'on his coming into the world;' 'wherefore, coming (or when he cometh) into the world, he saith,' *εισερχομενος*, *veniens* or *venturus*; when he was to enter into the world, when the design of his future coming into the world, was declared. So *ὁ ερχομενος* is, 'he that is to come,' Matt. xi. 3, and *ερχεται*, John iv. 25. That, therefore, may be the sense of the words; upon the first

prediction of the future coming of the Son of God into the world, the design, mind, and will wherewith he came, was declared.

Refer the words unto some actual coming of the person spoken of into the world, and various interpretations are given of them. When he came in sacrifices typically, say some: but this seems not to be a word accompanying the first institution of sacrifices; namely, 'sacrifices thou wouldst not have.' His coming into the world was his appearance and public showing of himself unto the world, in the beginning of his ministry; as David came out of the wilderness and caves, to show himself unto the people as king of Israel, saith Grotius. But the respect unto David herein is frivolous; nor are those words used with respect unto the kingly office of Christ, but merely as to the offering himself in sacrifice to God.

The Socinians contend earnestly, that this his coming into the world is his entrance into heaven after his resurrection; and they embrace this uncouth interpretation of the words, to give countenance unto their pernicious error, that Christ offered not himself in sacrifice to God in his death, or whilst he was in this world. For his sacrifice they suppose to be only metaphorically so called, consisting in the representation of himself unto God in heaven, after his obedience and suffering. Wherefore they say, that by the world which he came into, the world to come, mentioned ch. ii. 5, is intended. But there is nothing sound, nothing probable or specious in this wresting of the words and sense of the Scripture. For, 1. The words in the places compared are not the same. This is *κοσμος* only; those are *οικουμενη μελλουσα*, and are not absolutely to be taken in the same sense, though the same things may be intended in various respects. 2. *Οικουμενη* is the habitable part of the earth, and can on no pretence be applied unto heaven. 3. I have fully proved on that place, that the apostle in that expression intendeth only the days and times of the Messiah, or of the gospel, commonly called among the Jews, עולם הקציר, 'the world to come,' that new heaven and earth wherein righteousness should dwell. But they add that *κοσμος* itself is used for heaven, Rom. iv. 13. *Το κληρονομον αυτον ειναι του κοσμου*, 'that he should be the heir of the world;' that is, of heaven, the world above. But this imagination is vain also. For Abraham's being heir of the world is no more but his being the father of many nations: nor was there ever any other promise which the apostle should refer unto, of his being heir of the world, but only that of his being the father of many nations, not of the Jews only, but of the Gentiles also; as the apostle explains it, Rom. xv. 8—12. Respect also may be had unto the promised seed proceeding from him, who was to be the heir of all things.

That which they intend by his coming into the world, is what himself constantly calleth his leaving of the world, and going out of it. See John xvii. 11, 12, 18, xiii. 1, 'I leave the world, I am no more in the world; they are in the world.' This, therefore, cannot be his coming into the world. And this imagination is contrary, as unto the express words, so to the open design of the apostle; for as he declares his coming into the world to be the season wherein a body was fitted for

him, so that which he had to do herein was what he had to do in this world, before his departure out of it, ver. 12. Wherefore this figment is contrary to common sense, the meaning of the words, the design of the place, and other express testimonies of Scripture, and is of no use, but to be an instance how men of corrupt minds can wrest the Scripture for their ends unto their own destruction.

The general sense of the best expositors, ancient and modern, is, that by the coming of Christ into the world, his incarnation is intended. See John i. 10, iii. 16, 17, 19, vi. 14, ix. 5, 39, xi. 27, xii. 46, xvi. 28. The same with his coming in the flesh, his being made flesh, his being manifest in the flesh; for therein and thereby he came into the world. Neither is there any weight in the objection of the Socinians unto this exposition of the words, namely, that the Lord Christ at his first coming in the flesh, and in his infancy, could not do the will of God; nor could these words be used of him. For, 1. His coming into the world in the act of the assumption of our nature, was in obedience unto, and for the fulfilling of the word of God. For, 'God sent him into the world,' John iii. 17. And 'he came, not to do his own will, but the will of him that sent him.' 2. His doing the will of God is not confined unto any one single act or duty, but extends itself unto all the degrees, and whole progress of what he did and suffered in compliance with the will of God, the foundation of the whole being laid in his incarnation.

But as these words were not verbally and literally spoken by him, being only a real declaration of his design and intention; so this expression, of his coming into the world, is not to be confined unto any one single act or duty, so as to exclude all others from being concerned therein. It hath respect unto all the solemn acts of the susception and discharge of his mediatory office for the salvation of the church. But if any shall rather judge, that in this expression some single season and act of Christ is intended, it can be no other but his incarnation, and his coming into the world thereby. For this was the foundation of all that he did afterwards, and that whereby he was fitted for his whole work of mediation, as is immediately declared. And we may observe,

Obs. II. The Lord Christ had an infinite prospect of all that he was to do and suffer in the world, in the discharge of his office and undertaking.—He declared from the beginning his willingness unto the whole of it. And an eternal evidence it is of his love, as also of the justice of God, in laying all our sins on him, seeing it was done by his own will and consent.

4. The fourth thing in the words is, what he said. The substance of it is laid down, ver. 5. Unto which the farther explication is added, ver. 6, 7. And the application of it unto the intention of the apostle, in those that follow. The words are recorded Ps. xl. 6—8, being indited by the Holy Ghost in the name of Christ, as declarative of his will.

Of the first thing proposed there are two parts. *First*. What concerned the sacrifices of the law. *Secondly*. What concerneth himself.

First. As to what concerneth the sacrifices, there is,

1. The expression of the subject spoken of, that is, זבח ומנחה, which

the apostle renders by *θυσια και προσφορα*, ‘sacrifice and offering.’ In the next verse, the one of them, namely, *θυσια*, is distributed into *πύγι πᾶσιν*, which the apostle renders by *όλοκαυτωματα και περι ἁμαρτίας*, ‘burnt-offerings, or whole burnt-offerings and sacrifices for sin.’ It is evident that the Holy Ghost, in this variety of expressions, compriseth all the sacrifices of the law that had respect to the expiation of sin. And as to all of them, their order, especial nature, and use, I have treated at large in my Exercitations, (Exercit. 24,) whither the reader is referred.

2. Of these sacrifices, it is affirmed, *ουκ ηδελησας*, that God ‘would them not,’ ver. 5, and that ‘he had no pleasure in them,’ ver. 6. The first in the original is *הִשָּׁפַת לֹא*, which the apostle renders by *ουκ ηδελησας*, ‘thou wouldst not.’ We render it in the Psalm, ‘thou didst not desire.’ *רָפַת* is ‘to will,’ but always with desire, complacency, and delight. Ps. li. 6, ‘Behold, *הִשָּׁפַת*, ‘thou desirest,’ ‘thou wilt,’ or ‘art delighted with truth in the hidden part,’ ver. 16. *רָפַת לֹא*, ‘thou wouldst not,’ ‘thou desiredst not,’ ‘sacrifice.’ Gen. xxxiv. 19, ‘he had delight in Jacob’s daughter.’ Ps. cxlvii. 10. So *רָפַת* the noun, is ‘delight,’ Ps. i. 2. The LXX. render it generally by *εξελω*, and *ξελω*, ‘to will,’ as also the noun by *ξελημα*. And they are of the same signification, ‘to will freely, voluntarily,’ and ‘with delight.’ But this sense the apostle doth transfer to the other word, which he renders by *ευδοκησας*, ver. 6. In the Psalm it is *לֹא שָׁפַת*, ‘thou hast not required.’ *Ευδοκεω*, is ‘to rest in,’ ‘to approve,’ ‘to delight in,’ ‘to be pleased with.’ So is it always used in the New Testament, whether spoken of God or men. See Matt. iii. 17, xii. 18, xvii. 5; Luke iii. 22, xii. 32; Rom. xv. 26, 27; 1 Cor. i. 21, x. 5; 2 Cor. v. 8; Col. i. 19, &c. Wherefore, though we grant that the words used by the apostle are not exact versions of those used by the Psalmist, as they are applied the one to the other, yet it is evident that in both of them, the full and exact meaning of both these used by the Psalmist is declared, which is sufficient to his purpose.

All the difficulty in the words may be reduced to these two inquiries. 1. In what sense it is affirmed that God would not have these sacrifices, that ‘he had no pleasure’ in them, that ‘he rested not’ in them. 2. How was this made known, so as that it might be declared, as it is in this place.

First. As to the first of these, we may observe,

1. That this is not spoken of the will of God, as to the institution and appointment of these sacrifices, for the apostle affirms, ver. 8, that ‘they were offered according to the law,’ namely, which God gave to the people. God says indeed by the prophet to the people, that ‘he spake not to their fathers, nor commanded them in the day that he brought them out of the land of Egypt, concerning burnt-offerings and sacrifices,’ Jer. vii. 22. But he spake not absolutely as to the things themselves, but to their manner of the observance of them.

2. It is not with respect to the obedience of the people in their attendance to them, during the economy of the law. For God both required it strictly of them, and approved of it in them, when duly performed. The whole law and prophets bare testimony hereunto.

And it was the great injunction which he left with the people, when he ceased to grant any more immediate revelations of his will to the church, Mal. iv. 4. And the Lord Christ himself under the Judaical church did observe them.

3. God doth frequently reject or disallow them in the people as they were attended to and performed by them. But this he did only in the case of their gross hypocrisy, and the two great evils wherewith it was accompanied. The first was, that they did not only prefer the outward observance of them before internal moral obedience, but trusted to them, to the total neglect of that obedience. See Isa. i. 12—17. And the other was, that they put their trust in them for righteousness and acceptance with God, about which he deals, Jer. vii. Yet neither was this the case under consideration in the Psalm. For there is no respect had to any miscarriages of the people about these sacrifices, but to the sacrifices themselves.

Wherefore, some say that the words are prophetical, and declare what the will of God would be after the coming of Christ in the flesh, and the offering of his sacrifice once for all. Then God would no more require them nor accept them. But yet neither is this suited to the mind of the Holy Ghost. For, 1. The apostle doth not prove by this testimony that they were to cease, but that they could not take away sin whilst they were in force. 2. The reason given by the Lord Christ of his undertaking, is their insufficiency during their continuance according to the law. 3. This revelation of the will of God made to the church, was actually true when it was made and given, or it was suited to lead them into a great mistake.

The mind of the Holy Ghost is plain enough, both in the testimony itself and in the use made of it by the apostle. For the legal sacrifices are spoken of only with respect to that end which the Lord Christ undertook to accomplish by his mediation. And this was the perfect real expiation of sin, with the justification, sanctification, and eternal salvation of the church, with that perfect state of spiritual worship which was ordained for it in this world. All these things, these sacrifices were appointed to prefigure and represent. But the nature and design of this prefiguration being dark and obscure, and the things signified being utterly hid from them, as to their especial nature and the manner of their efficacy, many in all ages of the church expected them from these sacrifices, and they had a great appearance of being divinely ordained to that end and purpose. Wherefore this is that, and that alone, with respect whereunto they are here rejected. God never appointed them to this end; he never took pleasure in them with reference thereunto; they were insufficient in the wisdom, holiness, and righteousness of God to any such purpose. Wherefore the sense of God concerning them as to this end is, that they were not appointed, not approved, not accepted for it.

Secondly. It may be inquired, how this mind and will of God, concerning the refusal of these sacrifices to this end, might be known, so as that it should be here spoken of, as of a truth unquestionable in the church. For the words, 'thou wouldest not,' 'thou tookest no pleasure,' do not express a mere internal act of the divine will, but a decla-

ration also of what is, and what is not well pleasing to God. How then was this declaration made? how came it to be known? I answer,

1. The words are the words of our Lord Jesus Christ the Son of God, considered as to be incarnate, for the redemption of the church. As such, he was always in the bosom of the Father, participant of his counsels, especially of those which concerned the church, 'the children of men,' Prov. viii. 22—24, &c. He was therefore always acquainted with all the thoughts and counsels of God, concerning the ways and means of the expiation of sin, and so declared what he knew.

2. As to the penman of the Psalm, the words were dictated to him by immediate revelation, which, if nothing had been spoken of it, or intimated before, had been sufficient for the declaration of the will of God therein; for all revelations of that nature have a beginning when they were first made. But,

3. In, by, and together with the institution of all these legal sacrifices, God had from the beginning intimated to the church, that they were not the absolute ultimate way for the expiation of sin, that he designed or would approve of. And this he did, partly in the nature of the sacrifices themselves, which were no way competent or suited in themselves to this end, it being impossible that the blood of bulls and goats should take away sin; partly, in first giving various intimations, and then express declaration of his will, that they were only prescribed for a season, and that a time would come when their observance should utterly cease, which the apostle proves, ch. vii. and viii.; and partly by evidencing that they were all but types and figures of good things to come, as we have at large declared. By these and sundry other ways of the like kind, God had, in the institution and command of these sacrifices themselves, sufficiently manifested, that he did neither design them, nor require them, nor approve of them, as to this end of the expiation of sin. Wherefore there is in the words no new revelation absolutely, but only a mere express declaration of that will and counsel of God, which he had by various ways given intimation of before. And we may observe,

Obs. III. No sacrifices of the law, not all of them together, were a means for the expiation of sin, suited to the glory of God, or necessities of the souls of men.—From the first appointment of sacrifices, immediately after the entrance of sin and the giving of the promise, the observance of them in one kind or another, spread itself over the whole earth. The Gentiles retained them by tradition, helped on by some conviction on a guilty conscience, that by some way or other atonement must be made for sin. On the Jews they were imposed by law. There are no footsteps of light or testimony, that the Gentiles did ever retain any sense of the true reason and end of their original institution, and of the practice of mankind thereon, which was only the confirmation of the first promise, by a prefiguration of the means and way of its accomplishment. The church of Israel being carnal also, had very much lost the understanding and knowledge hereof. Hence both sorts looked for the real expiation of sin, the pardon of it, and the taking away of its punishment, by the offering of those sacrifices. As for the Gentiles, God suffered them to walk in their own ways, and winked at the time

of their ignorance. But as to the Jews, he had before variously intimated his mind concerning them, and at length by the mouth of David, in the person of Christ, absolutely declares their insufficiency, with his disapprobation of them as to the end which they in their minds applied them to.

Obs. IV. Our utmost diligence, with the most sedulous improvement of the light and wisdom of faith, is necessary in our search into and inquiry after the mind and will of God, in the revelation he makes of them.—The apostle in this Epistle proves, by all sorts of arguments taken from the Scriptures of the Old Testament, from many other things that God had done and spoken, and from the nature of these institutions themselves, as here also by the express words of the Holy Ghost, that these sacrifices of the law, which were of God's own appointment, were never designed nor approved by him as the way and means of the eternal expiation of sin. And he doth not deal herein with these Hebrews on his apostolical authority, and by new evangelical revelation, as he did with the church of the Gentiles; but pleads the undeniable truth of what he asserts from these direct records and testimonies which themselves owned and embraced. Howbeit, although the books of Moses, the Psalms, and the prophets were read to them and among them continually, as they are to this day, they neither understood nor do yet understand the things that are so plainly revealed in them. And as the great reason hereof is the veil of blindness and darkness that is on their minds, 2 Cor. iii. 13, 14, so in all their search into the Scripture, they are indeed supinely slothful and negligent. For they cleave alone to the outward husk or shell of the letter, utterly despising the mysteries of truth contained therein. And so it is at present with the most of men, whose search into the mind of God, especially as to what concerns his worship, keeps them in the ignorance and contempt of it all their days.

Obs. V. The constant use of sacrifices to signify these things, which they could not effect or really exhibit to the worshippers, was a great part of the bondage that the church was kept in under the old testament. And hereon, as those who were carnal bowed down their backs to the burden, and their necks to the yoke, so those who had received the Spirit of adoption, did continually pant and groan after the coming of him, in and by whom all was to be fulfilled. So was the law their schoolmaster unto Christ.

Obs. VI. God may in his wisdom appoint and accept of ordinances and duties to one end, which he will refuse and reject when they are applied to another. So he doth plainly in these words those sacrifices which, in other places, he most strictly enjoins. How express, how multiplied are his commands for good works, and our abounding in them! Yet when they are made the matter of our righteousness before him, they are as to that end, namely, of our justification, rejected and disapproved.

Secondly. The first part of ver. 5 declares the will of God concerning the sacrifices of the law. The latter contains the supply that God in his wisdom and grace made of the defect and insufficiency of these sacrifices. And this is not any thing that should help, assist, or make

them effectual, but somewhat brought in, in opposition to them, and for their removal.

This he expresseth in the last clause of this verse. ‘But a body hast thou prepared me.’ The adversative $\delta\epsilon$, ‘but,’ declares that the way designed of God for this end was of another nature than those sacrifices were. But yet this way must be such as should not render those sacrifices utterly useless from their first institution, which would reflect on the wisdom of God by whom they were appointed. For if God did never approve of them, never delight in them, to what end were they ordained? Wherefore, although the real way of the expiation of sin be in itself of another nature than those sacrifices were, yet was it such as those sacrifices were meet to prefigure and represent to the faith of the church. The church was taught by them, that without a sacrifice there could be no atonement made for sin; wherefore the way of our deliverance must be by a sacrifice. It is so, saith the Lord Christ, and therefore the first thing God did in the preparation of this new way, was the preparation of ‘a body for me,’ which was to be offered in sacrifice. And in the antithesis intimated in this adversative conjunction, respect is had to the will of God. As sacrifices were that which ‘he would not,’ to this end, so this preparation of the body of Christ was that which he would, which he delighted in, and was well pleased withal. So the whole of the work of Christ, and the effects of it, are expressly referred to this will of God, ver. 9, 10.

And we must first speak to the apostle’s rendering these words out of the Psalmist. They are in the original $\text{אָזְנִים כָּרִיחַ לִי}$, ‘mine ears hast thou digged,’ ‘bored,’ ‘prepared.’ All sorts of critical writers and expositors have so laboured in the resolution of this difficulty, that there is little to be added to the industry of some, and it were endless to confute the mistakes of others. I shall therefore only speak briefly to it, so as to manifest the oneness of the sense in both places. And some things must be premised thereunto.

1. That the reading of the words in the Psalm is incorrupt, and they are the precise words of the Holy Ghost. Though of late years sundry persons have used an unwarrantable boldness in feigning various lections in the Hebrew text, yet none of any judgment have attempted to conjecture at any word that might be thought to be used in the room of any one of them. And as for those which some have thought the LXX. might possibly mistake, that signify ‘a body,’ as כֶּרֶם , which sometimes signifies ‘a body’ in the Chaldee dialect, or כֶּרֶם , there is in neither of them any the least analogy to אָזְנִים , that they are ridiculously suggested.

2. It doth not seem probable unto me, that the LXX. did ever translate these words, as they are now extant in all the copies of that translation, $\Sigma\omega\mu\alpha \delta\epsilon \kappa\alpha\tau\eta\rho\sigma\iota\sigma\omega \mu\omicron\iota$. For, 1. It is not a translation of the original words, but an interpretation and exposition of the sense and meaning of them, which was no part of their design. 2. If they made this exposition, they did so either by chance, as it were, or from a right understanding of the mystery contained in them. That they should be cast upon it by a mere conjecture, is altogether improbable. And that

they understood the mystery couched in that metaphorical expression (without which no account can be given of the version of the words) will not be granted by them who know any thing of those translators or their translation. 3. There was of old a different reading in that translation. For instead of *σωμα*, a 'body,' some copies have it *ωτια*, 'the ears,' which the Vulgar Latin follows; an evidence that a change had been made in that translation, to comply with the words used by the apostle.

3. The words, therefore, in this place, were the words whereby the apostle expressed the sense and meaning of the Holy Ghost in those used in the Psalmist, or that which was intended in them. He did not take them from the translation of the LXX. but used them himself, to express the sense of the Hebrew text. For although we should not adhere precisely unto the opinion, that all the quotations out of the Old Testament in the New, which agree in words with the present translation of the LXX. were by the scribes of that translation, transferred out of the New Testament into it, which yet is far more probable than the contrary opinion, that the words of the translation are made use of in the New Testament, even when they differ from the original; yet sundry things herein are certain and acknowledged. As 1. That the penmen of the New Testament do not oblige themselves unto that translation, but in many places do precisely render the words of the original text, where that translation differs from it. 2. That they do oftentimes express the sense of the testimony which they quote, in words of their own, neither agreeing with that translation, nor exactly answering the original Hebrew. 3. That sundry passages have been unquestionably taken out of the New Testament, and inserted into that translation, which I have elsewhere proved by undeniable instances. And I no way doubt but it hath so fallen out in this place, where no account can be given of the translation of the LXX. as the words now are in it. Wherefore,

4. This is certain, that the sense intended by the Psalmist, and that expressed by the apostle, are the same, or to the same purpose. And their agreement is both plain and evident. That which is spoken, is as an act of God the Father towards the Son. The end of it is, that the Son might be fit and meet to do the will of God in the way of obedience. So it is expressed in the text, 'mine ears has thou bored, or a body hast thou prepared me; then said I, Lo, I come to do thy will, O God.' This was the sole end why God so acted towards him. What this was, is so expressed in the Psalmist, 'mine ears hast thou bored,' with a double figure. 1. A metaphor from the ear, wherewith we hear the commands we are to obey; obedience being our compliance with the outward commands of God, and the ear being the only means of our receiving those commands, there is nothing more frequent in the Scripture, than to express obedience by hearing and hearkening, as is known. Wherefore, the ascription of ears to the Lord Christ by an act of God, is the preparation of such a state and nature for him, as wherein he should be meet to yield obedience unto him. 2. By a synecdoche, wherein the part is put for the whole. In his divine nature alone, it was impossible that the Lord Christ should come to do the

will of God, in the way whereby he was to do it. Wherefore, God prepared another nature for him, which is expressed synecdochically by the ears for the whole body; and that significantly, because as it is impossible that any one should have ears of any use, but by virtue of his having a body; so the ears are that part of the body, by which alone, instruction unto obedience, the thing aimed at, is received. This is that which is directly expressed of him, Isa. l. 4, 5, 'He wakeneth, morning by morning, he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious;' or, I was obedient. And so it is all one in what sense you take the word כרה, whether in the more common and usual, to dig or bore, or in that whereunto it is sometimes applied to fit and perfect. For I do not judge there is any allusion in the expression, unto the law of boring the ear of the servant that refused to make use of his liberty at the year of release. Nor is the word used in that case, כרה, but רצע, Exod. xxi. 6. But it respects the framing of the organ of hearing, which is, as it were, bored; and the internal sense, in readiness unto obedience, is expressed by the framing of the outward instrument of hearing, that we may learn to obey thereby.

Wherefore, this is, and no other can be, the sense of the words of the Psalmist; namely, that God the Father did order things towards Jesus Christ, that he should have a nature wherein he might be free, and able to yield obedience unto the will of God, with an intimation of the quality of it, in having ears to hear, which belong only unto a body. This sense the apostle expresseth in more plain terms now after the accomplishment of what before was only declared in prophecy, and thereby the veil which was upon divine revelations under the old testament, is taken away.

There is, therefore, nothing remaining but that we give an exposition of these words of the apostle, as they contain the sense of the Holy Ghost in the Psalm. And two things we must inquire into. 1. What is meant by this body. 2. How God prepared it.

1. Σωμα, 'a body,' here a synecdochical expression of the human nature of Christ. So is the flesh taken, where he is said to be made flesh, and the flesh and blood whereof he was partaker. For the general end of his having this body, was, that he might therein and thereby yield obedience, or do the will of God. And the special end of it was, that he might have what to offer in sacrifice unto God. But neither of these can be confined unto his body alone. For it is the soul, the other essential part of human nature, that is the principle of obedience. Nor was the body of Christ alone offered in sacrifice unto God. He 'made his soul an offering for sin,' Isa. liii. 10, which was typified by, the life that was in the blood of the sacrifice. Wherefore it is said, that he offered himself unto God, ch. ix. 14; Eph. v. 2, that is, his whole entire human nature, soul and body, in their substance, in all their faculties and powers; but the apostle, both here and ver. 10, mentions only the body itself, for the reasons ensuing. 1. To manifest that this offering of Christ was to be by death, as was that of the sacrifices of old; and this the body alone was subject unto. 2. Because, as the covenant was to be confirmed by this offering, it was to be by blood,

which is contained in the body alone, and the separation of it from the body carries the life along with it. 3. To testify that his sacrifice was visible and substantial, not an outward appearance of things, as some have fancied; but such as truly answered the real bloody sacrifices of the law. 4. To show the alliance and cognation between him that sanctifieth by his offering, and them that are sanctified thereby; or that because the children were partakers of flesh and blood, he also took part of the same, that he might taste of death for them. For these, and the like reasons, doth the apostle mention the human nature of Christ under the name of a body only, as also to comply with the figurative expression of it in the Psalm. And they do what lies in them to overthrow the principal foundation of the faith of the church, who would wrest these words unto a new ethereal body given him after his ascension, as do the Socinians.

2. Concerning this body, it is affirmed that God prepared it for him. *Κατηρτισω μοι*, 'thou hast prepared for me;' that is, God hath done it, even God the Father; for unto him are those words spoken, 'I come to do thy will, O God, a body hast thou prepared me.' The coming of Christ the Son of God into the world, his coming in the flesh by the assuming of our nature, was the effect of the mutual counsel of the Father and the Son. The Father proposeth to him what was his will, what was his design, what he would have done. This proposal is here repeated, as unto what was negative in it, which includes the opposite positive: 'Sacrifice and burnt-offerings, thou wouldst not have,' but that which he would was the 'obedience of the Son unto his will.' This proposal the Son closeth withal: 'Lo,' saith he, 'I come,' But all things being originally in the hand of the Father, the provision of things necessary unto the fulfilling of the will of God, is left unto him. Among those the principal was, that the Son should have a body prepared for him, that so he might have somewhat of his own to offer. Wherefore the preparation of it is in a peculiar manner assigned unto the Father, 'A body hast thou prepared me.' And we may observe, that,

Obs. VII. The supreme contrivance of the salvation of the church, is in a peculiar manner ascribed unto the person of the Father.—His will, his grace, his wisdom, his good pleasure, the purpose that he purposed in himself, his love, his sending of his Son, are every-where proposed as the eternal springs of all acts of power, grace, and goodness, tending unto the salvation of the church. And therefore doth the Lord Christ on all occasions declare that he came to do his will, to seek his glory, to make known his name, that the praise of his grace might be exalted. And we through Christ do believe in God, even the Father, when we assign unto him the glory of all the holy properties of his nature, as acting originally in the contrivance, and for the effecting of our salvation.

Obs. VIII. The furniture of the Lord Christ, (though he were the Son, and in his divine person the Lord of all,) for the discharge of his work of mediation, was the peculiar act of the Father.—He prepared him a body, he anointed him with the Spirit, it pleased him that all

fulness should dwell in him. From him he received all grace, power, consolation. Although the human nature was the nature of the Son of God, not of the Father, (a body prepared for *Him*, not for the Father,) yet was it the Father who prepared that nature, who filled it with grace, who strengthened, acted, and supported it in its whole course of obedience.

Obs. IX. Whatever God designs, appoints, and calls any unto, he will provide for them all that is needful unto the duties of obedience, whereunto they are so appointed and called.—As he prepared a body for Christ; so he will provide gifts, abilities, and faculties suitable unto their work, for those whom he calleth unto it. Others must provide as well as they can for themselves.

But we must yet inquire more particularly into the nature of this preparation of the body of Christ, here ascribed unto the Father. And it may be considered two ways.

First. In the designation and contrivance of it. So preparation is sometimes used for predestination, or the resolution for the effecting any thing that is future in its proper season, Isa. xxx. 33; Matt. xx. 23; Rom. ix. 23; 1 Cor. ii. 9. In this sense of the word, God had prepared a body for Christ; he had, in the eternal counsel of his will, determined that he should have it in the appointed time. So he was ‘fore-ordained before the foundation of the world, but was manifest in these last times for us,’ 1 Pet. i. 20.

Secondly. In the actual effecting, ordering, and creating of it, that it might be fitted and suited unto the work that it was ordained unto. In the former sense, the body itself is alone the object of this preparation ‘A body hast thou prepared me,’ that is, designed for me. This latter sense compriseth the use of the body also, it is fitted for its work. This latter sense it is that is proper unto this place. Only it is spoken of by the Psalmist in a prophetic style, wherein things certainly future are expressed as already performed. For the word signifies such a preparation, as whereby it is made actually fit and meet for the end it is designed unto. And therefore it is variously rendered, to fit, to adapt, to perfect, to adorn, to make meet, with respect unto some especial end. Thou hast adapted a body unto my work, fitted and suited a human nature unto what I have to perform in it and by it. A body it must be, yet not every body; nay, not any body, brought forth by carnal generation according to the course of nature, could effect, or was fit for the work designed unto it. But God prepared, provided such a body for Christ, as was fitted and adapted unto all that he had to do in it. And this especial manner of its preparation was an act of infinite wisdom and grace. Some instances thereof may be mentioned. As,

1. He prepared him such a body, such a human nature, as might be of the same nature with ours, for whom he was to accomplish his work therein. For it was necessary that it should be cognate and allied unto ours, that he might be meet to act on our behalf, and to suffer in our stead. He did not form him a body out of the dust of the earth, as he did that of Adam, whereby he could not have been of the same race of mankind with us, nor merely out of nothing, as he created the angels

whom he was not to save; see ch. ii. 14—16, and the exposition thereon. He took our flesh and blood, proceeding from the loins of Abraham.

2. He so prepared it, as that it should be no way subject unto that depravation and pollution that came on our whole nature by sin. This could not have been done had his body been prepared by carnal generation, the way and means of conveying the taint of original sin, which befel our nature, unto all individual persons. For this would have rendered him every way unmeet for his whole work of mediation. See Luke i. 35; Heb. vii. 26.

3. He prepared him a body consisting of flesh and blood, which might be offered as a real substantial sacrifice, and wherein he might suffer for sin, in his offering to make atonement for it. Nor could the sacrifices of old, which were real, bloody, and substantial, prefigure that which should be only metaphorical and in appearance. The whole evidence of the wisdom of God in the institution of the sacrifices of the law, depends on this, that Christ was to have a body, consisting of flesh and blood, wherein he might answer all that was prefigured by them.

4. It was such a body as was animated with a living rational soul. Had it been only a body, it might have suffered as did the beasts under the law, from which no act of obedience was required, only they were to suffer what was done unto them. But in the sacrifice of the body of Christ, that which was principally respected, and whereon the whole efficacy of it did depend, was his obedience unto God. For he was not to be offered by others, but he was to offer himself in obedience unto the will of God, ch. ix. 14; Eph. v. 2. And the principles of all obedience lie alone in the powers and faculties of the rational soul.

5. This body and soul were obnoxious unto all the sorrows and sufferings which our nature is liable unto, and we had deserved as they were penal, tending unto death. Hence was he meet to suffer in our stead, the same things which we should have suffered. Had they been exempted by special privilege from what our nature is liable unto, the whole work of our redemption by his blood had been frustrated.

6. This body or human nature, thus prepared for Christ, was exposed unto all sorts of temptations from outward causes. But yet it was so sanctified by the perfection of grace, and fortified by the fulness of the Spirit dwelling therein, that it was not possible it should be touched with the least taint or guilt or sin. And this also was absolutely necessary unto the work whereunto it was designed, 1 Pet. ii. 22; Heb. vii. 26.

7. This body, was liable unto death, which being the sentence and sanction of the law, with respect unto the first and all following sins, (all and every one of them,) was to be undergone actually by him, who was to be our deliverer, Heb. ii. 14, 15. Had this body not died, death would have borne rule over all unto eternity. But in the death thereof, it was swallowed up in victory, 1 Cor. xv. 55—57.

8. As it was subject unto death, and died actually, so it was meet to be raised again from death. And herein consisted the great pledge and evidence that our dead bodies may be and shall be raised again unto a

blessed immortality. So it became the foundation of all our faith, as unto things eternal, 1 Cor. xv. 17—23.

9. This body and soul being capable of a real separation, and being actually separated by death, though not for any long continuance, yet no less truly and really than in them who have been dead a thousand years, a demonstration was given therein of an active subsistence of the soul, in a state of separation from the body. As it was with the soul of Christ when he was dead, so is it with our souls in the same state. He was alive with God, and unto God, when his body was in the grave, and so shall our souls be.

10. This body was visibly taken up into heaven, and there resides; which, considering the ends thereof, is the great encouragement of faith, and the life of our hope.

These are but some of the many instances that may be given of the divine wisdom in so preparing a body for Christ, as that it might be fitted and adapted unto the work which he had to do therein. And we may observe, that,

Obs. X. Not only the love and grace of God in sending his Son are continually to be admired and glorified, but the acting of this infinite wisdom, in fitting and preparing his human nature, so as to render it every way meet unto the work which it was designed for, ought to be the especial object of our holy contemplation.—But having treated hereof distinctly, in a peculiar discourse unto that purpose, I shall not here again insist upon it.

The last thing observable in this verse is, that this preparation of the body of Christ is ascribed unto God, even the Father, unto whom he speaks these words, 'A body hast thou prepared me.' As unto the operation in the production of the substance of it, and the forming of its structure, it was the peculiar and immediate work of the Holy Ghost, Luke i. 35. This work I have at large elsewhere declared. Wherefore it is an article of faith, that the formation of the human nature of Christ in the womb of the virgin, was the peculiar act of the Holy Ghost. The holy taking of this nature unto himself, the assumption of it to be his own nature by a subsistence in his person, the divine nature assuming the human in the person of the Son, was his own act alone. Yet was the preparation of this body the work of the Father in a peculiar manner; it was so in the infinitely wise, authoritative contrivance and ordering of it, his counsel and will therein being acted by the immediate power of the Holy Ghost. The Father prepared it in the authoritative disposition of all things, the Holy Ghost actually wrought it, and he himself assumed it. There was no distinction of time in these distinct actings of the holy Persons of the Trinity in this matter, but only a disposition of order in their operation. For in the same instant of time this body was prepared by the Father, wrought by the Holy Ghost, and assumed by himself to be his own. And the actings of the distinct persons being all the actings of the same divine nature, understanding, love, and power, they differ not fundamentally and radically, but only terminatively, with respect unto the work wrought and effected. And we may observe, that,

Obs. XI. The ineffable, but yet distinct operation of the Father, Son,

and Spirit, in, about, and towards the human nature assumed by the Son, are, as an uncontrollable evidence of their distinct subsistence in the same individual divine essence; so a guidance unto faith, as unto all their distinct actings towards us in the application of the work of redemption unto our souls.—For their actings towards the members is in all things conformable unto their acting towards the head; and our faith is to be directed towards them, according as they act their love and grace distinctly towards us.

VER. 6, 7.—*In burnt-offerings and sacrifices for sin thou hast had no pleasure; then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.*

Two things are asserted in the foregoing verse in general. 1. The rejection of sacrifices for the end of the complete expiation of sin. 2. The provision of a new way or means for the accomplishment of that end. Both these things are spoken unto apart, and more distinctly in these two verses: the former, ver. 6, the latter, ver. 7, which we must also open, that they may not appear a needless repetition of what was before spoken.

Ver. 6. He resumes, and farther declares what was in general before affirmed, ver. 5, ‘Sacrifice and offering thou wouldst not.’ Hereof we have yet a farther confirmation and explication, which it stood in need of. For notwithstanding that general assertion, two things may yet be inquired into. 1. What were those sacrifices and offerings which God would not. For they being of various sorts, some of them only may be intended, seeing they are only mentioned in general. 2. What is meant by that expression, that ‘God would them not;’ seeing it is certain that they were appointed and commanded by him.

Wherefore our Lord Jesus Christ, whose words in the Psalm these are, doth not only re-assert what was spoken before in general, but also gives a more particular account of what sacrifices they were which he intended. And two things he declares concerning them.

1. That they were not such sacrifices as men had found out and appointed. Such the world was filled withal, which were offered unto devils, and which the people of Israel themselves were addicted unto. Such were their sacrifices unto Baal and Moloch, which God so often complaineth against and detesteth. But they were such sacrifices as were appointed and commanded by the law. Hence he expresseth them by their legal names, as the apostle immediately takes notice, they were offered by the law, ver. 8.

2. He shows what were those sacrifices appointed by the law, which in an especial manner he intended: and they were those which were appointed for the legal and typical expiation of sin. The general names of them in the original, are, זבח ומנחה. The first was the general name of all victims or sacrifices by blood; the other of all offerings of the fruits of the earth, as flour, oil, wine, and the like. For herein respect is had unto the general design of the context, which is the removal of all legal sacrifices and offerings, of what sort soever, by the

coming and office of Christ. In compliance therewith, they are expressed under these two general names, which comprehend them all. But as unto the especial argument in hand, it concerns only the bloody sacrifices offered for the atonement of sin, which were of the first sort only, or זבחים. And this kind of sacrifices, whose incompetency to expiate sin he declares, are referred unto two heads.

First. Burnt-offerings. In the Hebrew it is עולה in the singular number, which is usually rendered by *ὁλοκαυτώματα*, in the plural, and sacrifices of this kind were called עולה, or ‘ascensions,’ from their adjunct, the rising up, or ascending of the smoke of the sacrifices in their burning on the altar, a pledge of that sweet savour which should arise unto God above, from the sacrifice of Christ here below. And sometimes they are called אשִׁים, or ‘firings,’ from the way and means of their consumption on the altar, which was by fire. And this respects both the תמיד, or ‘the continual sacrifice, morning and evening,’ for the whole congregation, which was a burnt-offering; and all those which on especial occasions were offered with respect unto the expiation of sin.

Secondly. The other sort is expressed by חטאת, which the Greek renders by *περι ἁμαρτίας*, ‘for, or concerning sin.’ For חטא the verb in Kal, signifieth ‘to sin,’ and in Piel, ‘to expiate sin.’ Hence the substantive חטאת is used in both those senses; and where it is to be taken in either of them, the circumstances of the text do openly declare. Where it is taken in the latter sense, the Greek renders it by *περι ἁμαρτίας*, ‘a sacrifice for sin;’ which expression is retained by the apostle, Rom. viii. 3, and in this place. And the sacrifices of this kind were of two sorts; or this kind of sacrifices had a double use. For, 1. The great anniversary sacrifice of expiation for the sins of the whole congregation, Lev. xvi. was a חטאת, or *περι ἁμαρτίας*, ‘a sin-offering.’ 2. The same kind of offering was also appointed unto, and for particular persons, who had contracted the guilt of particular sins, Lev. iv. This sacrifice therefore was appointed both for the sins of the whole congregation, namely, all their sins of what sort soever, Lev. xvi. 21, and the especial sins of particular persons. The one offering of Christ was really to effect what by all of them was represented.

Concerning all these sacrifices, it is added, *οὐκ εὐδοκῆσας*, ‘thou hadst no pleasure.’ In opposition hereunto, God gives testimony from heaven concerning the Lord Christ and his undertaking, ‘This is my beloved Son, *ἐν ᾧ εὐδοκῆσα*, in whom I am well pleased,’ Matt. iii. 17, xvii. 5; see Isa. xlii. 1; Eph. i. 6. This is the great antithesis between the law and the gospel: ‘Sacrifices and offerings for sin,’ *οὐκ εὐδοκῆσας*; ‘this is my beloved Son,’ *ἐν ᾧ εὐδοκῆσα*. The word signifies to ‘approve of with delight,’ to ‘rest in with satisfaction,’ the exercise of *εὐδοκία*, the divine good will. The original word in the Psalm is, שאלה, which signifies to ask, to seek, to inquire, to require. Wherefore, as we observed before, although the apostle doth directly express the mind and sense of the Holy Ghost in the whole testimony, yet he doth not exactly render the words in their precise signification, word for word. Thus he renders חצחק by *ἡθελήσας*, and חלש by *εὐδοκῆσας*.

when an exact translation would have required the contrary application of the words. But the meaning is the same, and the two words used by the Psalmist are exactly represented in these used by the apostle.

There are two reasons of this seeming repetition, 'thou wouldst not,' 'thou hadst no pleasure.' 1. A repetition of the same words, almost of the same signification, about the same subject, signifies the determinate certainty of the removal of these sacrifices, with the disappointment and ruin of them, who should continue to put their trust in them. 2. Whereas there were two things pretended unto in the behalf of these sacrifices and offerings; first, their institution by God himself; and secondly, his acceptance of them, or being well pleased with them; one of these words is peculiarly applied unto the former, the other unto the latter. God did neither institute them, nor ever accepted of them, unto this end of the expiation of sin, and the salvation of the church thereby. And we may observe,

Obs. XII. It is the will of God, that the church should take especial notice of this sacred truth, that nothing can expiate or take away sin, but the blood of Christ alone.—Hence is the vehemency of the rejection of all other means in the repetition of these words. And it is necessary for us so to apprehend his mind, considering how prone we are to look after other ways of the expiation of sin, and justification before God. See Rom. x. 3, 4.

Obs. XIII. Whatever may be the use or efficacy of any ordinances of worship, yet if they are employed or trusted unto for such ends as God hath not designed them unto, he accepts not of our persons in them, nor approves of the things themselves.—Thus he declares himself concerning the most solemn institutions of the Old Testament. And those under the new have been no less abused in this way, than those of old.

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

THIS is the close of the testimony used by the apostle out of the Psalmist, which in the next verses he interprets, and makes application of, unto his purpose. And it contains the second branch of the antithesis, that he insists on. The Lord Christ, having declared the will of God, and what God said unto him concerning legal sacrifices, and their insufficiency unto the expiation of sin, and the salvation of the church, he expresseth his own mind, will, and design unto God the Father thereon. For it was the will and grace of God that this great work should be wrought, however he disapproved of legal sacrifices as the means thereof. For there is herein represented unto us, as it were, a consultation between the Father and the Son, with respect unto the way and means of the expiation of sin, and the salvation of the church.

In the words we may consider, 1. How the Son expressed his mind in this matter; 'he said,' 'I said.' 2. When, or on what consideration he so expressed himself; it was 'then;' 'then I said.' 3. A remark put upon what he said, in the word 'behold.' 4. What he undertakes,

or tenders himself to do in what he said; it was 'to do the will of God,' 'I come to do thy will,' as unto that work and end, with respect whereunto sacrifices were rejected. 5. The warrant that he had for this undertaking; it was no more than what the Holy Ghost had before left on record in the Scripture, 'in the volume of the book it is written of me.' For these words do represent the mind and will of Christ upon his actual undertaking of his work, or his coming into the world, when many prophecies and divine predictions had gone before concerning it.

1. The expression of his mind is in that word *ειπον*, 'I said.' There is no necessity, as was before observed, that these very words should at any one season be spoken by our Lord Jesus Christ. The meaning is, this is my resolution, this is the frame of my mind and will. The representation of our mind, will, and desires unto God, is our speaking to him; he needs not our words unto that end; nor absolutely do we so ourselves upon the account of his omniscience. However this is the work that the Lord Christ engaged his truth and faithfulness to undertake. And in these words, 'I said,' he engageth himself in the work now proposed unto him. Hereon whatever difficulties afterwards arose, whatever he was to do or suffer, there was nothing in it, but what he had before solemnly engaged unto God. And we ought, in like manner, to be faithful in all the engagements that we make to him, and for him. 'Surely,' saith he, 'they are my people, children that will not lie.'

2. There is the season, wherein he thus said, *τοτε*, 'then,' or 'thereon.' For it may respect either the order of the time, or the stating of the case in hand. First. It may respect an order of time: he said, 'Sacrifice and burnt-offerings thou wouldst not have. Then, said I.' But it is, as I judge, better extended unto the whole case in hand. When things were come to this pass, when all the church of God's elect were under the guilt of sin, and the curse of the law thereon; when there was no hope for them in themselves, nor in or by any divine institution; when all things were at a loss, as unto our recovery and salvation, then did Jesus Christ, the Son of God, in infinite wisdom, love, and grace, interpose himself in our behalf, in our stead, to do, answer, and perform, all that God, in infinite wisdom, holiness, and righteousness, required unto that end. And we may observe, that,

3. There is a signal glory put upon the undertaking of Christ, to make reconciliation for the church by the sacrifice of himself. This undertaking is thus signalized, by the remark that is put on the declaration of it, *ιδου*, 'behold.' A glorious spectacle it was to God, to angels, and to men: to God, as it was filled with the highest effects of infinite goodness, wisdom, and grace, which all shone forth in their greatest elevation, and were glorified therein. It was so unto angels, as that whereon their confirmation and establishment in glory did depend, Eph. i. 10, which therefore they endeavoured with fear and reverence to look into, 1 Pet. i. 12, 13. And as unto men, that is, the church of the elect, nothing could be so glorious in their sight, nothing

so desirable. By this call of Christ, 'Behold I come,' the eyes of all creatures in heaven and earth ought to be fixed on him, to behold the glorious work he had undertaken, and the accomplishment of it.

4. There is what he thus proposed himself for, saying, 'Behold me.'

1st. This in general is expressed by himself, 'I come.' This coming of Christ, what it was, and wherein it did consist, was declared before. It was by assuming the body that was prepared for him. This was the foundation of the whole work he had to do, wherein he came forth like the rising sun, with light in his wings, or as a giant rejoicing to run his race. The faith of the old testament was, that he was thus to come; and this is the life of the new, that he is come. They by whom this is denied, do overthrow the faith of the gospel. This is the spirit of antichrist, 1 John iv. 1—3. And this may be done two ways: 1. Directly and expressly. 2. By just consequence. Directly, it is done by them who deny the reality of his human nature, as many did of old, affirming that he had only an ethereal, aerial, or phantastical body; for if he came not in the flesh, he is not come at all. So also it is by them who deny the divine person of Christ, and his pre-existence therein, before the assumption of the human nature. For they deny that these are the words of him when resolved, and spoken before this coming. He that did not exist before in the divine nature, could not promise to come in the human. And indirectly it is denied by all those, (and they are many,) who either in doctrines or practices deny the ends of his coming; which I shall not now mention.

It may be objected against this fundamental truth, that if the Son of God would undertake this work of reconciliation between God and man, why did he not do the will of God by his mighty power and grace, and not by this way of coming in the flesh, which was attended with all dishonour, reproaches, sufferings, and death itself? But besides what I have at large elsewhere discoursed concerning the necessity and suitability of this way of his coming, unto the manifestation of all the glorious properties of the nature of God, I shall only say, that God, and he alone, knew what was necessary unto the accomplishment of his will; and if it might have been otherwise effected, he would have spared his only Son, and not have given him up unto death.

2dly. The end for which he thus promiseth to come, is to do the will of God: 'Lo, I come, *του ποιησαι, ὁ Θεος, το θελημα σου*, to do thy will, O God.' The will of God is taken two ways. 1. For his eternal purpose and design, called 'the counsel of his will, Eph. i. 11, and most commonly his will itself, the will of God as unto what he will do, or cause to be done. 2. For the declaration of his will and pleasure, as unto what he will have us to do in a way of duty and obedience; that is, the rule of our obedience. It was the will of God in the former sense that is here intended, as is evident from the next verse, when it is said, that by this will of God we are sanctified, that is, our sins were expiated according to the will of God. But neither is the other sense absolutely excluded, for the Lord Christ came so to fulfil the will of God's purpose, as that we may be enabled to fulfil the will of his command. Yea, and he himself had a command from God to lay down his life for the accomplishment of this work.

Wherefore this will of God, which Christ came to fulfil, is that which elsewhere is expressed by *ευδοκια, προθεσις, βουλη του θεληματος*, Eph. i. 5, 11, &c. 'his good pleasure, his purpose, the counsel of his will;' his good pleasure which he purposed in himself, that is freely, without any cause or reason taken from us, to call, justify, sanctify, and save to the uttermost, or to bring them unto eternal glory. This he had purposed from eternity, to the praise of the glory of his grace. How this might be effected and accomplished, God had hid in his own bosom from the beginning of the world, Eph. iii. 8, 9, so as that it was beyond the wisdom and indagation of all angels and men to make a discovery of. Howbeit, even from the beginning, he declared that such a work he had graciously designed and gave in the first promise, and otherwise, some obscure intimations of the nature of it, for a foundation of the faith in them that were called. Afterwards God was pleased, in his sovereign authority over the church, for their good and unto his own glory, to make a representation of this whole work in the institutions of the law, especially of the sacrifices thereof. But hereon the church began to think, at least many of them did so, that those sacrifices themselves were to be the only means of accomplishing this will of God, in the expiation of sin, with the salvation of the church. But God had now, by various ways and means, witnessed unto the church, that indeed he never appointed them unto any such end, nor would rest in them; and the church itself found by experience, that they would never pacify conscience, and that the strict performance of them was a yoke and burden. In this state of things, when the fulness of time was come, the glorious counsels of God, namely, of the Father, Son, and Spirit, brake forth with light, like the sun in its strength from under a cloud, in the tender made of himself by Jesus Christ unto the Father, 'Lo, I come to do thy will, O God.' This, this is the way, the only way, whereby the will of God might be accomplished. Herein were all the riches of divine wisdom displayed, all the treasures of grace laid open, all shades and clouds dispelled, and the open door of salvation evidenced unto all.

3dly. This will of God Christ came to do, *του ποιησαι*, 'to effect, to establish, and perfectly to fulfil it.' How he did so, the apostle fully declareth in this Epistle. He did it in the whole work of his mediation, from the susception of our nature in the womb, unto what he doth in his supreme agency in heaven at the right hand of God. He did all things to accomplish this eternal purpose of the will of God. This seems to me the first sense of the place. Howbeit, I would not, as I said before, exclude the former mentioned also. For our Lord, in all that he did, was the servant of the Father, and received especial commands for all that he did. 'This commandment,' saith he, 'have I received of my Father.' Hence in this sense also he came to do the will of God. He fulfilled the will of his purpose, by obedience unto the will of his commands. Hence it is added in the Psalm, that 'he delighted to do the will of God, and that his law was in the midst of his bowels.' His delight in the will of God, as unto the laying down of his life at the command of God, was necessary unto this doing of his will. And we may observe,

Obs. XIV. The foundation of the whole glorious work of the salvation of the church, was laid in the sovereign will, pleasure, and grace of God, even the Father. Christ came only to do his will.

Obs. XV. The coming of Christ in the flesh, was in the wisdom, righteousness, and holiness of God, necessary to fulfil his will, that we might be saved unto his glory.

Obs. XVI. The fundamental motive unto the Lord Christ in his undertaking the work of mediation, was the will and glory of God: 'Lo, I come to do thy will.'

5. The last thing in this context is the ground and rule of this undertaking of the Lord Christ: and this is the glory of the truth of God in his promises recorded in the word, *εν κεφαλιδι βιβλιου γεγραπται περι εμου*, 'In the volume of the book it is written of me, that I should fulfil thy will, O God.' There is a difficulty in these words, both as to the translation of the original text, and as unto the application of them. And therefore critical observations have been multiplied about them, which it is not my way or work to repeat. Those that are learned know where to find them, and those that are not so, will not be edified by them. What is the true meaning and intention of the Holy Spirit in them, is what we are to inquire into.

The Socinian expositors have a peculiar conceit on this place. They suppose the apostle useth this expression, *εν κεφαλιδι*, to denote some especial chapter or place in the law. This they conjecture to be that of Deut. xvii. 18, 19, 'And it shall be, that when he' (the king to be chosen,) 'shall sit on the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests, the Levites. And it shall be with him, and he shall read therein, all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes, to do them.' David, they say, spoke those words in the Psalm; and it is nowhere said that he should come to do the will of God, but in this place of Deuteronomy, as he was to be the king of that people. But there can be nothing more fond than this empty conjecture. For,

1st. David is not at all intended in these words of the Psalmist, any otherwise but as he was the penman of the Holy Ghost, and a type of Christ, on which account he speaks in his name. They are the words of Christ, which David was inspired by the Holy Ghost to declare and utter: neither would David speak these words concerning himself; because he that speaks, doth absolutely prefer his own obedience, as unto worth and efficacy, before all God's holy institutions. He presents it unto God, as that which is more useful unto the church than all the sacrifices which God had ordained. This David could not do justly.

2dly. There is nothing spoken in this place of Deuteronomy concerning the sacerdotal office, but only of the regal. And in this place of the Psalmist, there is no respect unto the kingly office, but only unto the priesthood, for comparison is made with the sacrifices of the law. But the offering of these sacrifices was expressly forbidden unto the kings; as is manifest in the instance of king Uzziah, 2 Chron. xxvi. 18—20. Besides, there is in that place of Deuteronomy, no more respect had unto David than unto Saul, or Jeroboam, or any other, that was to be

king of that people. There is nothing in them that belongs unto David in a peculiar manner.

3dly. The words there recorded, contain a mere prescription of duty, no prediction of the event, which for the most part was contrary unto what is required. But the words of the Psalmist are a prophecy, a divine prediction and promise, which must be actually accomplished. Nor doth our Lord Christ in them declare what was prescribed unto him, but what he did undertake to do, and the record that was made of that undertaking of his.

4thly. There is not one word in that place of Moses, concerning the removal of sacrifices and burnt-offerings, which, as the apostle declares, is the principal thing intended in those of the Psalmist. Yea, the contrary, as unto the season intended, is expressly asserted. For the king was to read in the book of the law continually, that he might observe and do all that is written therein, a great part whereof consists in the institution and observance of sacrifices.

5thly. This interpretation of the words utterly overthrows what they dispute for immediately before. This is, that the entrance mentioned of Christ into the world, was not indeed his coming into this world, but his going out of it, and entering into heaven. For it cannot be denied, but that the obedience of reading the law continually, and doing of it, is to be attended unto in this world, and not in heaven; and this they seem to acknowledge, so as to recal their own exposition. Other absurdities, which are very many in this place, I shall not insist upon.

Εν κεφαλιδι, we, with many others, render, in answer unto the Hebrew, 'in the volume or roll.' Ribera contends, that this translation of the word, 'the volume or roll of the book,' is absurd; because, saith he, the book itself was a volume or a roll; and so it is as if he had said, 'in the roll of the roll.' But ספר, which we translate 'a book,' doth not signify a book as written in a roll, but only an enunciation or declaration of any thing. We now call any book of greater quantity 'a volume;' but מגלה, is properly 'a roll,' and the words used by the Psalmist do signify, that the declaration of the will of God made in this matter was written in a roll; the roll which contains all the revelations of his mind. And the word used by the apostle is not remote from this signification, as may be seen in sundry classic authors, κεφαλαις, volumen, because a roll is made round after the fashion of the head of a man.

As the book itself was one roll, so the head of it, the beginning of it, amongst the first things written in it, is this recorded concerning the coming of Christ to do the will of God. This includeth both senses of the word; in the head, in the beginning of the roll, namely, of that part of the Scripture which was written when David penned this Psalm. Now this can be no other but the first promise, which was recorded, Gen. iii. 15. Then it was first declared, then it was first written and enrolled, that the Lord Christ the Son of God should be made of the seed of the woman, and in our nature come to do the will of God, and to deliver the church from that woeful estate whereinto it was brought by the craft of Satan. In this promise, and the writing of it in the head of the volume, lies the verification of the Psalmist's assertion, 'In the volume of the book it is written.' Howbeit, the following declarations

of the will of God herein, are not excluded, nor ought so to be. Hence are we herein directed unto the whole volume of the law. For indeed it is nothing but a prediction of the coming of Christ, and a presignification of what he had to do. That book which God had given to the church, as the only guide of its faith—the Bible, that is, *the book*, all other books being of no consideration in comparison of it; that book, wherein all divine precepts and promises are enrolled or recorded: in this book, in the volume of it, this is its principal subject, especially in the head of the roll, or the beginning of it, namely, in the first promise, it is so written of me. God commanded this great truth of the coming of Christ to be so enrolled for the encouragement of the faith of them that should believe. And we may observe, that,

Obs. XVII. God's records in the roll of his book, are the foundation and warrant of the faith of the church in the head and members.

Obs. XVIII. The Lord Christ, in all that he did and suffered, had continual respect unto what was written of him. See Matt. xxvi. 24.

Obs. XIX. In the record of these words, 1. God was glorified in his truth and faithfulness. 2. Christ was secured in his work, and the undertaking of it. 3. A testimony was given unto his person and office. 4. Direction is given unto the church, in all wherein they have to do with God, what they should attend unto, namely, what is written. 5. The things which concern Christ the mediator, are the head of what is contained in the same records.

VER. 8—10.—*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.) Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second; by the which will we are sanctified, through the offering of the body of Jesus Christ once for all.*

THE use and signification of most of the words of these verses, have already in our passage been spoken unto.

There are two things in these three verses. 1. The application of the testimony, taken out of the Psalmist, unto the present argument of the apostle, ver. 8, 9. 2. An inference from the whole, unto the proof of the only cause and means of the sanctification of the church, the argument he was now engaged in.

As to the first of these, or the application of the testimony of the Psalmist, and his resuming it, we may consider,

1. What he designed to prove thereby, and this was, that by the introduction and establishment of the sacrifice of Christ in the church, there was an end put to all legal sacrifices; and he adds thereunto, that the ground and reason of this great alteration of things in the church by the will of God, was the utter insufficiency of these legal sacrifices in themselves for the expiation of sin and the sanctification of the church. In ver. 9, he gives us this sum of his design, 'He takes away the first, that he may establish the second.'

2. The apostle doth not here directly argue from the matter or sub-

stance of the testimony itself, but from the order of the words, and the regard they have in their order unto one another. For there is in them a twofold proposition; one concerning the rejection of legal sacrifices, and the other an introduction and tender of Christ and his mediation. And he declares from the order of the words in the Psalmist, that these things are inseparable; namely, the taking away of legal sacrifices, and the establishment of that of Christ.

3. This order in the words of the apostle, is declared in that distribution of *ανωτερον* and *τοτε*, 'above,' and 'then:' *ανωτερον*, 'above,' that is, 'in the first place,' these his words, or sayings, recorded in the first place.

4. There is in the words themselves these three things.

1st. There is a distribution made of the legal sacrifices into their general heads, with respect unto the will of God concerning them all: 'Sacrifices, and offering, and whole burnt-offerings, and sacrifice for sin.' And in that distribution he adds another property of them, namely, 'they were required according to the law.'

2dly. He had respect not only unto the removal of the sacrifices, but also of the law itself, whereby they were retained; so he enters on his present disputation with the imperfection of the law itself, ver. 4.

3dly. Allowing these sacrifices and offerings all that they could pretend unto, namely, that they were established by the law; yet, notwithstanding this, God rejects them as unto the expiation of sin and the salvation of the church. For he excludes the consideration of all other things, which were not appointed by the law, as those which God abhorred in themselves, and so could have no place in this matter. And we may observe, that,

Obs. XX. Whereas the apostle doth plainly distinguish and distribute all sacrifices and offerings into those, on the one side, which were offered by the law, and that one offering of the body of Christ, on the other side; the pretended sacrifice of the mass is utterly rejected from any place in the worship of God.

Obs. XXI. God, as the sovereign lawgiver, had always power and authority to make what alteration he pleased, in the orders and institutions of his worship.

Obs. XXII. That sovereign authority is that alone which our faith and obedience respects in all ordinances of worship.

After this was stated and delivered, when the mind of God was expressly declared, as unto his rejection of legal sacrifices and offerings, *τοτε*, 'then he said;' after that, in order thereon, upon the grounds before mentioned, 'he said, Sacrifice,' &c. In the former words he declared the mind of God, and in the latter his own intention and resolution to comply with his will, in order unto another way of atonement for sin, 'Lo, I come to do thy will, O God;' which words have been opened before.

In the last place, he declares what was intimated and signified in this order of those things being thus spoken unto; sacrifices, on the one hand, which was the first, and the coming of Christ, which was the second in this order and opposition. It is evident,

1. That these words, *αναρει το πρωτον*, 'he taketh away the first,'

do intend 'sacrifices and offerings.' But he did not so do it immediately, at the speaking of these words, for they continued for the space of some hundreds of years afterwards; but he did so declaratively, as unto the indication of the time, namely, when the second should be introduced.

2. The end of this removal of the first, was the establishment of the second. This second, say some, is the will of God; but the opposition made before, is not between the will of God and the legal sacrifices, but between those sacrifices and the coming of Christ to do the will of God. Wherefore it is the way of the expiation of sin, and of the complete sanctification of the church by the coming, and mediation, and sacrifice of Christ; that is this second, the thing spoken of in the second place: this God would establish, approve, confirm, and render unchangeable.

Obs. XXIII. As all things from the beginning made way for the coming of Christ in the minds of them that did believe, so every thing was to be removed out of the way that would hinder his coming, and the discharge of the work he had undertaken. Law, temple, sacrifices, must all be removed to give way unto his coming. So is it testified by his forerunner, Luke iii. 4, 'As it is written in the book of the words of Isaiah the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight; and the rough ways shall be made smooth, and all flesh shall see the salvation of God.' So it must be in our own hearts, all things must give way unto him, or he will not come and take his habitation in them.

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

From the whole context, the apostle makes an inference which is comprehensive of the substance of the gospel, and the description of the grace of God which is established thereby. Having affirmed in Christ's own words, that he came to do the will of God, he shows what was that will of God which he came to do, what was the design of God in it, and the effect of it, and by what means it was accomplished; which things are to be inquired into. As, 1. What is the will of God which he intends; 'by which will.' 2. What was the design of it, what God aimed at in this act of his will, and what is accomplished thereby: 'we are sanctified.' 3. The way and means whereby this effect proceedeth from the will of God; namely, 'through the offering of the body of Jesus Christ,' in opposition to legal sacrifices. 4. The manner of it, in opposition to their repetition: 'it was once for all.' But the sense of the whole will be more clear, if we consider,

First. The end aimed at; namely the sanctification of the church. And sundry things must be observed concerning it.

1. That the apostle changeth his phrase of speech into the first person, 'we are sanctified,' that is, all those believers whereof the gospel church-state was constituted, in opposition unto the church-state of the Hebrews, and those that did adhere unto it; so he speaks before, as also ch. iv. 3, 'We who have believed, do enter into rest.' For it might be asked of him, you that thus overthrow the efficacy of legal

sacrifices, what have you yourselves attained in your relinquishment of them? We have, saith he, that sanctification, that dedication to God, that peace with him, and that expiation of sin, that all those sacrifices could not effect. And observe,

Obs. XXIV. Truth is never so effectually declared, as when it is confirmed by the experience of its power in them that believe it, and make profession of it. This was that which gave them the confidence which the apostle exhorts them to hold fast and firm unto the end.

Obs. XXV. It is a holy glorying in God, and no unlawful boasting, for men openly to profess what they are made partakers of by the grace of God, and blood of Christ. Yea, it is a necessary duty for men so to do, when any thing is set up in competition with them, or opposition unto them.

Obs. XXVI. It is the best security in differences in and about religion, (such as these wherein the apostle is engaged, the greatest and highest that ever were,) when men have an internal experience of the truth which they do profess.

2. The words he useth are in the preterfect tense, *ἡγιασμενοι εσμεν*, and relate not only unto the things, but the time of the offering of the body of Christ. For although all that is intended herein, did not immediately follow on the death of Christ, yet were they all in it, as the effects in their proper cause, to be produced by virtue of it, in their times and seasons; and the principal effect intended, was the immediate consequent thereof.

3. This end of God, through the offering of the body of Christ, was the sanctification of the church; 'we are sanctified.' The principal notion of sanctification in the New Testament, is the effecting of real internal holiness in the persons of them that do believe, by the change of their hearts and lives. But the word is not here so to be restrained, nor is it used in that sense by our apostle in this Epistle, or very rarely. It is here plainly comprehensive of all that he hath denied unto the law, priesthood, and sacrifices of the Old Testament, with the whole church-state of the Hebrews under it, and the effects of their ordinances and services. As, 1. A complete dedication unto God, in opposition unto the typical one, which the people were partakers of by the sprinkling of the blood of calves and goats upon them, *Exod. xxiv.* 2. A complete church-state for the celebration of the spiritual worship of God, by the administration of the Spirit, wherein the law could make nothing perfect. 3. Peace with God upon a full and perfect expiation of sin, which he denies unto the sacrifices of the law, *ver. 1—4.* 4. Real, internal purification or sanctification of our natures and persons, from all inward filth and defilement of them; which he proves at large that the cardinal ordinances of the law could not effect of themselves, reaching no farther than the purification of the flesh. 5. Hereunto also belong the privileges of the gospel, in liberty, boldness, immediate access unto God, the means of that access by Christ our high priest, and confidence therein; in opposition unto that fear, bondage, distance, and exclusion from the holy place of the presence of God, which they of old were kept under. All these things are comprised in this expression of the apostle, 'we are sanctified.' The designation of

such a state for the church, and the present introduction of it by the preaching of the gospel, is that whose confirmation the apostle principally designs in this whole discourse; the sum whereof he gives us, ch. xi. 40, 'God having provided some better thing for us, that they without us should not be made perfect.'

Secondly. The whole fountain and principal cause of this state, this grace, is the will of God, even that will which our Saviour tendered to accomplish; 'by which will we are sanctified.' In the original it is, 'in which will;' *in* for *by*: which is usual. Wherefore, we say properly, 'by which will,' for it is the supreme efficient cause of our sanctification, that is intended. And in that expression of our Saviour, 'Lo, I come to do thy will, O God,' it is evident, 1. That it was the will, that is, the counsel, the purpose, the decree of God, that the church should be sanctified. 2. That our Lord Christ knew that this was the will of God, the will of the Father, in whose bosom he was. And 3. That God had determined, which he also knew and declared, that legal sacrifices could not accomplish and make effectual, this his will, so as the church might be sanctified thereon. Wherefore, the will of God here intended, (as was intimated before) is nothing but the eternal, gracious, free act or purpose of his will, whereby he determined or purposed in himself, to recover a church out of lost mankind, to sanctify them unto himself, and to bring them unto the enjoyment of himself hereafter. See Eph. i. 4—9.

And this act of the will of God was, 1. Free and sovereign, without any meritorious cause, or any thing that should dispose him thereunto without himself; he purposed in himself. There are everywhere, blessed effects ascribed to it, but no cause anywhere. All that is designed unto us in it, as unto the communication of it in its effects, were its effects, not its cause. See Eph. i. 4, and this place. The whole mediation of Christ, especially his death and suffering, was the means of its accomplishment, and not the procuring cause of it. 2. It was accompanied with infinite wisdom, whereby provision was made for his own glory, and the means and way of the accomplishment of his will. He would not admit the legal sacrifices, as the means and way of its accomplishment, because they could not provide for those ends, 'for it is impossible that the blood of bulls and goats should take away sin.' 3. It was immutable and irrevocable; it depended not upon any condition in any thing or persons without himself; 'he purposed in himself;' nor was it capable of any change or alterations from oppositions or interveniencies. 4. It follows hereon, that it must be infallibly effectual, in the actual accomplishment of what was designed in it, every thing in its order and season; it cannot in any thing be frustrated or disappointed. The whole church in every age, shall be sanctified by it. This will of God, some would have not to be any internal act of his will, but only the things willed by him, namely, the sacrifice of Christ; and that for this reason, because it is opposed to legal sacrifices, which the act of God's will cannot be. But the mistake is evident, for the will of God here intended, is not at all opposed unto the legal sacrifices, but only as to the means of the accomplishment of it, which they were not, nor could be

Obs. XXVII. The sovereign will and pleasure of God, acting itself in infinite wisdom and grace, is the sole, supreme, original cause of the salvation of the church, Rom. ix. 10, 11.

Thirdly. The means of accomplishment, and making effectual of this will of God, is the offering of the body of Christ Jesus. Some copies after ἡγιασμενοι εσμεν, read οἱ, and then the sense must be supplied by the repetition of ἡγιασμενοι, in the close of that verse, 'who by the offering of the body of Christ were once sanctified.' But there is no colour for this supply, for the word 'once,' doth directly respect the offering of Christ, as the following verses, wherein it is explained, and the dignity of the sacrifice thence demonstrated, do prove. Wherefore this article belongs not to the text, for it is not in the best copies, nor is it taken notice of in our translation. Why, and in what sense the sacrifice of Christ is called the offering of his body, was before declared. And 'by which,' δια της, refers not to the cause of our sanctification, which is the will of God, but to the effect itself. Our sanctification is wrought, effected, accomplished, by the offering of the body of Christ. 1. In that the expiation of our sin, and reconciliation with God, were perfectly wrought hereby. 2. In that the whole church of the elect was dedicated to God; which privilege they are called into the actual participation of, through faith in the blood of Christ. 3. In that thereby all the old legal sacrifices, and all that yoke, and burden, and bondage, wherewith they were accompanied, are taken out of the way, Eph. ii. 15, 16. 4. In that he redeemed us thereby from the whole curse of the law, as given originally in the law of nature, and also renewed in the covenant of Sinai. 5. In that thereby he ratified and confirmed the new covenant and all the promises of it, and all the grace contained in them, to be effectually communicated to us. 6. In that he procured for us all grace and mercy, and received these into his own disposition in the behalf of the church, effectually to communicate them to our souls and consciences. In brief, whatever was prepared in the will of God for the good of the church, it is all communicated to us through the offering of the body of Christ, in such a way as tendeth to the glory of God, and the assured salvation of the church.

This offering of the body of Christ, is the glorious centre of all the counsels of the wisdom of God, of all the purposes of his will for the sanctification of the church. For, 1. No other way or means could effect it. 2. This will do it infallibly, for Christ crucified is the wisdom of God, and the power of God to this end. This is the anchor of our faith, whereon alone it rests.

Fourthly. The last thing in the words gives us the manner of the offering of the body of Christ. It was done, εφραπαξ, 'once for all,' say we; once only: it was never before that one time, nor shall ever be afterwards; 'there remains no more offering for sin.' And this demonstrates both the dignity and efficacy of his sacrifice. Of such worth and dignity it was, that God absolutely acquiesced therein, and smelt a savour of eternal rest in it. And of such efficacy, that the sanctification of the church was perfected by it, so that it needed no repetition. It also made way for the following state of Christ himself, which was to be a state of glory absolute and perfect, inconsistent with the repetition

of the same sacrifice of himself. For, as the apostle shows, ver. 12, 13, after this sacrifice offered, he had no more to do but to enter into glory. So absurd is that imagination of the Socinians, that he offered his expiatory sacrifice in heaven; that he did not, he could not enter into glory, till he had completely offered his sacrifice, the memorial whereof he carried into the holy place. And the apostle lays great weight on this consideration, as that which is the foundation of the faith of the church. He mentions it often, and argues from it as the principal argument to prove its excellency above the sacrifices of the law. And this very foundation is destroyed by those who fancy to themselves, a renewed offering of the body of Christ every day in the mass. Nothing can be more directly contrary to this assertion of the apostle, whatever colour they may put on their practice, or whatever pretence they may give to it.

Wherefore the apostle in the next verses, argues from the dignity and efficacy of the sacrifice of Christ, by its difference from, and opposition to the legal sacrifices which were often repeated.

VER. 11—14.—Και πας μεν ιερευσ εστηκε καθ' ημεραν λειτουργων, και τας αυτας πολλακις προφερων θυσιας, αιτινες ουδεποτε δυνανται περιελειν αμαρτιας. Αυτος δε μιαν υπερ αμαρτιων προσενεγκας θυσιαν εις το διηνεκες, εκαθισεν εν δεξια του Θεου. Το λοιπον εκδεχομενος εως τεθωσιν οι εχθροι αυτου υποποδιον των ποδων αυτου. Μια γαρ προσφορα τετελειωκεν εις το διηνεκες τους αγιαζομενους.

VER. 11—14.—*And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this Man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God. From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified.*

THESE words are an entrance into the close of that long blessed discourse of the apostle, concerning the priesthood and sacrifice of Christ, their dignity and efficacy; which he shuts up and finisheth in the following verses, confirming the whole with the testimony of the Holy Ghost before produced by him.

Four things doth he here instruct us in, by way of recapitulation of what he had declared and proved before. 1. The state of the legal priests and sacrifices, as unto the repetition of them, by which he had proved before their utter insufficiency to take away sin, ver. 11. 2. In that one offering of Christ, and that once offered, in opposition thereunto, ver. 12. 3. The consequence thereof on the part of Christ; whereof there are two parts. First. His state and condition immediately ensuing thereon, ver. 12, manifesting the dignity, efficacy, and absolute perfection of his offering. Secondly. As unto the continuance of his state and condition afterwards, ver. 13. 4. The absolute effect of his sacrifice, which was the sanctification of the church, ver. 14.

In the first of these, we have 1. The note of its introduction, *και, 'and.'* 2. The subject of the proposition in it, 'every priest.' 3.

What is ascribed unto them in the discharge of their office ; which is expressed, First. Generally, ‘they stood ministering day by day.’ Secondly. Particularly, as unto that part of their office, which is now under consideration ; ‘they often,’ that is every day, offered the same sacrifices. 4. The inefficacy of those sacrifices though often offered ; ‘they could not take away sin.’ Besides this work of daily offering the same sacrifices, which could not take away sin, there was nothing ensued on them of glory and dignity unto themselves, or benefit unto the church. This the apostle insinuates, although it be left out in the comparison, insisting especially on the contrary in the opposite sacrifice of Christ, both as unto his own glory, and the eternal salvation of the church.

1. The introduction is by *καί*, mostly a copulative, sometimes redditive, as it is here taken by us and rendered. In this latter way, it gives a further reason of what was before declared, of the efficacy of the sacrifice of Christ, by a comparison of it with those of the priests, which were often repeated. In the other sense, it denotes a progress in the same argument, by a repetition of the consideration of the old sacrifices, and a new comparison of them with that of Christ. Both come to the same, and either may be allowed.

2. The subject spoken of, that is, *πας ἱερεὺς*, ‘every priest,’ that is, say some, every high priest ; and so they interpret the words, ‘standeth daily,’ by a ‘certain day once a-year,’ referring the whole unto the anniversary sacrifice on the day of expiation. And it is not denied, but that the apostle hath a special regard thereunto, and mentioneth it expressly, as we have shown on ch. ix. 7, 25. But it cannot be here so restrained ; for he makes application herein, of what he had spoken before of all the sacrifices of the law ; and therein he reckons up all sorts of them, as we have seen, some of which, as the whole burnt-offerings, and all offerings in distinction from bloody sacrifices, were not offered by the high priest on that day, but by other priests on all occasions.

3. And the following expression of, *ἑστῆκε καθ’ ἡμέραν λειτουργῶν*, ‘standeth ministering every day,’ declares the constant discharge of the priestly office in every daily ministration. This was the work that all the priests were designed unto in their courses. Wherefore, the words, as they do not include the annual sacrifice of the high priest, so they include the daily and occasional sacrifices of all the other priests ; for these offerings of blood were also types of the sacrifice and offering of Christ. For all sacrifices by blood were to make atonement for sin, Lev. xvii. 11. And they were of no use but by virtue of the typical representation of the sacrifice of Christ. Therefore, all the priests, and their whole office, as unto all that belonged unto the offering of sacrifices, are comprised in this assertion. And it was necessary to extend the comparison to them all, that there might be no exception to the argument from it. And the following words, which give a description of the general way of their ministration, do enforce this interpretation, which is the third thing in them.

1st. ‘Standeth daily ministering ;’ *ἑστῆκε*, ‘standeth’ or rather ‘stood ;’ they did so while their office was in force, it was their duty by

the law so to do. For the apostle respecteth not what was their present acting as to matter of fact, but speaks of the whole service of the priests indistinctly, as past or present, with regard unto what was to be done, by virtue of the first institution of them, and the service which the tabernacle was erected for.

'Stood' or 'standeth' ready for, and employed in the work of their office, *λειτουργῶν*, 'ministering;' a general name of employment about all sacred duties, services, and offices whatever, and therefore it compriseth all the service of the priests about the tabernacle and altar, wherein they ministered unto God according to his appointment. And this extends unto all that were partakers of the priesthood, and was not confined unto the high priest; see ch. ix. 1. This they did, *καθ' ἡμέραν*, that is, 'day by day,' as occasion did require, according to the appointment of the law. Not only the daily sacrifice morning and evening is intended, nor yet the doubling of them on the Sabbath, and other festivals, but all the occasional offerings for the people, as their necessities did require. For any man might bring his sin-offering, and trespass-offering, his peace-offering, his vow, or free-will-offering, unto the priest at any time to be offered on the altar. For this cause they came to be always in a readiness to stand ministering daily; and hereunto was their office confined. There was no end of their work, after which they should enter into another and better state, as the apostle shows it of the Lord Christ in the next verse. And this is a high argument in proof of the imperfection of their sacrifices; they were never brought unto that state by them, as the high priest might cease from ministering, and enter into a condition of rest.

2dly. Their general ministry is described by the especial duty which is under present consideration; they offered, 'oftentimes' the same sacrifices; they were the same sacrifices that were offered, of the same general nature and kind. They were indeed distributed into several sorts, according unto their occasions and institutions; as, whole burnt-offerings, sin-offerings, trespass-offerings, and the like; but their general nature was one and the same, falling all under the same censure, that they could not take away sin. They had not any one peculiar service that could effect this end; and they offered them often, daily, monthly, annually, occasionally, according to divine institution. In this defect as unto the efficacy and frequency in the repetition, is the sacrifice of Christ directly opposed unto them. Hence,

4. In the last place, the apostle passeth that sentence concerning them all, whose truth he had before sufficiently confirmed, 'they cannot,' they never could, 'take away sin.' They could not *περιελειν*, 'take them out of the way,' that is, absolutely, perfectly, as the word denotes. They could not do it before God the Judge, by making a sufficient atonement for them, ver. 4. They could not do it as unto the conscience of the sinner, giving him assured peace with God thereon. It may be, they could not do it at any one time; but in the constant continuance in the use and observance of them, they might do it: if they were multiplied, if they were costly, if they were observed in an extraordinary manner, might they not effect this end? No, saith the apostle, 'they could not do it,' *οὐδέποτε δυνανται*; the defect was in their own

nature and power, 'they cannot do it.' They could not do it by any means, nor at any time. The word is a vehement negation, respecting all the powers of those sacrifices, and all the times wherein they were used. And therefore, as unto those things which might seem to give them their efficacy, as their multiplication, their constancy, their cost, extraordinary care about them, God doth reject them in a peculiar manner, when trusted to for the taking away of sin, Isa. i. 11; Micah vi. 6, 7.

Obs. I. If all those divine institutions in the diligent observance of them could not take away sin, how much less can any thing do so, that we can betake ourselves unto for that end?—There are innumerable things invented in the papacy to take away sin, and its guilt, especially of those sins which they are pleased to call venial. And all men, on the conviction of sin, are apt to entertain thoughts, that by some endeavours of their own, they may so take them away. To comply with this presumption are all the papal inventions of confession, absolution, indulgences, masses, penances, purgatory, and the like, accommodated. Others trust solely unto their own repentance and following duties, as do the Socinians, and all men in their unrenewed estate. But certainly, if the apostle proveth this assertion beyond contradiction, that none of them can ever take away any sin, their legal institutions of divine worship, and their observances could not do it; how much less can the inventions of men effect that great end. This account he gives us of the inefficacy of the sacrifices of the priests, notwithstanding their diligent attendance on their offerings, ver. 11.

VER. 12—14.—In these verses the apostle opposeth that one sacrifice of Christ unto the legal offerings that the priests attended unto, and that in three things. 1. In the nature of it, and its perfection, ver. 12. 2. The consequence on the part of Christ by whom it was offered, ver. 12, 13. 3. In the effect of it towards the church, ver. 14.

VER. 12.—1. There is a note of opposition, answering the *καί*, 'and,' in the verse foregoing; *δέ*, 'but,' it is not exceptive, but alternative.

2. The person spoken of, *αὐτός*, 'he;' that is, he of whom we speak he whose body was offered once for all, Jesus Christ the high priest of the new testament; 'but this man,' say we.

3. What is ascribed unto him in those words, *μὴν ὑπὲρ ἁμαρτιῶν προσενεγκας θυσίαν*, 'after he had offered one sacrifice for sin.' He offered as the priests did; he offered for sin as they did also; so far there was an agreement. But, 1. He offered only one sacrifice, not many; and what is included therein, that this sacrifice was of himself, and not the blood of bulls and goats. 2. It was but once offered; and it is principally called 'one sacrifice.' because it was but once offered; and the time when he offered this sacrifice is also proposed, not absolutely, but with respect unto what ensued. It was before he sat down on the right hand of God, that is, before his entrance into glory, after he had offered one sacrifice for sin. And the way of mentioning these things doth manifest, that the principal intention of the apostle, is to speak unto the different consequences of this offering of the priests of

old, and of Christ. And this observation, of his offering one sacrifice only for sin, is mentioned in opposition unto the frequent repetition of their sacrifices; but he mentioneth it only transiently, to make a way for the great ensuing differences in the consequents of them. Howbeit in these words thus transiently mentioned, he judgeth and condemneth the two grand oppositions that at this day are made against that one sacrifice of Christ, and efficacy of it. The first is that of the papists, who in the mass pretend to multiply the sacrifices of him every day, whereas he offered but once, so as that the repetition of it, is destructive unto it. The other is that of the Socinians, who would have the offering and sacrifice of Christ, to be only his appearance before God to receive power to keep us from the punishment of sin, upon his doing the will of God in the world. But the words are express as unto the order of these things; namely, that he offered his sacrifice for sins before his exaltation in glory, or his sitting on the right hand of God. And herein doth the apostle give glory unto that offering of Christ for sins, in that it perfectly accomplished what all legal sacrifices could not effect. This therefore is the only repose of troubled souls.

3. The consequent hereof on the part of Christ is twofold: 1. What immediately ensued on this offering of his body, ver. 12. 2. What continueth to be his state with respect thereunto; both of them evidencing God's high approbation and acceptance of his person, and what he had done; as also the glory and efficacy of his office and sacrifice above those of the law, wherein no such privilege nor testimony was given unto them upon the discharge of their office.

1st. The immediate consequent of his offering was, *εκαθισεν εν δεξια του Θεου*, that 'he sat down on the right hand of God.' This glorious exaltation of Christ hath been spoken unto, and opened before, on ch. vii. 3, viii. 1. Here it includes a double opposition unto, and preference above the state of the legal priests upon their oblations. For although the high priest, in his anniversary sacrifice for the expiation of sin, did enter into the most holy place, where were the visible pledges of the presence of God; yet he stood in a posture of humble ministration, he sat not down with any appearance of dignity or honour. Again, his abode in the typical holy place was for a short season only; but Christ sat down at the right hand of God 'for ever,' *εις το διηνεκες*, in perpetuum; in an unalterable state and condition. He sat down never to offer sacrifice any more. And this is the highest pledge, the highest assurance of those two things which are the pillars and principal foundations of the faith of the church. 1. That God was absolutely pleased, satisfied, and highly glorified in and by the offering of Christ. For had it not been so, the human nature of Christ had not been immediately exalted into the highest glory that it was capable of; see Eph. v. 1, 2; Phil. ii. 7—9. 2. That he had by his offering perfectly expiated the sin of the world, so as that there was no need for ever of any other offering or sacrifice unto the end.

Obs. II. Faith in Christ doth jointly respect both his oblation of himself by death, and the glorious exaltation that ensued thereon.—He so offered one sacrifice for sin, as that thereon he sat down on the right

hand of God for ever. Neither of these separately is a full object for faith to find rest in; both in conjunction are a rock to fix it on.

Obs. III. Christ in this order of things is the great exemplar of the church. He suffered, and then entered into glory. If we suffer with him, we shall also reign with him. From henceforth expecting till his enemies be made his footstool, ver. 13. So that,

2dly. The state and condition of Christ, after his sitting down at the right hand of God, not absolutely, but with respect unto his enemies, is declared in these words. The whole testimony is taken from Ps. cx. 1, and here explained in these verses. It is produced in the confirmation of what the apostle asserts, concerning the impossibility, as well as the needlessness of the repetition of his sacrifice. For as it was no way necessary, as in the verses following he declares, so it is impossible in his present state and condition, which was ordained for him from the beginning. This was, that he should sit at the right hand of God, expecting his enemies to be made his footstool, that is, a state of majesty and glory. But offer himself he could not, without suffering and dying, whereof in this state he is no way capable. And besides, as was before observed, it is an evidence both of the dignity and eternal efficacy of his own sacrifice, whereon at once his exaltation did ensue.

I acknowledge my thoughts are inclined unto a peculiar interpretation of this place, though I will not oppose absolutely that which is commonly received; though in my judgment I prefer this other before it. The assertion is introduced by *το λοιπον*, 'henceforth,' say we; 'as unto what remains,' that is, of the dispensation of the personal ministry of Christ. He was here below, he came unto his own, he dwelt amongst them, that is, in the church of the Hebrews; some very few believed on him, but the generality of the people, the rulers, priests, guides of the church, engaged against him, persecuted him, falsely accused him, killed him, hanged him on a tree. Under the veil of their rage and cruelty he carried on his work of making his soul an offering for sin, or taking away sin by the sacrifice of himself. Having fulfilled this work, and thereby wrought out the eternal salvation of the church, he sat down on the right hand of God. In the meantime, those stubborn enemies of his, who hated, rejected, and slew him, continued raging in the fierceness of their implacable tumults against him, and them that believed in him. They hated his person, his office, his work, his gospel; many of them expressly sinning against the Holy Ghost. Yet did they triumph that they had prevailed against him, and destroyed him, as some of their accursed posterity do to this day. It was the judgment of God, that those his obstinate enemies should by his power be utterly destroyed in this world, as a pledge of the eternal destruction of those who will not believe the gospel. That this was the end whereunto they were designed, himself declares, Matt. xxii. 7; Luke xix. 27, 'Those mine enemies that would not have me reign over them, bring them hither, and slay them before my face.'

After our Lord Christ left this world, there was a mighty contest between the dying apostate church of the Jews, and the rising gospel church of believers. The Jews boasted of their success, in that by

fraud and cruelty they had destroyed him as a malefactor. The apostles, and the church with them, gave testimony unto his resurrection and glory in heaven. Great expectation there was, what would be the end of these things, which way the scale would turn. After a while, a visible and glorious determination was made of this controversy; God sent forth his armies, and destroyed these murderers, burning up their city. Those enemies of the king, which would not have him to reign over them, were brought forth and slain before his face; so were all his enemies made his footstool. I do judge that these are the enemies of Christ, and the making of them his footstool, which are peculiarly here intended, namely, the destruction of the hardened unbelieving Jews, who had obstinately rejected his ministry and opposed it unto the end. Then were those his enemies who so refused him, slain and destroyed thereon. For,

First. This description of his enemies, as *his* enemies, peculiarly directs us unto this sense, the enemies of his person, doctrine, and glory, with whom he had so many contests, whose blasphemies and contradictions he underwent; they were his enemies in a peculiar manner.

Secondly. This the word *εκδεχομενος*, ‘expecting,’ better answers unto than unto the other sense. For the glorious visible propagation of the gospel and kingdom of Christ thereon, began and was carried on gloriously upon and after the destruction of Jerusalem, and the church of the Jews his enemies. With reference hereunto, expectation may be no less distinctly ascribed unto him, than if we extend the word unto the whole time, unto the end of the world.

Thirdly. The act of vengeance on these his enemies is not said to be his own, but peculiarly assigned unto God the Father and those employed by him. In the original promise, the words of God the Father to him, are, ‘I will make thine enemies thy footstool;’ I take it upon me, vengeance is mine, to revenge the injuries done unto thee, and the obstinacy of those unbelievers. Here in this place respect is had unto the means that God used in the work of their destruction, which was the Roman army, by whom they were, as the footstool of Christ, absolutely trodden under his feet, with respect unto this special act of God the Father, who in the execution of it proclaims that vengeance is his. For in the following words, the Lord Christ is said only to expect it, as that wherein his own cause was vindicated and revenged as it were by another hand, while he pleaded it himself in the world by that mild and gentle means of sending his Spirit to convince them of sin, righteousness, and judgment.

Fourthly. This is that which the apostle constantly threatens the obstinate Hebrews, and apostate professors of the gospel withal, throughout this Epistle, the time of their destruction being now at hand. So he doth, ch. vi. 4—8; in this chapter, ver. 26—31, where it must be spoken to.

Fifthly. This was that *το λοιπον*, or ‘what remained,’ as unto the personal ministry of Christ in this world.

Obs. IV. The horrible destruction of the stubborn obstinate enemies of the person and office of Christ, which befel the nation of the Jews,

is a standing security of the endless destruction of all who remain his obstinate adversaries. I leave this interpretation of the words unto the thoughts of them that are judicious, and shall open the mind of the Holy Ghost in them according unto the generally received opinion of their sense. And to this end,

First. The subject spoken of is, the enemies of Christ, οἱ ἐχθροί, 'his enemies.' He hath had many enemies ever since his exaltation, and so shall have unto the consummation of all things; when they shall all of them be triumphed over. For his enemies are of two sorts.

1. Such as are so immediately and directly unto his person. 2. Such as are so to his office and work, with the benefits of the salvation of the church. Those of the first sort are either devils or men. All the devils are in a combination, as sworn enemies unto the person of Christ and his kingdom. And for men, the whole world of unbelieving Jews, Mahometans, and Pagans, are all his enemies, and do put forth all their power in opposition unto him. The enemies to his office, grace, and work, and the benefits of it, are either persons or things.

1. The head of this opposition and enmity unto his person, is anti-christ, with all his adherents; and in a special manner, all worldly power, authority, and rule, acting themselves in subserviency unto the antichristian interest.

2. All pernicious heresies against his person and grace.

3. All others which make profession of the gospel, and live not as becomes the gospel, they are all enemies of Christ and his office.

The things which rise up in enmity and opposition to him, and the work of his grace, are, sin, death, the grave, and hell. All these endeavour to obstruct and frustrate all the ends of Christ's mediation, and are therein his enemies.

Secondly. There is the disposal of this subject, of these enemies of Christ. 'They shall be made his footstool,' ἕως τεθωσιν, until they be put, and placed in this condition; it is a state which they would not be in, but they shall be made, 'put,' and placed in it, whether they will or not, as the word signifies; ὑποποδιον των ποδων αυτου. A footstool is used in a threefold sense in the Scripture.

1. For the visible pledge of God's presence and his worship. God's throne, as we have shown, was represented by the ark, mercy-seat, and cherubim, in the most holy place; whereon the sanctuary itself was his footstool, 1 Chron. xxviii. 2; Ps. xcix. 5, cxxxii. 7. So it is applied unto God, and his presence in the church; as the ark was his throne, so the sanctuary was his footstool.

2. It is applied unto God and his presence in the world; so heaven above is called his throne, and this lower part of the creation is his footstool, Isa. lxvi. 1. In neither of these senses are the enemies of Christ to be his footstool: therefore it is taken,

3. For a despised, conquered condition; a state of a mean, subjected people, deprived of all power and benefit, and brought into absolute subjection. In no other sense can it be applied to the enemies of Christ, as here it is. Yet doth it not signify the same condition absolutely, as unto all persons and things that are his enemies; for they are not of one nature, and their subjection to him is such as their natures

are capable of. But these things are intended in it: 1. The deprivation of all power, authority, and glory. They sat on thrones, but *now* are under the seat of him who is the only potentate. 2. An utter defeat of their design, in opposing either his person or the work of his grace in the eternal salvation of his church. They shall not hurt nor destroy any more in the mountain of the Lord. 3. Their eternal disposal by the will of Christ, according as his glory shall be manifested therein. Sin, death, the grave, and hell, as unto their opposition to the church, shall be utterly destroyed, 1 Cor. xv. 55—57, and there shall be no more death. Satan and antichrist shall be destroyed two ways. First. Initially and gradually. Secondly. Absolutely and completely. The first they are in all ages of the church, from the time of Christ's glorious ascension into heaven. They were then immediately put in subjection to him, all of them, because that they should not defeat any one end of his mediation. And he maketh continual instances, as he pleases, of his power over them in the visible destruction of some of his most principal and implacable enemies. And secondly, it will be complete at the last day, when all these enemies shall be utterly destroyed.

Thirdly. The word $\epsilon\omega\varsigma$, 'until,' here, hath respect to both these, the gradual and final destruction of all the enemies of Christ.

Fourthly. This Christ is said to expect; 'henceforth' $\epsilon\kappa\delta\epsilon\chi\omicron\mu\epsilon\nu\omicron\varsigma$, 'expecting.' Expectation and waiting are improperly ascribed to Christ, as they are in the Scripture to God himself, so far as they include hope or uncertainty of the event, or a desire of any thing, either as to matter, manner, or time, otherwise than as they are foreknown and determined. But it is the rest and complacency of Christ, in the faithfulness of God's promises, and his infinite wisdom, as to the season of their accomplishment, that is intended. He doth not so expect these things, as though there were anything wanting to his own blessed glory, power, or authority, until it be actually and completely finished; but, saith the apostle, as to what remains to the Lord Christ in the discharge of his office, he henceforth is no more to offer, to suffer, no more to die, no more to do anything for the expiation of sin, or by way of sacrifice, all this being absolutely and completely effected, he is for ever in the enjoyment of the glory that was set before him; satisfied in the promises, the power, and wisdom of God, for the complete effecting of his mediatory office, in the eternal salvation of the church, and by the conquest and destruction of all his and their enemies in their proper times and seasons for it. And from this interpretation of the words, we may take these observations.

Obs. IV. It was the entrance of sin which raised up all our enemies against us.—From thence took they their rise and beginning; as death, the grave, and hell: some that were friendly before, became our enemies thereon; as the law: and some that had a radical enmity, got power thereby to execute it; as the devil. The state in which we were created, was a state of universal peace; all the strife and contention rose from sin.

Obs. V. The Lord Christ, in his ineffable love and grace, put himself between us and all our enemies; and took into his breast all their

swords, wherewith they were armed against us; so they are his enemies.

Obs. VI. The Lord Christ by the offering of himself, making peace with God, ruined all the enmity against the church, and all the enemies of it. For all their power arose from the just displeasure of God, and the curse of his law.

Obs. VII. It is the foundation of all consolation to the church, that the Lord Christ, even now in heaven, takes all our enemies to be his; in whose destruction he is infinitely more concerned than we are.

Obs. VIII. Let us never esteem any thing, or any person, to be our enemy, but only so far, and in what they are the enemies of Christ.

Obs. IX. It is our duty to conform ourselves to the Lord Christ in a quiet expectancy of the ruin of all our spiritual adversaries.

Obs. X. Envy not the condition of the most proud and cruel adversaries of the church; for they are absolutely in his power, and shall be cast under his footstool at the appointed season.

VER. 14.—*For by one offering he hath perfected for ever them that are sanctified.*

In this verse the apostle, 1. Gives the great reason of what he had stated with reference unto the Lord Christ in the discharge of his office; namely, that he did not repeat his offering, as the priests under the law did theirs, every year, and every day; but that he sat down at the right hand of God, expecting his enemies to be made his footstool; wherein they had no share after their oblations: And the reason is, because by one offering he hath for ever perfected them that are sanctified. This being done, there is no need of any daily sacrifice, nothing that should detain the Lord Jesus out of the possession of his glory. So the particle, *γὰρ*, 'for,' infers a reason in these words, of all that was assigned before unto him, in opposition unto what was done by the priests of the law; it was by one offering.

2. What he did so effect, which rendered all future offerings and sacrifices impossible. 'By one offering he hath perfected for ever them that are sanctified.' What he did, was *μία προσφορά*, 'by one offering;' as what the priests of old did, was also by offerings and sacrifices. The eminency of this offering the apostle had before declared, which here he refers unto; it was not of bulls, or goats, but of himself, he offered himself to God; of his body, that is, his whole human nature. And this offering, as he had observed before, was only once offered; in the mention whereof, the apostle includes all the opposition he had made before, between the offering of Christ and those of the priests, as to its worth and dignity.

3. That which is effected hereby, is, *τετελειωκεν εις το διηνεκες τους αγιαζομενους*, that he hath 'perfected for ever them that are sanctified;' those on whom his work is effected are thereby sanctified. They who are dedicated unto God, who are sanctified, or purged, by virtue of this sacrifice; unto them all the other effects are confined. First to sanctify

them, then to perfect them, was the design of Christ in offering of himself, which he purposed not for all men universally. So in the foundation of the church of Israel, they were first sanctioned and dedicated unto God, in and by the sacrifices wherewith the covenant was confirmed, Exod. xxiv. and afterwards were perfected, so far as their condition was capable thereof, in the prescription of laws and ordinances for their church-state and worship. The word here, *τετελειωκεν*, was used before. He hath brought them into the most perfect and consummated church-state, and relation to God, as unto all his worship, that the church is capable of in this world. It is not an absolute, subjective, virtual, internal perfection of grace that is intended; the word signifies not such a perfection, nor is 'made perfect' ever used to that purpose; nor is it the perfection of glory, for he treats of the present church-state of the gospel in this world. But it is a state and condition of that grace and those privileges, which the law, priests, and sacrifices, could never bring them unto. He hath by his one offering wrought and procured for them the complete pardon of sin, and peace before God thereon, that they should have no more need of the repetition of sacrifices; he hath freed them from the yoke of carnal ordinances, and the bondage which they were kept in by them, prescribing unto them a holy worship, to be performed with boldness in the presence of God, by an entrance into the holy place. He hath brought them into the last and best church-state, the highest and nearest relation unto God that the church is capable of in this world, or which the glory of his wisdom and grace hath assigned unto it. And this he hath done *εις το διηνεκες*, 'for ever,' so as that there shall never be any alteration in that estate whereunto he hath brought them, nor any addition of privilege or advantage be ever made unto it.

Obs. XI. There was a glorious efficacy in the one offering of Christ.

Obs. XII. The end of it must be effectually accomplished towards all for whom it was offered; or else it is inferior unto the legal sacrifices, for they attained their proper end.

Obs. XIII. The sanctification and perfection of the church, being that end designed in the death and sacrifice of Christ, all things necessary unto that end must be included therein, that it be not frustrate.

VER. 15—18.—*Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ ἅγιον· Μετὰ γὰρ τὸ προειρηκεῖν· αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει Κύριος, δίδους νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐτοὺς· Καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ανομιῶν αὐτῶν οὐ μὴ μνησθῶ ἐγώ. Ὅπου δὲ ἀφεσις τούτων, οὐκ ἐστὶ προσφορά περὶ ἁμαρτίας.*

VER. 15—18.—*Whereof the Holy Ghost also is a witness to us: for after that he had said before, 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. And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.*

The foundation of the whole preceding discourse of the apostle, concerning the glory of the priesthood of Christ, and the efficacy of his sacrifice, was laid in the description of the new covenant, whereof he was the mediator, which was confirmed and ratified by his sacrifice, as the old covenant was by the blood of bulls and goats, ch. viii. 10—13. Having now abundantly proved and demonstrated what he designed concerning them both, his priesthood and his sacrifice, he gives us a confirmation of the whole, from the testimony of the Holy Ghost, in the description of that covenant which he had given before. And because the crisis to which he had brought his argument and disputation, was, that the Lord Christ, by reason of the dignity of his person and office, with the everlasting efficacy of his sacrifice, was to offer himself but once, which virtually includes all that he had before taught and declared, including in it an immediate demonstration of the insufficiency of all those sacrifices which were often repeated, and consequently their removal out of the church; he returns unto those words of the Holy Ghost, for the proof of this particular also. And he doth it from the order of the words used by the Holy Ghost, as he had argued before from the order of the words in the Psalmist, ver. 8, 9.

Wherefore, there is an ellipsis in the words, which must have a supplement to render the sense perfect. For unto that proposition, 'after he had said before,' ver. 11, with what follows, ver. 16; there must be added in the beginning of the 17th verse, 'he said;' after he had said or spoken of the internal grace of the covenant; he said this also, that their sins and iniquities he would remember no more. For from these words doth he make his conclusive inference, ver. 18, which is the sum of all that he designed to prove.

First. There is in the words, the introduction of the testimony insisted on, 'the Holy Ghost also is a witness unto us.' The Hebrews might object unto him, as they were ready enough to do it, that all those things were but his own conclusions and arguings, which they would not acquiesce in, unless they were confirmed by testimonies of the Scripture. And therefore, I did observe in my first discourses on this Epistle, that the apostle dealt not with these Hebrews as with the churches of the Gentiles, namely, by his apostolical authority; for which cause he prefixed not his name and title unto it; but upon their own acknowledged principles and testimonies of the Old Testament; so manifesting, that there was nothing now proposed unto them in the gospel, but that which was foretold, promised, and represented in the Old Testament, and was therefore the object of the faith of their forefathers. The same way doth he here proceed in, and call in the testimony of the Holy Ghost, bearing witness unto the things that he had taught and delivered. And there is in these words,

1. The 'author' of this testimony, that is, *το Πνεῦμα το ἅγιον*, 'the Holy Ghost;' and it is ascribed unto him, as all that is written in the Scriptures is so, not only because holy men of old wrote as they were acted by him, and so he was the author of the whole Scripture; but because also of his presence and authority in it, and with it continually. Hence, whatever is spoken in the Scripture is, and ought to be unto us,

as the immediate word of the Holy Ghost : he continues therein to speak unto us ; and this gives the reason of,

2. The manner of his speaking in this testimony ; *μαρτυρεῖ*, ‘he bears witness to us,’ he doth it actually and constantly in the Scriptures by his authority therein. And he doth so unto us, that is, not unto us only who preach and teach those things, not unto the apostles and other Christian teachers of the gospel ; but unto all of us of the church of Israel, who acknowledge the truth of the Scriptures, and own them as the rule of our faith and obedience. So doth he often join himself unto them to whom he wrote and spake of, by reason of the common alliance between them as Hebrews. See ch. ii. 3, and the exposition of that place. As if he had said, this is that which the Holy Ghost in the Scripture testifies unto us all ; which should put an end unto all controversies about those things. Nothing else is taught you, but what is testified beforehand by God himself.

Obs. I. It is the authority of the Holy Ghost alone, speaking unto us in the Scripture, whereinto all our faith is to be resolved.

Obs. II. We are to propose nothing in the preaching and worship of the gospel, but what is testified unto by the Holy Ghost :—not traditions, not our own reasons and inventions.

Obs. III. When an important truth consonant unto the Scripture is declared, it is useful and expedient to confirm it with some express testimony of Scripture.

3. The manner of the expression is emphatical, *καὶ τὸ Πνεῦμα τὸ ἅγιον*, ‘even also the Holy Spirit himself.’ For herein we are directed unto his holy divine person, and not an external operation of divine power, as the Socinians dream. It is that Holy Spirit himself, that continueth to speak to us in the Scripture. This is the first thing, the ‘introduction’ of the testimony.

Secondly. There are two things in this testimony of the Holy Ghost. The 1. is the matter or substance of it. 2. The order of the things contained in it, or spoken by him. The introduction of the former, is in the words we have spoken unto ; that of the latter, in the close of the verse, in these words, ‘for after he had spoken before.’

Of the testimony itself, which is declarative of the nature of the new covenant made in Christ, and confirmed in him, there are two general parts. 1. That which concerns the sanctification of the elect, by the communication of effectual grace unto them for their conversion and obedience. The 2. is concerning the complete pardon of their sins, and the casting them into everlasting oblivion.

The first of these, the Holy Ghost witnesseth in the first place, but he stays not there ; afterwards he adds the latter, concerning the pardon of sin and iniquities, this being that alone wherein at present the apostle is concerned, and from thence he confirms his present argument ; he distinguisheth it from the other, as that which was of particular use in itself. And therefore, ver. 17, is to be supplied by, ‘and thence,’ or ‘thereon also, their sins and iniquities I will pardon.’

The words themselves have in both parts of them, been explained at large on ch. viii. where they are first produced as the great foundation of the ensuing discourses of the apostle, so that they are not here

again to be opened. We are only to consider the argument of the apostle from the latter part of them: and it is this, that the covenant being confirmed and established, that is, in the blood and by the one sacrifice of Christ, there can be no more offering for sin. For God will never appoint nor accept of any thing that is needless and useless in his service, least of all in things of so great importance as is the offering for sin. Yea, the continuation of such sacrifices would overthrow the faith of the church, and all the grace of the new covenant. For, saith the apostle, in the new covenant, and by it, the Holy Ghost testifieth, that as it was confirmed by the one sacrifice of Christ, perfect pardon and forgiveness of sin is prepared for, and tendered unto the whole church, and every one that believes. To what purpose, then, should there be any more offerings for sin? Yea, they who look for, and trust unto any other, they fall into that sin, for which there is no remission provided in this covenant, nor shall any other offering be accepted for them for ever. For they despise both the wisdom and grace of God, the blood of Christ, and the witness of the Holy Ghost, whereof there is no remission; so he disputes, ver. 28, 29, of this chapter.

And here we are come unto a full end of the dogmatical part of this Epistle, a portion of Scripture filled with heavenly and glorious mysteries, the light of the church of the Gentiles, the glory of the people Israel, the foundation and bulwark of faith evangelical.

I do therefore here, with all humility, and sense of my own weakness and utter disability for so great a work, thankfully own the guidance and assistance which hath been given me in the interpretation of it, so far as it is, or may be of use unto the church, as a mere effect of sovereign and undeserved grace. From that alone it is, that having many and many a time been at an utter loss as to the mind of the Holy Ghost, and finding no relief in the worthy labours of others, he hath graciously answered my poor, weak supplications, in supplies of the light and evidence of truth.

VER. 19—23.—Εχοντες ουν, αδελφοι, παρρησιαν εις την εισοδον των αγιων εν τω αιματι Ιησου, ην ενεκαινισεν ημιν οδον προσφατον και ζωσαν, δια του καταπετασματος, τουτεστι της σαρκος αυτου. Και ιερεα μεγαν επι τον οικον του Θεου. Προσερχωμεθα μετα αληθινης καρδιας εν πληροφορια πιστεως, εραντισμενοι τας καρδιας απο συνειδησεως πονηρας. Και λελουμενοι το σωμα υδατι καθαρω, κατεχωμεν την ομολογιαν της πιστεως ακλινη (πιστος γαρ ο επαγγελ-
λαμενος.)

VER. 19—23.—*Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh; and having an high priest over the house of God; 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 ; let us hold fast the profession of our faith without wavering, (for he is faithful that promised.)

In these words the apostle enters on the last part of the epistle, which is wholly parenetical or hortatory. For though there be some occasional intermixtures of doctrines consonant to those which are insisted on before, yet the professed design of the whole remainder of the epistle, is to propose to, and press on the Hebrews such duties of various sorts, as the truths he had insisted on, do direct unto, and make necessary to all that believe. And in all his exhortations there is a mixture of the ground of the duties exhorted to, of their necessity, and of the privilege which we have in being admitted to them, and accepted with them, all taken from the priesthood and sacrifice of Christ, with the effects of them, and the benefits which we receive thereby.

In these words there are three things.

1. The ground and reason of the duty exhorted to, with the foundation of it, as the especial privilege of the gospel, ver. 19—21.

2. The way and manner of our using this privilege to that end, ver. 22.

3. The special duty exhorted to, which is perseverance and constancy in believing, ver. 23.

In the first we have, 1. A note of inference, or deduction of the following exhortation from what was before discoursed, *ουν*, ‘therefore.’ 2. A friendly compellation of them to whom he spake, used formerly, but now repeated after a long interruption, *αδελφοι*, ‘brethren.’ 3. The privilege itself, which is the foundation of the exhortation, *εχοντες παρρησιαν εις την εισοδον των αγιων*, ‘having boldness to enter into the holiest.’ 4. The means whereby we attain the privilege which fits us for this duty, *εν τω αιματι Ιησου*, ‘by the blood of Jesus.’ 5. The means of using and exercising it as a privilege in a way of duty, ver. 20, ‘the way is consecrated for us.’ 6. A further encouragement to it, from the consideration of our high priest; ‘having a high priest,’ ver. 21.

1. The apostle repeats his obliging compellation, *αδελφοι*, ‘brethren.’ And herein he hath a peculiar respect to those among the Hebrews who had received the gospel in sincerity. For although there was a natural brotherhood between him and the whole people of Israel, and they were always wont to call themselves brethren in general, on the account of their original stock and separation from the rest of the world, as Acts xxviii. 27, yet this word and name is used by the apostle on the account of that spiritual relation which was between them ‘which believe in God through Jesus Christ.’ See ch. iii. 1, and the exposition of it. And the apostle by the use of it here, testifies to two things. 1. That although they had not as yet a full understanding of the nature and use of all legal institutions and sacrifices, nor of their abolishing by the coming of Christ, and the discharge of his office, yet this had not forfeited their interest in the heavenly calling, on account whereof he dealt with them as with brethren. 2. That this difference, so far as it had yet continued, had no way alienated his mind and affections from them, though he knew how great their mistake was,

and what danger, even of eternal ruin, it exposed them to. Hereby were the minds of those Hebrews secured from prejudice against his person and his doctrine, and inclined to a compliance with his exhortation. Had he called them heretics and schismatics, and I know not what other names of reproach, which are the terms of use on the like occasions amongst us, he had in all probability turned that which was lame quite out of the way. But he had another spirit, was under another conduct of wisdom and grace, than most men are now acquainted withal.

Obs. I. It is not every mistake, every error, though it be in things of great importance, while it overthrows not the foundation, that can divest men of a fraternal interest with others in the heavenly calling.

2. There is a note of inference from the preceding discourse, declaring it the ground of the present exhortation, οὖν, 'therefore;' seeing that these things are now made manifest to you, seeing it is so evidently testified to, that the old covenant, sacrifices, and worship, could not make us perfect, nor give us an access to God, whereon they are removed and taken away, which the Scripture fully testifies to; and seeing all this is effected or accomplished in the office and by the sacrifice of Christ, which they could not effect; and privileges are thereon granted to believers, which they were not before made partakers of; let us make use of them to the glory of God, and our own salvation, in the duties which they necessarily require. And we may observe, that the apostle applies this inference from his discourse to the use and improvement of the liberty and privileges granted to us in Christ, with the holy worship belonging thereunto, as we shall see in opening of the words. Howbeit, there is another conclusion implied in the words, though not expressed by him; and this is, that they should cease and give over their attendance to the legal worship and sacrifices, as those which now were altogether useless, being indeed abolished. This is the principal design of the apostle in the whole epistle, namely, to call off the believing Hebrews from all adherence to, and conjunction in Mosaic institutions. For he knew the danger, both spiritual and temporal, which would accompany and arise from such an adherence.

For, 1st. It would insensibly weaken their faith in Christ, and give them a disregard of evangelical worship, which did indeed prove to many of them a cause of that apostasy and final destruction, which he so frequently warns them against.

2dly. Whereas God had determined now speedily to put an utter end unto the city, temple, and all its worship, by an universal desolation, for the sins of the people, if they did obstinately adhere unto the observance of that worship, it was justly to be feared that they would perish in that destruction that was approaching, which probably many of them did. To instruct them in that light and knowledge of the truth, that might deliver them from these evils, which was the first design of the apostle in the doctrinal part of this Epistle: yet doth he not plainly and in terms express it any where in this Epistle; not in this place, where it was most properly and naturally to be introduced; yet he doth that which evidently includes it, namely, exhort them unto those duties which, on the principles he hath declared, are utterly inconsistent with

Mosaic worship; and this is our free entrance into the holiest by the blood of Jesus. For an entrance, in any sense, with our worship into the most holy place, is inconsistent with, and destructive of all Mosaic institutions. And this was an effect of the singular wisdom wherewith the apostle was furnished, to write this Epistle. For had he directly and in terms opposed their observance, no small tumult and outcry would have been made against it, and great provocations had been given unto the unbelieving Jews. But he doth the same thing no less effectually in these words, wherein notwithstanding, there is scarce a word which that application of his discourse doth not follow upon. And his wisdom herein ought to be an instructive example unto all those that are called unto the instruction of others in the dispensation of the gospel, especially such as through any mistakes do oppose themselves unto the truth. Such things as will give exasperation unto the spirits, or advantages unto the temptations of men, ought to be avoided, or treated on with that wisdom, gentleness, and meekness, as may be no prejudice unto them. This way of procedure doth the same apostle expressly prescribe unto all ministers of the gospel, 2 Tim. ii. 23—26.

3. There is in the words, the privilege which is the foundation of the duty exhorted unto; *εχοντες ουν παρρησιαν εις την εισοδον των αγιων*, ‘having therefore boldness to enter into the holiest,’ for a regular entrance *into*, or *of* the most holy. The privilege intended, is directly opposed unto the state of things under the law; and from the consideration of it, is the nature of it to be learned. For the entrance into the holiest, in the tabernacle, belonged unto the worship of the church; it was the principal part thereof; but it had many imperfections attending it. 1. It was not into the special presence of God, but only unto a place made with hands, filled with some representations of things that could not be seen. 2. None might ever enter into it but the high priest alone, and that only once a year. 3. The body of the people, the whole congregation, were therefore jointly and severally utterly excluded from any entrance into it. 4. The prohibition of this entrance into this holy place belonged unto that bondage wherein they were kept under the law, which hath been before declared. The privilege here mentioned, being opposed to this state of things among them, which respected their present worship, it is certain that it doth concern the present worship of God by Christ under the gospel. And they are therefore utterly mistaken, who suppose the entrance into the most holy to be an entrance into heaven after this life for all believers. For the apostle doth not here oppose the glorious state of heaven unto the church of the Hebrews, and their legal services; but the privileges of the gospel state and worship only: nor would it have been to his purpose so to have done. For the Hebrews might have said, that although the glory of heaven after this life do exceed the glories of the services of the tabernacle, which none ever questioned; yet the benefit, use, and efficacy of their present ordinances of worship, might be more excellent than any thing that they could obtain by the gospel. Neither were believers then also excluded from heaven after death, any more than now. Therefore the privilege mentioned, is that which belongs unto the gospel church in its perfect state in this world. And the exercise

and use of it doth consist in our drawing nigh unto God in holy services and worship through Christ, as the apostle declares, ver. 22, 23.

There is then a twofold opposition in these words, unto the state of the people under the law. 1. As unto the spirit and frame of mind in the worshippers. Or, 2. As unto the place of the worship, from whence they were excluded, and whereunto we are admitted.

1. The first is in the word *παρρησιαν*, ‘boldness.’ There were two things with respect unto those worshippers in this matter. 1. A legal prohibition from entering into the holy place, whereon they had no liberty or freedom so to do; because they were forbidden on several penalties. 2. Dread and fear, which deprived them of all boldness or holy confidence in their approaches unto God; therefore the apostle expresseth the contrary frame of believers under the New Testament, by a word that signifieth both liberty, or freedom from any prohibition, and boldness with confidence in the exercise of that liberty. I have spoken before of the various use and signification of this word *παρρησια*, which the apostle, both in this and other epistles, useth frequently to express both their right and liberty, and confidence unto, and in their access unto God, of believers under the New Testament, in opposition to the state of them under the Old. We have a right unto it, we have liberty without restraint by any prohibition, we have confidence and assurance without dread or fear.

2. This liberty we have, *εις την εισοδον; προσαγωγην, aditus, introitus; των αγιων*, that is, the ‘true sanctuary,’ the ‘holy place not made with hands.’ See ch. ix. 11, 12. The immediate gracious presence of God himself in Christ Jesus. Whatever was typically represented in the most holy place of old, we have access unto, that is, unto God himself we have an access in one spirit by Christ.

Obs. II. This is the great fundamental privilege of the gospel, that believers, in all their holy worship, have liberty, boldness, and confidence, to enter with it and by it, into the gracious presence of God.

1. They are not hindered by any prohibition. God set bounds unto Mount Sinai, that none should pass or break through into his presence in the giving of the law, He hath set none to Mount Sion, but all believers have right, title, and liberty to approach unto him, even unto his throne. There is no such order now, that he who draws nigh shall be cut off, but, on the contrary, that he that doth not do so, shall be destroyed.

2. Hence there is no dread, fear, or terror in their minds, hearts, or consciences, when they make those approaches unto God. This was a consequent of the same interdict of the law, which is now taken away. They have not received the spirit of bondage unto fear, but the Spirit of the Son, whereby with holy boldness they cry, Abba Father; for where the Spirit of the Lord is, there is liberty; they have freedom unto, and confidence in their duties, and therein consists the greatest evidence of our interest in the gospel and privileges thereof.

3. The nature of gospel worship consists in this, that it is an entrance with boldness into the presence of God. However men may multiply duties, of what sort or nature soever they be, if they design not in and by them, to enter into the presence of God, if they have not

some experience that so they do, if they are taken up with other thoughts, and rest in the outward performance of them, they belong not unto evangelical worship. The only exercise of faith in them, is in an entrance into the presence of God.

4. Our approach unto God in gospel worship, is unto him, as evidencing himself in a way of grace and mercy. Hence it is said to be an entrance into the holiest, for in the holy place were all the pledges and tokens of God's grace and favour, as we have manifested upon the foregoing chapter. And as the taking off of the old prohibition, gives us liberty, and the institution of the worship of the gospel, gives us title unto this privilege; so the consideration of the nature of that presence of God whereunto we approach, gives us boldness thereunto.

5. The procuring cause of this privilege, is in the next place expressed; we have it *εν τῷ αἱματι Ἰησοῦ*, 'by the blood of Jesus,' say we. It is the procuring cause of this privilege, that is intended, which is often so proposed. The blood of Jesus Christ is the same with his sacrifice, the offering of himself, or the offering of his body once only. For he offered himself in and by the effusion of his blood, whereby he made atonement for sin, which could not be otherwise effected. And it is here opposed, as also in the whole preceding discourse, unto the blood of the legal sacrifices. They could not procure, they did not effect any such liberty of access unto God in the holy place. This was done by the blood of Jesus only, whereby he accomplished what the sacrifices of the law could not do. And it is a cause of this privilege on a two-fold account. 1. In its respect unto God, in its oblation. 2. In respect unto the consciences of believers, in its application.

1. By its oblation, it removed and took away all causes of distance between God and believers. It made atonement for them, answered the law, removed the curse, broke down the partition-wall, or the law of commandments contained in ordinances, wherein were all the prohibitions of approaching unto God with boldness. Hereby also he rent the veil, which interposed and hid the gracious presence of God from us. And these things being removed out of the way by the blood of the oblation, or offering of Christ, peace being thereby made with God, he procured him to be reconciled unto us, inviting us to accept and make use of that reconciliation, by receiving the atonement. Hence believers have boldness to appear before him, and approach unto his presence. See Rom. v. 11; 2 Cor. v. 18—21; Eph. ii. 13—18. Hereon was it the procuring, the purchasing cause of this privilege.

2. It is the cause of it with respect unto the consciences of believers, in the application of it unto their souls. There are not only all the hinderances mentioned, on the part of God, lying in the way of our access unto him, but also the consciences of men from a sense of the guilt of sin, were filled with fear and dread of God, and durst not so much as desire an immediate access unto him. The efficacy of the blood of Christ being through believing communicated unto them, takes away all this dread and fear. And this is done principally by his bestowing on them the Holy Spirit, which is a Spirit of liberty, as our apostle shows at large, 2 Cor. iii. Wherefore we have boldness to enter into the holiest by the blood of Jesus, on these three accounts.

1. In that atonement is made thereby forsin, and peace with God, so as that he is reconciled unto us; all that anger being turned away that did deter us from any such approach.

2. Fear, dread, and bondage are taken away, so as the acting of faith on God through the blood of Jesus, doth expel them, and remove them out of our mind.

2. We receive the Holy Spirit therewithal; who is a Spirit of liberty power, holy boldness, enabling us to cry Abba Father.

Obs. III. Nothing but the blood of Jesus could have given this boldness, nothing that stood in the way of it, could otherwise have been removed, nothing else could have set our souls at liberty from that bondage that was come upon them by sin.

Obs. IV. Rightly esteem, and duly improve the blessed privilege which was purchased for us at so dear a rate.—What shall we render unto him! How unspeakable are our obligations unto faith and love!

Obs. V. Confidence in an access unto God not built on, not resolved into the blood of Christ, is but a daring presumption which God abhors.

VER. 20.—Having told us that we have *την εισοδον*, ‘an entrance into the holiest,’ he now declares what the way is whereby we may do so. The way into the holiest under the tabernacle was a passage with blood through the sanctuary, and then a turning aside of the veil, as we have declared before. But the whole church was forbidden the use of this way, and it was appointed for no other end but to signify, that in due time there should be a way opened unto believers unto the presence of God, which was not yet prepared. And this the apostle describes, 1. From the preparation of it; ‘which he hath consecrated.’ 2. From the properties of it: it was a ‘new and living way.’ 3. From the tendency of it, which he expresseth, 1st. Typically, or with respect unto the old way under the tabernacle: it was ‘through the veil.’ 2dly. In an exposition of that type; ‘that is, his flesh.’ In the whole, there is a description of the exercise of faith in our access unto God by Christ Jesus. ‘Having therefore, brethren, boldness to enter into the holiest, by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh.’

First. The preparation of this way is by an *εγκαίνισμος*, ‘by a dedication.’ The word hath a double signification, one in things natural, the other in things sacred, which yet are of no affinity unto one another. In things natural, it is to make new, so as to be ready for use. In things sacred, it is to dedicate or consecrate any thing at the first erection or making of it unto sacred services. The latter sense of the word, which we receive in our translation, is here to be embraced, yet so as it includes the former also. For it is spoken in opposition unto the dedication of the tabernacle, and way into the most holy place, by the blood of sacrifices, whereof we have treated in the ninth chapter. So was this way into the holy place consecrated, dedicated, and set apart sacredly for the use of believers, so as that there never is, nor ever can be, any other way but by the blood of Jesus. Or there is this also in it, that the way itself was new prepared and made, not being extant before.

Obs. VI. The way of our entrance into the holiest, is solemnly dedicated and consecrated for us, so as that with boldness we may make use of it.—He hath done it for us, for our use, our benefit and advantage.

Secondly. The properties of this way are two.

1. That it is, *προσφατος*, 'new.' 1st. Because it was but newly made and prepared. 2dly. Because it belongs unto the new covenant. 3dly. Because it admits of no decays, but is always new, as unto its efficacy and use, as in the day of its first preparation. Whereas that of the tabernacle waxed old, and so was prepared for a removal; this way shall never be altered nor changed, never decay, it is always new.

2. *Ζωσαν*, it is 'living.' This epithet is placed by apposition, without any note of distinction or conjunction. And it is said to be living. 1. In opposition unto the way into the holiest under the tabernacle, which was, 1st. By death. Nothing could be done in it, without the blood of the sacrifices. 2dly. It was the cause of death unto any one that should make use of it, the high priest only excepted, and he but once a-year. 2. It is living as unto its efficacy, it is not a dead thing; it is that which hath a spiritual vital efficacy in our access unto God. 3. It is living from its effects; it leads to life, and effectually brings us thereunto, and is the only way of entering into everlasting life.

Obs. VII. All the privileges we have by Christ, are great, glorious, and efficacious, all tending and leading unto life.

This new and living way of our approach unto God, is nothing but the exercise of faith, for acceptance with God by the sacrifice of Christ, according unto the revelation made in the gospel.

Thirdly. He shows which way it thus leads to the holiest, or what is the tendency of it; *δια του καταπετασματος*, it is, 'through the veil.' The apostle shows here expressly what he alludeth to in the declaration he makes of our entrance into the holiest. The veil here intended by him, was that between the sanctuary and the most holy place, of which a description is given in ch. ix. For there was no possible entrance thereinto, but through that veil, which was turned aside, when the high priest entered. What this veil was unto the high priest, in his entrance into that holy place, that is the flesh of Christ unto us in ours, as in the last place is described in exposition of this type, *τουτεστι της σαρκος αυτου*, 'that is, his flesh.'

For the opening of these words, and the vindication of the apostle's application of this type, we may observe.

1. The flesh of Christ, the body of Christ, the blood of Christ, Christ himself, are all mentioned distinctly, as the matter of his sacrifice. See ch. ix. 14, 25, 28,

2. This is done on various respects, to express either the dignity, or the efficacy of the nature and manner of his offering.

3. In the sacrifice of Christ, the flesh was that which suffered peculiarly, as the great token and evidence of his real sufferings.

4. The whole efficacy of his sacrifice, is ascribed unto every essential part of the human nature of Christ, in that which is either acted or suffered therein; to his soul, Isa. liii. ; his blood, ch. ix. 14; his body,

ver. 10; his flesh, as in this place. For these things were not distinctly operative, one in one effect, another in another, but all of them concurred in his nature and person, which he once offered wholly to God. So that where any of them is mentioned, the whole human nature of Christ, as unto the efficacy of it in his sacrifice, is intended.

5. Yet were these things distinctly typified and fore-signified in the sacrifices and service of old. So was the flesh of Christ by the veil, as his whole nature by the tabernacle, his soul by the scape-goat, his body and blood by the sin-offering on the day of expiation, when the sacrifice was burnt without the camp.

6. Herein, in an especial manner, was the whole a type of the flesh of Christ, in that there was no entrance to be laid open into the holy place, but by the rending of the veil. The high priest entered into it by turning the veil aside, whereon it immediately closed again, and forbade an entrance and a prospect unto others. Wherefore, there could be no abiding entrance into that holy place, unless the veil was rent and torn in pieces, so that it could close no more. Accordingly, it came to pass on the death of the Lord Jesus, that the veil of the temple was rent from the top to the bottom. And that which is signified hereby is only this, that by virtue of the sacrifice of Christ, wherein his flesh was torn and rent, we have a full entrance into the holy place, such as would have been of old, upon the rending of the veil. This, therefore, is the genuine interpretation of this place, 'We enter with boldness unto the most holy place through the veil, that is to say, his flesh.' We do so by virtue of the sacrifice of himself, wherein his flesh was rent, and all hinderances thereby taken away from us. Of all which hinderances the veil was an emblem and principal instance, until it was rent and removed.

The sufficiency of the sacrifice of Christ unto all the ends of the perfection of the church, in all duties and privileges, is that which the apostle instructs us unto herein. And there is great instruction given us in this comparison of the type and antitype, into the way and nature of our access unto God, in all our solemn worship. It is God, as he was represented in the holy place, to whom we address ourselves peculiarly, that is, God the Father as on a throne of grace; the manner of our access is with holy confidence, grounded solely on the efficacy of the blood or sacrifice of Christ. The way is by faith, as to the removal of the obstacles, and the view of God as reconciled. This is given us by the suffering of Christ in the flesh, which laid open the entrance into the holy place. Wherefore the apostle says not, that the veil was the flesh of Christ, as some pretend, who have hence cavilled at the authority of this Epistle, on no other ground but because they could not apprehend the spiritual light and wisdom that is therein: only he says, we have our entrance into the holy place by virtue of the flesh of Christ, which was rent in his sacrifice; as, through the rending of the veil, a way was laid open into the holiest. This is the first encouragement unto the duty exhorted to, from the benefit and privilege we have by the blood of Christ.

Another, to the same purpose, follows.

Ver. 21.—'And having a great high priest over the house of God,'

καὶ ἱερεῖα μεγάλην ἐπὶ τοῦ οἴκου τοῦ Θεοῦ. 'Having,' is understood from ver. 19; the word whereby the apostle expresseth our relation unto Christ, ch. iv. 15. He is our priest, he exerciseth that office on our behalf, and our duty it is in all things to be such as becometh this great high priest to own in the discharge of his office. What became him that he might be our high priest, as it is expressed, ch. vii. 26, shows what we ought to be in our measure that belong to his care, and say with boldness, 'We have a high priest;' which is another encouragement unto the diligent attendance to the duties we are here exhorted unto. *For it may be said, that notwithstanding the provision of a new way into the holiest, and boldness given us to enter thereinto, yet in ourselves we know not how to do it, unless we are under the conduct of a priest, as the church of old was in their worship. All those priests being removed, how shall we do now to draw nigh unto God, without such a conduct, such a countenance? The apostle removes this from them, and gives encouragement for what he had proved to be a duty before, namely, that we have a great high priest.

Three things are in the words: 1. That we have a high priest. 2. That he is a great priest. 3. That part of his office wherein, in this duty, we are concerned, which is, that he is over the house of God.

1. The first hath been spoken unto on many occasions. Only the apostle calls him not here 'our high priest,' which he doth most frequently, but 'a priest,' with the addition of 'great;' 'a great priest,' which answers directly to the Hebrew expression, כהן הגדול, as the high priest was called; yet the apostle hath a respect unto his eminency above all other priests whatsoever. He is great in his person, God and man, as he had described him, ch. i. ii. iii.; great in his glorious exaltation, ch. viii. 1, 2; great in his power and the efficacy of his office, ch. vii. 25; great in honour, dignity, and authority; the consideration whereof leads both unto the confirmation of our faith, and the ingenerating of a due reverence in our hearts towards him. For as he is so great as that he can save us unto the uttermost, or give us acceptance before God, as unto our persons and our duties; so he is so glorious, that we ought to apply ourselves to him with reverence and godly fear.

2. That which, unto the particular end designed in this place, we ought to consider in his office is, that he is over the house of God. The apostle doth not therein consider the sacrifice of himself, which he proposed as the foundation of the privilege whence the ensuing duty is inferred, but what he is and doth after his sacrifice, now he is exalted in heaven; for this was the second part of the office of the high priest. The first was, to offer sacrifice for the people, the other was, to take the oversight of the house of God; for so it is particularly expressed with respect unto Joshua, who was an eminent type of Christ, Zech. iii. 6, 7. The whole care of ordering all things in the house of God was committed to the high priest; so is it now in the hand of Christ, he is over the house of God, to order all things unto the glory of God and the salvation of the church. 'The house of God,' τοῦ οἴκου τοῦ Θεοῦ, that is, the whole house of God, the family of heaven and earth, that part of the church above, and that here below, which make up but one house of God. The church here below is comprised in the first place;

for unto them it is that this encouragement is given, unto whom this motive of drawing nigh is proposed, namely, as they have a high priest. And it is in the heavenly sanctuary wherein he administereth, or in the house of God above, into which also we do enter by our prayers and sacred worship; so is he for ever over his own house.

Obs. VIII. The Lord Christ doth peculiarly preside over all the persons, duties, and worship of believers in the church of God.—1. In that all their worship is of his appointment, and what is not so, belongs not to the house of God. 2. In that he assists the worshippers by his Spirit, for the performance of this duty. 3. That he makes their services accepted with God. 4. In rendering their worship glorious by the administration of his Spirit; and, 5. In rendering it effectual through the addition of the incense of his intercession. For other things that may be hence educed, see our exposition of ch. iv. 14—16.

VER. 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.*

The duty is here expressed, whereunto these encouragements and privileges do direct and lead. And this duty is described, 1. By the nature of it, 'Let us draw near.' 2. The qualification of the persons by whom it is to be performed, 'with a true heart.' 3. The manner of its performance, 'in full assurance of faith.' 4. The preparation for it; which is twofold. First. That our 'hearts are sprinkled from an evil conscience.' Secondly. That our 'bodies are washed with pure water.'

1. The duty itself is expressed by προσερχομεθα, the word whereby the whole performance of all divine, solemn worship, was constantly expressed. For God having fixed the residence of the signs of his presence unto a certain place, namely, that of the tabernacle and altar, none could worship him but it was by an approach, an access, a drawing nigh unto that place, the means of their worship, and the pledges of God's presence therein. So were they to bring their gifts, their offerings, their sacrifices; every thing wherewith they worshipped in it was an approximation unto God. Now all these things, tabernacle, temple, altar, as we have shown, were types of Christ and the gracious presence of God in him, and they were appointed only unto this end, to teach the church to look for an access to God in and by him alone. Wherefore the apostle tells the Hebrews, that as they had under the old testament an approach unto God, and were then οἱ προσερχομενοι, 'those that came and drew nigh unto him,' yet it was defective in three things. 1. That it was by carnal means, 'the blood of bulls and goats.' 2. That it was not unto God himself, but only some outward pledges of his presence. 3. That in this access they were always excluded from an entrance into the holiest. This way being now removed, there is that appointed in the room thereof, which is liable to none of these defects. For, 1. It is not by things carnal, but in a holy spiritual way and manner, as the ensuing description of it doth manifest. 2. It is not unto any outward pledges of the divine presence, but immediately unto

God himself, even the Father. 3. It is into the most holy place itself, the special residence of God, and of our high priest Christ Jesus. Wherefore this drawing near containeth all the holy worship of the church, both public and private, all the ways of our access unto God by Christ. And the charge given for this duty, is the first inference the apostle maketh from the consideration of the benefits we receive by the priesthood and sacrifice of Christ.

2. The principal qualification of the persons exhorted unto this duty, is a 'true heart,' *αληθινῆς καρδίας*. God, in an especial manner, requireth truth in the inward parts in all that come unto him, Ps. li. 6. Especially he doth so in his worship, John iv. 24. Now truth respects either the mind, and is opposed unto falsehood, or respects the heart and affections, and is opposed unto hypocrisy. In the first way, all false worship is rejected, all means of the worship of God not of his own institution. But the truth of the heart here intended is the sincerity of heart, which is opposed unto all hypocrisy. Two things are therefore comprised in this qualification:

Obs. IX. 1. That the heart is that which God principally respects in our access unto him.—The Hebrews, in their degenerate condition, rested in the outward performance of duties; so as that they made their access outwardly according to the institutions and directions of the law, they were regardless of themselves and of the inner man, and of the frame thereof. But it is the heart that God requires, and accordingly that it be under the conduct of doctrinal truth in the light of the mind, and not only that it be true, and free from hypocrisy in the acts of worship that it goes about, but also that in its habitual frame it be holy, and throughout leavened with sincerity. Thence it is denominated a true heart. If men be sincere in the acts of worship, but fail of it in point of walking in conversation, they will not be accepted in it.

Obs. X. 2. Universal, internal sincerity of heart, is required of all those that draw nigh unto God in his holy worship.—It is so, 1. From the nature of God. 2. From the nature of the worship itself. 3. From the conscience of the worshippers, which can have neither boldness nor confidence without it. What is required unto that sincerity or true heart, without which we cannot fully draw nigh unto God in any duty of his worship, I cannot now declare.

3. There is the way and manner, together with the principle to be acted in all our accesses unto God, *εν πληροφορια της πιστειως*, 'in the full assurance of faith.' First. 'Without faith it is impossible to please God.' Wherefore faith is required in this access on a twofold account: 1. Of the qualification of the person, he must be a true believer who hath this access, all others are utterly excluded from it. 2. Of its actual exercise in every particular duty of access. 'Abel, by faith, offered his sacrifice.' And there is no duty acceptable unto God, which is not quickened and enlivened by faith. Secondly. As unto this access unto God by Christ, the apostle requires that there be a full assurance of faith. Many have disputed wherein this assurance of faith doth consist, what it is that belongs thereunto. We must consider the design of the apostle, and scope of the place, and what they do require. The word is used only in this place, though the verb,

πληροφορεω, be elsewhere, Rom. iv. 21, xiv. 5, to signify a full satisfaction of mind, in what we are persuaded of. Here two things seem to be included in it.

First. That which in other places the apostle expresseth by παρρησια, which is the word constantly used to declare the frame of mind which is, or ought to be, in gospel worshippers, in opposition unto that of the law. And it hath two things in it: 1. An open view of the spiritual glories, of the way and end of our approach unto God, which they had not. 2. Liberty and confidence; liberty of speech, and confidence of being accepted, which in their bondage condition they had not. Therefore the apostle thus expresseth the way and manner of our approaching to God by Christ, in opposition unto that under the law, and affirms it to be in the full assurance, and spiritual boldness of faith. This is the plerophory of it, which frame of mind is plainly directed unto.

2. A firm and immoveable persuasion concerning the priesthood of Christ, whereby we have this access unto God, with the glory and efficacy of it: faith, without wavering. For many of the Hebrews who had received in general the faith of the gospel, yet wavered up and down in their minds about this office of Christ, and the glorious things related of it by the apostle; supposing that there might some place be yet left for the administration of the legal high priest. This frame the apostle confutes; and shows that under it men could have no access to God, nor acceptance with him. Wherefore the full assurance of faith here, respects not the assurance that any have of their own salvation, nor any degree of such an assurance; it is only the full satisfaction of our souls and consciences in the reality and efficacy of the priesthood of Christ to give us acceptance with God, in opposition unto all other ways and means thereof, that is intended. But withal, this persuasion is accompanied with an assured trust of our own acceptance with God in and by him, with an acquiescence of our souls therein.

Obs. XI. The actual exercise of faith is required in all our approaches unto God, in every particular duty of his worship. Without this no outward solemnity of worship, no exercise of it, will avail us.

Obs. XII. It is faith in Christ alone that gives us boldness of access unto God.

Obs. XIII. The person and office of Christ, are to be rested in with full assurance in all our accesses to the throne of grace.

4. There is a twofold preparation prescribed unto us for the right discharge of this duty. 1. That our hearts be sprinkled from an evil conscience. 2. That our bodies be washed with pure water. It is plain that the apostle in these expressions alludeth unto the necessary preparations for divine service under the law. For whereas there were various ways, whereby men were legally defiled, so there were means appointed for their legal purification, which we have declared on ch. ix. Without the use and application of those purifications, if any of them that were so defiled, did draw nigh unto the worship of God, he was to die, or be cut off. These institutions the apostle doth not only allude unto, and make application of things outward and carnal, unto things inward and spiritual; but withal declares what was their nature and

typical administration. They were not appointed for their own sakes, but to typify and represent the spiritual grace, and its efficacy, which we receive by the sacrifice of Christ. The subject spoken of is twofold: 1. The heart; 2. The body: that is, the inward and outward man.

First. As unto the *heart*, it is required that with respect unto it, it be sprinkled from an evil conscience. There is no doubt but in this place, as in many others, the heart is taken for all the faculties of our souls, with our affections. For it is that wherein conscience is seated, wherein it acts its power, which it doth especially in the practical understanding, as the affections are ruled and guided thereby.

This conscience is affirmed to be 'evil,' *απο συνειδησεως πονηρας*, antecedently unto the means proposed for the taking it away. Conscience, as conscience, is not to be separated from the heart, but as it is evil, it must be so.

Conscience may be said to be evil on two accounts. 1. As it disquieteth, perplexeth, judgeth, and condemneth for sin. In this sense the apostle speaks of conscience, ver. 2. A conscience condemning us for sin, which the sacrifices of the law could not take away; so a heart with an evil conscience, is a heart terrified and condemning for sin. 2. On account of a vitiated principle in the conscience, which prevents it from performing its duty, and allows the soul to remain secure when it is filled with all unclean vicious habits. And hereon it signifies also all those secret latent sins in the heart, which are known only to a man's own conscience, opposed unto the body, or external known sins, which he speaks of afterwards. I take it here in the latter sense; 1. Because it is said to be evil, which it cannot be, with respect unto its former acts and power, for it doth therein but perform its duty, and is evil, not in itself, but unto them in whom it is. And 2. The way of its removal is by sprinkling, and not by an oblation or offering; now sprinkling is the efficacious application of the blood of atonement unto sanctification or internal purification.

And this is the last thing in particular, namely, the way or means of the removal of this evil conscience, which is by 'sprinkling of our hearts,' *εργαντισμενοι τας καρδιας*. The expression is taken from the sprinkling of blood upon the offering of the sacrifices, Exod. xxix. 16, 21; Lev. iv. 17, xiv. 7. The spiritual interpretation and application whereof is given us, Ezek. xxxvi. 25. And whereas this sprinkling from sin, and cleansing thereby, is in Ezekiel ascribed unto pure water, whereas it was in the type, the blood of the sacrifice that was sprinkled, it gives us the sense of the whole. For as the blood of the sacrifice was a type of the blood and sacrifice of Christ as offered unto God; so it is the Holy Spirit, and his efficacious work, that is denoted by pure water, as is frequently proved. Wherefore this sprinkling of our hearts, is an act of the sanctifying power of the Holy Ghost, by virtue of the blood and sacrifice of Christ, in making of that application of them unto our souls, wherein the blood of Christ the Son of God cleanseth us from all our sins. Hereby are our hearts sprinkled from an evil conscience. 1. Originally, in the communication of regenerating sanctifying grace. 2. Continually, in fresh applications of the virtue of the blood of Christ, for the taking away of the defilement by internal actual sin.

Obs. XIV. Although that worship whereby we draw nigh unto God be wrought with respect to institution and rule, yet without internal sanctification of heart we are not accepted in it.

Obs. XV. Due preparation, by fresh applications of our souls unto the efficacy of the blood of Christ, for the purification of our hearts, that we may be meet to draw nigh to God, is required of us. This the apostle liath special respect to, and the want of it is the bane of public worship. Where this is not, there is no due reverence of God, no sanctification of his name, nor any benefit to be expected unto our own souls.

3. In all wherein we have to do with God, we are principally to regard those internal sins which are hidden from all others, but of which we ourselves are conscious.

Secondly. The last thing required of us in order to the duty exhorted unto, is, that 'our bodies be washed with pure water,' *και λελου-μενοι το σωμα υδατι καθαρῳ*. This, at first view, would seem to refer unto the outward administration of the ordinance of baptism, (which is required of all antecedently unto their orderly conjunction unto a church-state,) in the causes of it; and so it is carried by many expositors. But 1. The apostle Peter tells us, that saving baptism doth not consist in the washing away of the filth of the body, 1 Pet. iii. 21, therefore the expression here must be figurative, and not proper. 2. Although the sprinkling and washing spoken of, do principally respect our habitual internal qualification, by regenerating sanctifying grace, yet they include also the actual, gracious, renewed preparations of our hearts and minds, with respect unto all our solemn approaches unto God; but baptism cannot be repeated. 3. Whereas the sprinkling of the heart from an evil conscience, respects the internal and unknown sins of the mind; so this of washing the body doth the sins that are outwardly acted and perpetrated. And the body is said to be washed from them, First. Because they are outward, in opposition unto those that are only inherent in the mind. Secondly. Because the body is the instrument of the perpetration of them. Hence are they called 'deeds of the body;' the 'members of the body;' our 'earthly members,' Rom. iii. 13—16, vii. 24, viii. 13; Col. iii. 3—5. Thirdly. Because the body is defiled by them, some of them in an especial manner, 1 Cor. vi. 15—20.

Pure water, wherewith the body is to be washed, is that which is promised, Ezek. xxxvi. 25, 26, the assistance of the sanctifying Spirit, by virtue of the sacrifice of Christ. Hereby all those sins which cleave unto our outward conversation, are removed and washed away. For we are sanctified thereby in our whole spirits, souls, and bodies. And that scripture respects the deeds of sin, from a continuation in the commission of which, he shall keep and preserve us. We are so by the grace of Christ, and thereby we keep and preserve ourselves from all outward and actual sins, that nothing may appear upon us; as the bodies of them who, having wallowed in the mire, are now washed with pure water; for the body is placed as the instrument of the defilement of the soul in such sins.

Obs. XVI. Universal sanctification upon our whole persons, and the

mortification in an especial manner of outward sins, are required of us in our drawing nigh unto God.

Obs. XVII. These are the ornaments wherewith we are to prepare our souls for it, and not the gaiety of outward apparel.

Obs. XVIII. It is a great work to draw nigh unto God, so as to worship him in spirit and in truth.

VER. 23.—*Let us hold fast the profession of our faith without wavering, for he is faithful who hath promised.*

This is the second exhortation which the apostle educeth by way of inference from the principles of truth which he had before declared and confirmed. And it is the substance or end of the whole parenetical or hortatory part of the epistle; that, for the obtaining whereof, the whole doctrinal part of it was written, which gives life and efficacy unto it. Wherefore, he spends the whole remainder of the epistle in the pressing and confirming of this exhortation, on a compliance wherewith, the eternal condition of our souls doth depend. And this he doth, partly by declaring the means whereby we may be helped in the discharge of this duty; partly by denouncing the eternal ruin and sure destruction that will follow the neglect of it; and partly by encouragements from their own former experiences, and the strength of our faith; and partly by evidencing unto us, in a multitude of examples, how we may overcome the difficulty that would occur unto us in this way, with other various cogent reasonings; as we shall see, if God pleaseth, in our progress.

In these words there is a duty prescribed, and an encouragement added unto it.

As unto the duty itself, we must inquire, 1. What is meant by the profession of our faith? 2. What is meant by holding it fast? 3. What to hold it fast without wavering?

1. Την ὁμολογίαν της πίστεως, some copies read την ὁμολογίαν της ἐλπίδος, ‘the profession of our hope,’ which the Vulgar follows, ‘the profession of the hope that is in us;’ and so it may have a respect unto the exhortation used by the apostle, ch. iii. 6. And it will come unto the same with our reading of it; for on our faith our hope is built, and is an eminent fruit thereof. Wherefore, holding fast our hope, includes in it the holding fast of our faith, as the cause is in the effect, and the building in the foundation. But I prefer the other reading, as that which is more suited unto the design of the apostle, and his following discourse; and which his following confirmations of this exhortation do directly require, and which is the proper subject of our ὁμολογία, or ‘profession.’ See ch. iii. i. Faith is here taken in both the principal acceptations of it, namely, that faith whereby we believe, and the faith or doctrine which we do believe. Of both which we make the same profession; of one, as the inward principle; of the other, as the outward rule. Of the meaning of the word itself, ὁμολογία, or ‘joint profession,’ I have treated largely, ch. iii. 1. This solemn profession of our faith is twofold. 1. Initial. 2. By the way of continuation in all the acts and duties required thereunto.

First. The first is a solemn giving up of ourselves unto Christ, in a professed subjection unto the gospel, and the ordinances of divine worship therein contained. This of old was done by all men, at their first accession unto God in the assemblies of the church. The apostle calls it, the ‘beginning of our confidence,’ or subsistence in Christ and the church, ch. iii. 6. And it was ordinarily in the primitive times, accompanied with excellent graces and privileges.

For, 1. God usually gave them hereon, great joy and exultation, with peace in their own minds, 1 Pet. ii. 9, ‘hath translated us out of darkness into his marvellous light.’ The glorious marvellous light whereinto they were newly translated out of darkness; the evidence which they had of the truth and reality of the things which they believed and professed; the value they had for the grace of God in this high and heavenly calling; the greatness and excellency of the things made known unto them, and believed by them; are the means whereby they were filled with joy unspeakable and full of glory. And respect is had unto this frame of heart in this exhortation. For it is apt on many accounts to decay and be lost: but when it is so, we lose much of the glory of our profession.

2. They had hereon some such communication of the Spirit in gifts or graces, that was a seal unto them of the promised inheritance, Eph. i. 13. And although what was extraordinary herein is ceased, and not to be looked after, yet if Christians, in their initial dedication of themselves unto Christ and the gospel, did attend unto their duty in a due manner, or were affected with their privileges as they ought, they would have experience of this grace, and advantage in ways suitable to their own state and condition.

Secondly. The continuation of their profession first solemnly made, avowing the faith on all just occasions, in attendance on all duties of worship required in the gospel, in professing their faith in the promises of God by Christ, and thereon cheerfully undergoing afflictions, troubles, and persecutions on the account thereof, is this profession of our faith that is exhorted unto.

2. What is it to hold fast this profession? The words we so render are *κατεχω*, *κρατεω*, and sometimes *εχω* singly, as 1 Thess. v. 21; *κατεχω* and *κρατεω*, are indefinitely used to this end, Heb. iii. 6, iv. 14; Rev. ii. 25, iii. 11. So that which is here *κατεχωμεν την ομολογιαν*, is *κρατωμεν της ομολογιας*, ch. iv. 14.

And there is included in the sense of either of these words,

1st. A supposition of great difficulty, with danger and opposition, against this holding the profession of our faith.

2dly. The putting forth of the utmost of our strength and endeavours in the defence of it.

3dly. A constant perseverance in it, denoted in the word *keep*: possess it with constancy.

3. This is to be done without wavering, that is, the profession must be immoveable and constant. The frame of mind which this is opposed unto, is expressed James i. 6, *διακρινόμενος*, ‘one that is always disputing,’ and tossed up and down with various thoughts in his mind, not coming to a fixed resolution or determination. He is like a wave of the

sea, which sometimes subsides and is quiet, and sometimes is tossed one way or another, as it receives impressions from the wind. There were many in those days who did hesitate in the profession of the doctrine of the gospel; sometimes they inclined unto it and embraced it; sometimes they returned again unto Judaism; and sometimes they would reconcile and compound the two covenants, the two religions, the two churches together, with which sort of men our apostle had great contention. As men's minds waver in these things, so their profession wavers: which the apostle here condemneth or opposeth unto that full assurance of faith which he required in us. *Ακλινής* is, not to be bent one way or another, by impressions made from any things or causes; but to abide firm, fixed, stable, in opposition to them. And it is opposed unto,

1st. An halting between two opinions, God or Baal, Judaism or Christianity, truth or error. This is to waver doctrinally.

2dly. Unto a weakness or irresolution of mind as unto a continuance in the profession of faith, against difficulties and oppositions.

3dly. To a yielding in the way of compliance, in any point of doctrine or worship, contrary to, or inconsistent with the faith we have professed. In which sense the apostle would not give place, no not for an hour, unto them that taught circumcision.

4thly. To final apostasy from the truth, which this wavering up and down, as the apostle intimates in his following discourse, brings unto.

Wherefore, it includes positively, 1. A firm persuasion of mind, as to the truth of the faith whereof we have made profession. 2. A constant resolution to abide therein, and adhere thereunto against all oppositions. 3. Constancy and diligence in the performance of all the duties which are required unto the continuation of this profession. This is the sum and substance of that duty which the apostle, with all sorts of arguments, presseth on the Hebrews in this Epistle, as that which was indispensably necessary unto their salvation.

Obs. XIX. There is an internal principle of saving faith required unto our profession of the doctrine of the gospel, without which it will not avail.

Obs. XX. All that believe ought solemnly to give themselves up unto Christ and his rule, in an express profession of the faith that is in them, and required of them.

Obs. XXI. There will great difficulties arise in, and opposition be made unto, a sincere profession of the faith.

Obs. XXII. Firmness and constancy of mind, with our utmost diligent endeavours, are required unto an acceptable continuance in the profession of the faith.

Obs. XXIII. Uncertainty and wavering of mind, as to the truth and doctrine we profess, or neglect of the duties wherein it doth consist, or compliance with errors for fear of persecution and sufferings, do overthrow our profession, and render it useless.

Obs. XXIV. As we ought not on any account to decline our profession, so to abate of the degrees of fervency of spirit therein is dangerous unto our souls.

4. Upon the proposal of this duty, the apostle in his passage interposeth an encouragement unto it, taken from the assured benefit and

advantage that should be obtained thereby: 'for,' saith he, πιστος γαρ ὁ επαγγελόμενος, 'he is faithful that hath promised.' And we may observe in the opening of these words the nature of the encouragement given us in them.

1. It is God alone who promiseth. He alone is the author of all gospel promises; by him are they given unto us, 2 Pet. i. 4; Tit. i. 1. Hence, in the sense of the gospel, this is a just periphrasis of God:—he who hath promised.

2. The promises of God are of that nature in themselves, as are suited unto the encouragement of all believers unto constancy and final perseverance in the profession of the faith. They are so, whether we respect them as they contain and exhibit present grace, mercy, and consolation; or as those which propose unto us things eternal in the future glorious reward.

3. The efficacy of the promises unto this end, depends upon the faithfulness of God who gives them. With him is neither variableness nor shadow of turning. The strength of Israel will not lie nor repent. God's faithfulness is the unchangeableness of his purpose, and the counsels of his will, proceeding from the immutability of his nature, as accompanied with almighty power for their accomplishment, as declared in the word. See ch. vi. 18; Tit. i. 2. This, therefore, is the sense of the apostle's reason unto the end he aims at. Consider, saith he, the promises of the gospel, their incomparable greatness and glory: in their enjoyment consists our eternal blessedness; and they will all of them be in all things accomplished towards those who hold fast their profession, seeing he who hath promised them is absolutely faithful and unchangeable.

Obs. XXV. The faithfulness of God in his promises is the great encouragement and supportment, under our continual professions of our faith against all oppositions.

VER. 24.—Και κατανοωμεν αλληλους εις παροξυσμον αγαπης και καλων εργων.

VER. 24.—*And let us consider one another, to provoke unto love and good works.*

Love and good works, are the fruits, effects, and evidences of the sincere profession of saving faith; wherefore, a diligent attendance unto them, is an effectual means of our constancy in our profession. This, therefore, the apostle in the next place exhorts unto, and thence declares the manner whereby we may be incited and enabled unto them. And there is in the words, 1. A profession of a duty, as a means unto another end. 2, The declaration of that end, namely, by and upon that consideration, 'to provoke one another to love and good works.'

First. Κατανοωμεν αλληλους: the word hath been opened on ch. iii. 1. A diligent inspection into, a heedful consideration of mind, intent upon any thing, in opposition unto common, careless, transient thoughts about it, is intended. The object of it here, is not things, but persons; 'one another.' And herein the apostle supposeth,

1. That those unto whom he wrote, had a deep concern in one

another, their present temporal, and future eternal state. Without this, the mere consideration of one another, would only be a fruitless effect of curiosity, and tend unto many evils.

2. That they had also communion together about those things, without which, this duty could not be rightly discharged. For it was not then in the world as it is now; but all Christians who were joined in church societies, did meet together for mutual communion in those things wherein their edification was concerned, as is declared in the next verse.

3. That they judged themselves obliged to watch over one another, as unto steadfastness in profession, and fruitfulness in love and good works. Hence they knew it their duty to admonish, to exhort, to provoke, to encourage one another. Without this, the mere consideration of one another, is of no use.

On these suppositions, this consideration respects the gifts, the graces, the temptations, the dangers, the seasons and opportunities for duty, the manner of the walking of one another in the church and in the world. For this consideration is the foundation of all these mutual duties of warning, or admonition, and exhorting, which tend to the encouragement and strengthening of one another. But those duties are now generally lost amongst us, and with them is the glory of the Christian religion departed.

Secondly. The special kind of this duty, as here pressed by the apostle, is, that it is used *εις παροξυσμον αγαπης και καλων εργαων*, 'unto the provocation of love and good works,' that is, as we have rendered the words, 'to provoke,' that is, one another, 'unto love and good works.' Provocation is commonly used in an ill sense, namely, for the embittering of the spirit of another, moving anger, sorrow, and disquietment, and impatience of mind; so 1 Sam. i. 6, 7, to provoke one, is to embitter his spirit, and to stir him up unto anger. And when any provocation is high, we render it strife and contention, such as whereby the spirits of men are embittered one towards another, Acts xv. 39. Howbeit, it is used sometimes for an earnest and diligent excitation of the minds or spirits of men unto that which is good. See Rom. xi. 14: so it is here used. And there is more in it than a bare mutual exhortation, an excitation of spirit by exhortation, examples, rebukes, until it be warmed unto a duty. This is the great end of the communion that is among Christians in the mutual consideration of one another; considering the circumstances, conditions, walkings, abilities for usefulness, of one another, they do excite one another unto love and good works, which is called the provocation of them, or the stirring up of the minds of men unto them. This was the way and practice of the Christians of old, but is now generally lost, with most of the principles of practical obedience, especially those which concern our mutual edification, as if they had never been prescribed in the gospel.

The duties themselves, which they are thus mutually to provoke one another unto, are, 'love and good works;' and they are placed by the apostle in their proper order; for love is the spring and fountain of all acceptable good works. Of mutual love among believers, which is that here intended, as unto the nature and causes of it, and motives unto it,

I have treated at large, ch. vi. The good works intended, are called here, *καλα*, usually they are *αγαθα*. Those which are most commendable and praiseworthy are intended, such as are most useful to others, such as whereby the gospel is most exalted; works proceeding from the shining light of truth, whercon God is glorified.

Obs. I. The mutual watch of Christians, in the particular societies whereof they are members, is a duty necessary unto the preservation of the profession of the faith.

Obs. II. A due consideration of the circumstances, abilities, temptations, and opportunities for duties, in one another, is required hereunto.

Obs. III. Diligence, or mutual exhortation unto gospel duties, that men on all grounds of reason and example, may be provoked unto them, is required of us, and is a most excellent duty, which in an especial manner, we ought to attend unto.

VER. 25.—*Μη εγκαταλειποντες την επισυναγωγην εαυτων, καθως εθος τισιν, αλλα παρακαλουντες· και τοσουτω μαλλον οσω βλεπετε εγγιζουσιν την ημεραν.*

VER. 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.*

The words contain an enforcement of the preceding exhortation, in a caution against what is contrary thereunto, or the neglect of the general duty, which is the principal means to further us in all the things that we are exhorted unto, and without which, some of them cannot at all be performed. And there is in the words, 1. The neglect and evil which they are cautioned against, that is, forsaking the assembling of ourselves. 2. This is exemplified, *First*. In an instance of some that were guilty of it:—‘as is the manner of some.’ *Secondly*. By the contrary duty:—‘but exhorting one another.’ *Thirdly*. The degree of this duty:—‘so much the more.’ *Fourthly*. The motive unto that degree:—‘as ye see the day approaching.’ In the former of these, there is,

First. The thing spoken of, *επισυναγωγην εαυτων*, well rendered by us, ‘the assembling of ourselves together;’ for it is not the church-state absolutely, but the actual assemblies of believers, walking together in that state, which the apostle intends. For as the church itself is originally the seat and subject of all divine worship, so the actual assemblies of it, are the only way and means for the exercise and performance of it. These assemblies were of two sorts. 1. Stated on the Lord’s day, or first day of the week, 1 Cor. xvi. 2; Acts xx. 7. 2. Occasional, as the duties or occasions of the church did require, 1 Cor. v. 4. The end of these assemblies was twofold. 1st. The due performance of all solemn, stated, orderly, evangelical worship, in prayer, preaching of the word, singing of psalms, and the administration of the sacraments. 2dly. The exercise of discipline, or the watch of the church over its members, with respect unto their walking and conversation, that in all things it be such as becomes the gospel, and giving no

offence. So to admonish, exhort, and provoke one another to love and good works ; comfort, establish, and encourage them that were afflicted or persecuted ; to relieve the poor, &c. ; such assemblies were constantly observed in the first churches ; how they come to be lost, is not unknown, though how they may and ought to be revived, is difficult. Two things are evident herein.

1st. That those assemblies, those comings together in one place, was the only way whereby the church, as a church, made its profession of subjection unto the authority of Christ, in the performance of all those duties of sacred worship, whereby God was to be glorified under the gospel. Wherefore, a voluntary neglect and relinquishment of those assemblies, destroys any church-state, if it be persisted in.

2dly. That those assemblies were the life, the food, the nourishment of their souls ; without which, they could neither attend unto the discipline of Christ, nor yield obedience unto his commands, nor make profession of his name as they ought, nor enjoy the benefit of evangelical institutions. Whereas, in a due observance of them, consisted the trial of their faith in the sight of God and man. For as unto God, whatever reserves men may have in their minds, that they would still continue to believe in Christ, though they attended not unto his discipline in these assemblies, he regards it not ; because therein men do openly prefer their own temporal safety, before his glory. And as unto men, it is not so much faith itself, as the profession of it in those assemblies, that they hate, oppose, and persecute. Wherefore, believers in all ages, have constantly ventured their lives in the observance of them through a thousand difficulties and dangers, esteeming them always aliens from their communion by whom they were neglected.

Secondly. Wherefore, secondly, the apostle's charge concerning those assemblies, is, that we should not forsake them. There is a twofold forsaking of these assemblies. 1. That which is total, which is the fruit and evidence of absolute apostasy. 2. That which is only partial, in want of diligence and conscientious care, in a constant attendance unto them, according as the rule and their institution do require. It is the latter that the apostle here intends, as the word in part signifies, and of the former he speaks in the following verses. And these assemblies are usually thus forsaken on some of these accounts :

1. From fear of suffering. These assemblies were those which exposed them unto sufferings, as those whereby they made their profession visible, and evidenced their subjection to the authority of Christ ; whereby the unbelieving world is enraged. This in all ages hath prevailed on many, in the times of trial and persecution, to withdraw themselves from those assemblies ; and those who have done so, are those fearful and unbelieving ones, who in the first place are excluded from the new Jerusalem, Rev. xxi. 8. In such a season, all the arguments of flesh and blood, will arise in the minds of men, and be promoted with many specious pretences : life, liberty, enjoyments in this world, will all put in to be heard ; reserves concerning their state in this frame, with resolutions to return to their duty when the storm is over ; pleas and arguments that these assemblies are not so necessary, but that God will be merciful to them in this thing. All which, and the like false

reasonings, do carry them away to ruin. For notwithstanding all these vain pleas, the rule is peremptory against these persons. Those who for their houses, lands, possessions, relations, liberty, life, prefer them before Christ, and the duties which we owe to him, and his glory, have no interest in gospel promises. Whatever men pretend that they believe, if they confess him not before men, he will deny them before his Father which is in heaven.

2. Spiritual sloth, with the occasions of this life, are the cause in many of this sinful neglect. Other things will offer themselves in competition with the diligent attendance unto these assemblies. If men stir not up themselves, and shake off the weight that lies upon them, they will fall under a woeful neglect as unto this and all other important duties. Such persons as are influenced by them will make use of many specious pleas, taken for the most part from their occasions and necessities. These things they will plead with men, and there is no contending with them; but let them go to Christ, and plead them immediately unto himself, and then ask of themselves how they suppose they are accepted? He requires that we should attend unto these assemblies diligently, as the principal way and means of doing that, and observing that which he commands us, the certain indispensable rule of our obedience unto him. Will it be accepted with him, if in a neglect of that, we should say unto him, we would have done so indeed, but that one thing or other, this business, this diversion, this or that attendance in our callings, would not suffer us? This may indeed fall out sometimes where the heart is sincere, but then it will be troubled at it, and watch for the future against the like occasions. But where this is frequent, and every trivial diversion is embraced unto a neglect of this duty, the heart is not upright before God, the man draws back in the way unto perdition.

3. Unbelief working gradually towards the forsaking of all profession. This is the first way, for the most part, whereby an evil heart of unbelief in departing from the living God doth evidence itself, which the apostle, on this consideration, warns the Hebrews of, ch. iii. I say, hereby usually it first evidenceth itself. It hath unquestionably put forth its power before, within and in a neglect of private duties, but hereby it first evidenceth itself unto others. And if this course, from this principle, be persisted in, total apostasy lies at the door; whereof we have multiplied instances.

Obs. I. Great diligence is required of us in a due attendance unto the assemblies of the church for the ends of them, as they are instituted and appointed by Jesus Christ.—The benefit we receive by them, the danger of their neglect, sense of the authority of Christ, concernment of his glory in them, with the vanity of the pretences for their neglect, call aloud for this diligence.

Obs. II. The neglect of the authority and love of Christ in the appointment of the means of our edification, will always tend to great and ruinous evils.

Secondly. The apostle exemplifies their sin, which he warns them against.

First. In an instance of those who are guilty of it, *καθως εθως τισιν*,

‘as the manner of some is.’ The church of the Hebrews, especially that at Jerusalem, had been exposed to great trials and persecutions, as the apostle declares, ver. 32, 33. During this state, some of the members of it, even in those early days, began so far to decline from their profession, as not to frequent the assemblies of the church. They were afraid to be taken at a meeting, or that their known persecuting neighbours should take notice of them, as they went unto, or came out from their assemblies. And it should seem, they were not a few who had fallen into this sinful neglect; for the apostle speaks of it as a thing which was well known among themselves.

Again. There were among the Hebrews at that time great disputes about the continuance of the temple worship, with the rites and ceremonies of it, with which many were entangled; and as that error prevailed in their minds, so did they begin gradually to neglect and forsake the worship and duties of the gospel, which ended with many in fatal apostasy. To prevent the effects of these two evils was the principal design of the apostle in writing this Epistle, which is filled with cogent arguments against them. This was the last cause of their declension, before intimated, namely, unbelief secretly inclining unto a departure from the living God. And this is marked here as the ordinary beginning of an entrance into final apostasy; namely, that men do forsake the assemblies of the saints. Only observe, that it is not an occasional dereliction of them, but that which they accustomed themselves unto: it was *εθος*, ‘their manner,’ it was an ordinary way and manner of walking which they accustomed themselves unto.

Obs. III. No church order, no outward profession, can secure men from apostasy. Persons were guilty of this crime in the first, the best, the purest churches.

Obs. IV. Perfection, freedom from offence, scandal, and ruinous evils, is not to be expected in any church in this world.

Obs. V. Men that begin to decline their duty in church relations ought to be marked, and their ways avoided.

Obs. VI. Forsaking of church assemblies, is usually an entrance into apostasy.

Secondly. The apostle illustrates this great evil by the contrary duty, *αλλα παρακαλουντες*, ‘but exhorting one another.’ All the duties of these assemblies, especially those which are useful and needful to prevent backsliding, and preserve from apostasy, are proposed under this one, which is the head and chief of them all. The nature of this mutual exhortation among Christian believers in church societies, hath been discoursed on ch. iii. Here it is opposed to the evil dehorted from, ‘Forsake not, but exhort one another.’ Wherefore it is comprehensive of the general nature of all the duties of believers in church societies, and it hath a special respect unto constancy and perseverance in the profession of the faith, and diligent attendance unto the duties of gospel worship, as is evident from the whole context. This is the duty of all professors of the gospel, namely, to persuade, to encourage, to exhort one another unto constancy in profession, with resolution and fortitude of mind against difficulties, dangers, and oppositions; a duty which a state of persecution will teach them, who intend not to leave any thing

of Christ. And it is never the more inconsiderable, because the practice of it is almost lost out of the world, as we said before. The motive unto these duties is, the 'approach of the day.' Wherein we have,

Thirdly. A degree added unto the performance of these duties, from this motive, *τοσουτω μαλλον*, 'so much the more.' The motive itself is, 'the approach of the day;' the evidence they had of it, 'you see.' There is from this motive an especial degree to be added unto the performance of the duties before mentioned; they are such as ought always to be attended unto. Howbeit, this is a season wherein it is our duty to double our diligence about them. For this, 'so much the rather,' refers distinctly unto all the duties before mentioned; being to be repeated, *απο του κοινου*. Wherefore, although the word of Christ in his institutions and commands, do make duties constantly in their performance necessary unto us; yet there are warnings and works of Christ, whose consideration ought to excite us unto a peculiar diligence and attendance unto them. And,

1. Such warnings of Christ there are unto his church, both by his word and by his providence. For although he speaks not now immediately unto them by revelations, yet he speaks unto them mediately in his word. All the warnings he hath left on record in the Scripture, given unto his churches in the various conditions wherein they were; as for instance, those in the second and third of the Revelations; are given likewise unto all the churches now, that are in the same state or condition wherein they were. And he doth it by his providence, in threatenings, efficacious trials, and persecutions, 1 Cor. xi. 30—32.

2. The principal end of these warnings is to stir us up unto more diligence in attendance unto the duties of his worship in the assemblies of the church, as is manifest in all his dealings with the seven churches, as types of all others. For, 1. Our neglect therein is the cause of that displeasure which he in his warnings and trials calls us unto. For this cause many are sick and weak, many are fallen asleep. Because thou art lukewarm, I will do so and so. 2. Because, without a diligent care, we cannot pass through trials of any nature, in persecution, in public calamities, unto his glory, and our own safety. For by a neglect of these duties, all graces will decay, carnal fears will prevail, counsel and help will be wanting, and the soul be betrayed into innumerable dangers and perplexities. 3. Without it, it will not be to the glory of Christ to evidence his presence amongst them in their trials, or give deliverance to them. Wherefore, we may consider what belongs unto this, 'and so much the rather,' what addition unto our performance of those duties is required from this motive.

1st. A recovery of ourselves from outward neglects in attendance upon church assemblies; such there have been amongst us on various pretences, which if on renewed warnings we recover not ourselves from, we are in danger of eternal ruin, for so the case is stated in this place.

2dly. A diligent inquiry into all the duties which belong to the assemblies of believers, is comprised here by the apostle, under the general head of mutual 'consideration,' 'provocation,' and 'exhorta-

tion,' that we be not found defective through our ignorance and unacquaintedness with what he doth require.

3dly. Spiritual diligence in stirring up our hearts and minds unto sincerity, zeal, and delight in the performance of them; in all labouring after a recovery from our decays and backslidings, which is the design of most of the Epistles of Christ unto the seven churches. Wherefore,

Obs. VII. When especial warnings do not excite us unto renewed diligence in known duties, our condition is dangerous as unto the continuance of the presence of Christ amongst us.

Fourthly. The motive itself is, 'the approach of the day,' *εγγιζουσιν την ημεραν*, concerning which we must inquire, 1. What day it is that is intended? 2. How it did approach? And then, How it did evidence itself so to be, as they saw it?

1. The day, *την ημεραν*, 'an eminent day.' The rule whereby we may determine what day is intended, is this: it was such a day as was a peculiar motive unto the Hebrews, in their present circumstances, to attend diligently unto the due performance of gospel duties. It is not such a day, such a motive, as is always common to all, but only unto those who are in some measure in the same circumstances with them. Wherefore it is neither the day of death personally unto them, nor the day of the future judgment absolutely, that is intended; for those are common unto all equally and at all all times, and are a powerful motive in general unto the performance of gospel duties, but not an especial peculiar motive at some time unto peculiar diligence. Wherefore, this day was no other but that fearful and tremendous day, a season for the destruction of Jerusalem, the temple, city, and nation of the Jews, which our Saviour had forewarned his disciples of, and which they had in continual expectation.

But it may be said, how should the approach of this day, wherein all things seem to be dissolved, the church to be scattered, the whole nation to be consumed with blood and fire, be a motive unto redoubled diligence in attendance unto the duties of Christian assemblies? It should now seem rather to have been a time for every one to shift for himself and his family, than to leave all at uncertainties and unto ruin, while they looked after these assemblies.

Ans. 1st. Whatever desolations and destructions may be approaching, our best and wisest frame will be to trust unto God, in the discharge of our duty. All other contrivances will prove not only vain and foolish, but destructive unto our souls. The day here intended was coming on the people and nation, for their neglect and contempt of the gospel; it was the revenge of their murder, unbelief, and obstinacy against Christ. Wherefore, if any that made profession of the gospel were now negligent and careless in the known duties of it, they could have no evidence or satisfaction in their own minds that they should not fall in the fire of that day. They who will, in any degree, partake of men's sins, must in some degree or other partake of their plagues.

2dly. It is impossible that men should go or be carried through a day of public calamity, a destructive day, comfortably and cheerfully, without a diligent attendance unto those known duties of the gospel. For, 1. The guilt of this neglect will seize upon them when their trial

shall come; and they will wish, when it is too late, that they had kept at a distance from it. 2. Let men pretend what they will, this decay in those duties argues and evidenceth a decay in all graces, which they will find weak and unfit to carry them through their trials, which will bring them unto an unspeakable loss in their own minds. 3. The Lord Christ requireth this from us in a way of testimony unto him, that we are found faithful in our adherence unto his institutions upon the approach of such a day. For hereby do we evidence both the subjection of our souls unto him, as also that we value and esteem the privilege of the gospel above all other things. 4. Because the duties prescribed in a right discharge of them, are the great means for the strengthening and supporting of our souls in that part of the trial which we are to undergo. For such a day as that intended, hath fire in it, to try every man's work, of what sort it is, and every man's grace, both as to its sincerity and power. Therefore, all ways and means whereby our works may be tried and our graces exercised, are required of us in such a season. Wherefore,

Obs. VIII. Approaching judgments ought to influence unto especial diligence in all evangelical duties.

2. How did this day approach? It was approaching, coming, drawing nigh, it was in procinctu, gradually coming upon them; warnings of it, dispositions towards it, intimations of its coming, were given them every day. This I have before given an account of, and how the drawings nigh of this day were upon them when this Epistle was written, and how in a short time it brake forth upon them in all its severity. And these things were so evident, as that,

3. In the last place the apostle takes it for granted, that they themselves did see openly and evidently the approaching day. And it did so in these five things: 1. In the accomplishment of the signs of its coming, foretold by our Saviour; compare Matt. xxiv. 9, &c. with the 32d, 33d, 34th verses of this chapter. And besides, all the other signs mentioned by our Saviour were entering on their accomplishment. 2. In that things were at a great stand as unto the progress of the gospel among the Hebrews. At the first preaching of it, multitudes were converted unto Christ, and the word continued in efficacy towards them for some season afterwards; but now, as our apostle plainly declares in this Epistle, the case was changed among them; the elect obtained, the rest were hardened, Rom. xi. The number of the elect among that people were now gathered in, few additions were made unto the church, not daily, nor in multitudes, as formerly. And believers knew full well that when their work was all accomplished, God would not leave the people in their obstinacy, but that wrath should come upon them unto the uttermost. 3. They saw it approaching in all the causes of it. For the body of the people having now refused the gospel, were given up unto all wickedness and hatred unto Christ; an account whereof is given at large by the historian of their own nation. 4. The time and season did manifest itself unto them. For whereas the body of that people were to be cut off, and cast off, as the apostle expressly declares, Rom. ix.—xi. this could not be done, until a sufficient tender of the gospel and of grace by Christ Jesus were first made unto them. Notwithstanding all

their other wickednesses, God would not surprise them with an overturning destruction. He had before, as types of his dealing with them, warned the old world by Noah, and Sodom by Lot, before the one was destroyed by water, and the other by fire. He would also give them their day, and make them a sufficient tender of mercy, which he had now done for nearly forty years. In this space, through the ministry of the apostles and other faithful dispensers of the word, the gospel had been proposed unto all persons of that nation throughout the world, Rom. x. 16—20. This being now accomplished, they might evidently see that the day was approaching. 5. In the preparations for it; for at this time all things began to be filled with confusions, disorders, tumults, seditions, and slaughters in the whole nation, being all of them dawns of that woeful day, whose coming was declared in them and by them.

Obs. IX. If men will shut their eyes against evident signs and tokens of approaching judgments, they will never stir up themselves nor engage into the due performance of present duties.

Obs. X. In the approach of great and final judgments, God, by his word and providence, gives such intimations of their coming, as that wise men may discern them. ‘Whoso is wise, he will consider these things; and they shall understand the loving-kindness of the Lord.’ ‘The prudent foreseeth the evil, and hideth himself.’ ‘How is it that you discern not the signs of the times?’

Obs. XI. To see evidently such a day approaching, and not to be sedulous and diligent in the duties of divine worship, is a token of a backsliding frame, tending unto final apostasy.

VER. 26, 27.—Ἐκουσιως γαρ ἁμαρτανοντων ἡμων μετα το λαβειν την επιγνωσιν της αληθειας, ουκ ετι περι ἁμαρτων απολειπεται θυσια· φοβερα δε τις εκδοχη κρισεως, και πυρος ζηλος εσθιειν μελλοντος τους ὑπεναντιους.

VER. 26, 27.—*For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin: But a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries.*

In these verses, the apostle gives a vehement enforcement of his preceding exhortation, from the dreadful consequences of a total neglect of it, or uncompliance with it. And this he doth, 1. By expressing the nature of the sin which lies therein. 2. By an impossibility of deliverance from the guilt of it. 3. The punishment that would unavoidably follow upon it.

Interpreters have greatly perplexed themselves and others in the interpretation and exposition of these verses, and those that follow. Their conjectures, in great variety, have proceeded principally from a want of a due attendance unto the scope of the apostle, the argument he had in hand, the circumstances of the people unto whom he wrote, and the present state of God's providence towards them. I shall not trouble the reader with their various conjectures and censures of them; but I shall

give such an evident sense as the words themselves and the context do evince to be the mind of the Holy Ghost in them.

First. As unto the words wherein the sin and state of such men is expressed, 'If we sin wilfully.' He puts himself among them, as is his manner in comminations; both to show that there is no respect of persons in this matter, but that those who have equally sinned, shall be equally punished; and to take off all appearance of severity towards them, seeing he speaks nothing of this nature, but on such suppositions as wherein, if he himself were concerned, he pronounceth it against himself also. We sinning, or if we sin *ἐκουσως*, 'wilfully,' say we; our former translations, 'willingly,' which we have now avoided, lest we should give countenance unto a supposition, that there is no recovery after any voluntary sin. 'If we sin wilfully,' that is, obstinately, maliciously, and with despite, which is the nature of the sin itself, as is declared, ver. 28. But the word doth not require, nor will scarce bear any such sense. 'Willingly,' is of choice, without surprisal, compulsion, or fear; and this is all that the word will bear.

The season and circumstance which states the sin intended is, 'after we have received the knowledge of the truth.' There is no question but that by the 'truth' the apostle intends the doctrine of the gospel; and the receiving of it is upon the conviction of its being truth, to take on us the outward profession of it. Only there is an emphasis in that word *την ἐπιγνωσιν*; the word is not used any where to express the mere conceptions or notions of the mind about truth, but such an acknowledgment of it as ariseth from some sense of its power and excellency. This, therefore, is the description of the persons concerning whom this sin is supposed. They are such as unto whom the gospel had been preached; who, upon conviction of its truth, and sense of its power, have taken upon them the public profession of it; and this is all that is required to the constitution of this state. And what is so required may be reduced to one of these two heads. 1. The solemn dedication of themselves unto Christ in and by their baptism. 2. Their solemn joining themselves unto the church, and continuance in the duties of its worship, Acts ii. 41, 42.

On this opening of the words, it is evident what sin it is that is intended, against which this heavy doom is denounced; and that on these two considerations. 1. That the head of the precedent exhortation is, that we would 'hold fast the profession of our faith without wavering,' ver. 22. And the means of continuing in that profession, ver. 24, 25. Wherefore, the sin against this exhortation is the relinquishment and renouncing of the profession of the faith, with all acts and duties thereunto belonging. 2. The state opposite unto this sin, that which is contrary unto it, is receiving the knowledge of the truth, which what is required thereunto we have now declared. Wherefore the sin here intended is plainly a relinquishment and renunciation of the truth of the gospel, and the promises thereof, with all duties thereunto belonging, after we have been convinced of its truth, and avowed its power and excellency. There is no more required but that this be done *ἐκουσως*, 'willingly;' as, 1. Not upon a sudden surprisal and temptation, as Peter denied Christ. 2. Not on those compulsions and fears which

may work a present dissimulation, without an internal rejection of the gospel. 3. Not through darkness, ignorance making an impression for a season on the minds and reasonings of men ; which things, though exceedingly evil and dangerous, may befall them who yet contract not the guilt of this crime.

But it is required thereunto, that men who thus sin, do it, 1. By choice, and of their own accord, from the internal pravity of their own minds, and an evil heart of unbelief to depart from the living God. 2. That they do it by, and with the preference of another way of religion, and a resting therein before or above the gospel. 3. That whereas there were two things which were the foundation of the profession of the gospel : 1st. The blood of the covenant, or the blood of the sacrifice of Christ, with the atonement made thereby ; and 2dly. The dispensation of the Spirit of grace ; these they did openly renounce, and declare that there was nothing of God in them, as we shall see on ver. 29. Such were they who fell off from the gospel unto Judaism in those days. Such are they whom the apostle here describeth, as is evident in the context. I will say no more unto the sin at present, because I must treat of it, under its aggravations, on ver. 29.

Obs. I. If a voluntary relinquishment of the profession of the gospel and the duties of it be the highest sin, and be attended with the height of wrath and punishment ; we ought earnestly to watch against every thing that inclineth or disposeth us thereunto.

Obs. II. Every declension in or from the profession of the gospel, hath a proportion of the guilt of this great sin, according unto the proportion that it bears unto the sin itself. Hereof there may be various degrees.

Obs. III. There are sins and times wherein God doth absolutely refuse to hear any more from men in order unto their salvation.

Secondly. The first thing which the apostle chargeth as an aggravation of this sin, is, that it cannot be expiated : ‘ There remains no more sacrifice for sin.’ Words not unlike those of God concerning the house of Eli, 1 Sam. iii. 14, ‘ I have sworn unto the house of Eli, that the iniquity of Eli’s house shall not be purged with sacrifice nor offering for ever.’ An allusion is had herein unto the sacrifices of the law. As there were certain sins which, from their nature, as murder, adultery, blasphemy ; or from the manner of their commission, with obstinacy and a high hand ; that had no sacrifice allowed for them, but those that were so guilty were to be cut off from the people of God, and to die without mercy, as the apostle declares his own mind, ver. 28 ; so is it with them that thus sin willingly, there is no relief appointed for them, no means for the expiation of their sin. But there is an especial reason of this severity under the gospel, which the apostle hath principal respect unto. And this is, that there is now no multiplication, or repetition of sacrifices for sin. That of Christ our high priest was offered once for all : henceforth he dieth no more, he is offered no more, nor can there be any other sacrifice offered for ever.

This the words express, *οὐκ ἐτι ἀπολειπεται*, ‘ there remains not,’ there is not in the counsel, purpose, or institution of God, any other sacrifice yet left, to be offered in this or any other case. To suppose

there is yet any such left, it must be on one of these two accounts. 1. That God would change the whole dispensation of himself, and his grace by Christ, because of its weakness and insufficiency. But it may be said, whereas God did thus deal with the Mosaic law, and all its sacrifices, to bring in that of Christ, why may there not therefore be another way of expiation of sin yet remaining, whereby they may be purged and purified, who are guilty of apostasy from the gospel? 2. Although men have justly forfeited all their interest and benefit by the one offering of Christ, why may he not appoint another for them, or cause himself to be offered again for their recovery? But both these suppositions are not only false, but highly blasphemous; for it is certain there remains no more sacrifice for sin. *Θυσια περι ἁμαρτιῶν*, compriseth all sorts of offerings and sacrifices, whereby sin might be expiated. Wherefore the apostle plainly expresseth, that as persons, by a voluntary relinquishment of the gospel, did forfeit all their interest in the sacrifice of Christ, as he further declares, ver. 29, so there was no way appointed for the relief of them by the expiation of their sin for ever.

Further to clear the mind of the Holy Ghost herein, I should answer some inquiries that may arise on this interpretation of the words, but in this place I shall only propose them.

1. Whether this commination may be extended to all ages, times, and seasons? or whether it were confined unto the present state of the Hebrews, with the circumstances they were in? The reasons of the inquiry are, 1st. Because their circumstances were eminently peculiar, and such as cannot befall others in any season. 2ndly. Because there was a temporal destruction then impendent over them, ready to devour apostates, which cannot be applied unto them who fall into the same sins at other seasons.

2. Whether the sin intended may include great actual sins, after the profession of the gospel, answering such as under the law were said to be committed with a high hand?

3. Whether there may be hopes for the persons here intended, though no express provision be made in the covenant for the expiation of this sin?

4. Whether there be any defect in the priesthood of Christ, that it hath but one sacrifice for sins, which if it be neglected and despised, can never be repeated, nor can any other sacrifice be added unto it?

5. Whether a person who hath voluntarily forsaken and renounced the gospel, with a great appearance of all the circumstances that concur unto the state of the sin here mentioned, should make profession of repentance, what may be conceived concerning his eternal condition? what is the duty of the church concerning such a one? These things shall be spoken unto elsewhere.

Obs. IV. The loss of an interest in the sacrifice of Christ, on what account, or by what means soever it fall out, is absolutely ruinous unto the souls of men.

VER. 27.—*But a certain fearful looking-for of judgment, and fiery indignation which shall devour the adversaries.*

When a man under the law had contracted the guilt of any such sin, as was indispensably capital in its punishment, for the legal expiation whereof no sacrifice was appointed or allowed, such as murder, adultery, blasphemy, he had nothing remaining but a fearful expectation of the execution of the sentence of the law against him. And it is evident that in this context, the apostle argues from the less unto the greater; if it was so, that this was the case of him who so sinned against Moses' law, how much more must it be so with them that sin against the gospel, whose sin is incomparably greater, and the punishment more severe?

The connexion of the words with those foregoing, by the adversative $\delta\epsilon$ for $\alpha\lambda\lambda\alpha$, includes, or brings along with it, the verb $\alpha\pi\omicron\lambda\epsilon\iota\pi\epsilon\tau\alpha\iota$, 'there remains.' No sacrifice for sin, is left or remains; but there doth remain or abide for such persons, a fearful expectation of judgment.

Thirdly. This is what is next to be considered, the punishment which would follow upon the sin. And there are two things in these words.

First. The punishment due unto the sins of apostates, which is three ways expressed. 1. By the general nature of it:—it is 'judgment.' 2. By the special nature of that judgment:—it is 'fiery indignation.' 3. By the efficacy of it unto its end:—it 'devours the adversaries.'

Secondly. The certain approach of this judgment:—'there remains a fearful expectation.' This last lies first in the words. And,

1. That which we render 'certain,' is in the original only $\tau\iota\varsigma$: it doth not denote an assured expectation, nor the certainty of the punishment; but only a certain kind of expectation, a kind of fearful expectation. Nor is this spoken in the way of diminution, but to intimate something that is inexpressible, such as no heart can conceive, or tongue express, 1 Pet. iv. 17, 18. What shall be the end of them who obey not the gospel? Where shall the sinners and ungodly appear?

2. $\epsilon\kappa\delta\omicron\chi\eta$, an 'expectation,' is the frame of mind with respect unto anything that is future, good or bad, wherein we are concerned, that we are to look for, whatever it be, which we have reason and grounds to think it will come unto us, or befall us.

3. This expectation is said to be $\phi\omicron\epsilon\beta\epsilon\rho\alpha$, 'fearful,' tremendous, which men can neither conflict withal, nor avoid, as we shall see further, ver. 31. That which fills the mind with dread and horror, depriving it of all comfort and relief. An expectation of this dreadful and terrible nature, may be taken two ways. 1. For the certain relation that is between the sin and punishment spoken of; the punishment is unavoidable, as any thing is, which upon the most certain grounds, is looked for. So they are said only metaphorically to look for that which will certainly ensue. 2. As it expresseth the frame of the minds of them concerning it. And though the assertion may be used in the former sense, yet I doubt not but this latter also is included in it; and that also, on two accounts. 1st. Because if they did set themselves unto the consideration of the event of their apostasy, nothing else could befall their minds, nothing will present itself unto them for their relief; their minds will not admit of other thoughts but what belongs to this dreadful expectation. 2dly. On the account of that dread and terror, that God sends at times into the minds and consciences of such persons.

They may bear it high, and with an ostentation of satisfaction on what they have done, yea, commonly proclaim a self-justification, and prove desperate persecutors of them who sacredly adhere unto the truth. But, as he said of old of tyrants, that if their breasts were opened, it would appear what tortures they have within; I am persuaded, it is probable, that God very seldom lets them pass without tormenting fear, and dread of approaching judgments in this world, which is a broad entrance into hell.

Obs. V. There is an inseparable concatenation between apostasy and eternal ruin.

Obs. VI. God oftentimes visits the minds of cursed apostates, with dreadful expectations of approaching wrath.

Obs. VII. When men have hardened themselves in sin, no fear of punishment either will rouse or stir them up to seek after relief.

Obs. VIII. A dreadful expectation of future wrath, without hope of relief, is an open entrance into hell itself.

This dreadful punishment is described,

1. By the general nature of it, it is *κρισις*, 'judgment;' it is not a thing that is dubious, that may fall out or may not do so. It is not an unaccountable severity that they are threatened withal, but it is a just and righteous sentence, denouncing punishment proportionate unto their sin and crime. Judgment is taken sometimes for punishment itself, Ps. ix. 16; James ii. 13; 1 Pet. iv. 17; 2 Pet. ii. 3. But most commonly it is used for the sentence of judicial condemnation and trial, determining the offender unto punishment; and so it is most commonly used to express the general judgment that shall pass on all mankind at the last day. Matt. x. 15, xi. 22, 24, xii. 36; Mark vi. 11; 2 Pet. ii. 9, iii. 7; 1 John iv. 17. I doubt not but that in the word as here used, both these are included, namely, the righteous sentence of God, judging and determining on the guilt of this sin, and punishment itself which ensues thereon, as it is immediately described. And although respect be had herein principally to the judgment of the great day, yet is it not exclusive of any previous judgments that are preparatory unto it, and pledges of it; such was that dreadful judgment which was then coming on the apostate church of the Hebrews.

Obs. IX. The expectation of future judgment in guilty persons, is and will be at one time or another dreadful and tremendous.

2. The punishment and destruction of those sinners is described by its particular nature, it is a 'fiery indignation,' *πυρος ζηλος*. For these words do not relate unto *εκδοχη*, as *κρισεως* doth, nor are regulated by it; it is not the expectation of fiery indignation: but refer immediately unto *απολειπεται*. As there remains an expectation of judgment, so there is a fiery indignation that remains. And so the following words, 'which shall,' *μελλοντος*, refer to fire, *πυρος*, and not to indignation, *ζηλος*. The indignation, the vehemency, the power of fire.

What is this fire? and what is this indignation of it?

1. God himself is in the Scripture said to be a consuming fire, Deut. iv. 24, ix. 3; Isa. xxxiii. 14; Heb. xii. 29. What is intended thereby is declared in a word, Deut. iv. 24, *ζελοτυπος*; as here *ζηλος πυρος*.

The essential holiness and righteousness of God, whereby he cannot bear with the iniquities and provocations of men who betake not themselves unto the only atonement, and that he will by no means acquit the guilty, is intended in this metaphorical expression.

The judgment of God concerning the punishment of sin as an effect of his will, in a way consonant unto the holiness of his nature, and the exigence of his righteousness, is called fire, 1 Cor. iii. 13. But that is not the fire that is here intended. It is devouring, consuming, destroying, such as answereth the severity of God's justice unto the utmost, as Isa. ix. 5, xxx. 33, lxvi. 25; Amos vii. 4; Matt. xviii. 8; 2 Thess. i. 8; Ps. xcvi. 3; Deut. xxxii. 22. Therefore this indignation, or fervour of fire, hath respect unto three things. 1. The holiness of the nature of God; from whence originally this judgment doth proceed, as that which is most suitable thereunto. 2. The righteous act of the will of God; sometimes called his wrath and anger, from the effects of it being suitable unto the holiness of his nature. 3. The dreadful severity of the judgment itself, in its nature and effects, as it is declared in the next words.

I doubt not but respect is had unto the final judgment at the last day, and the eternal destruction of apostates. But yet also it evidently includeth that sore and fiery judgment which God was bringing on the obstinate apostate Jews, in the total destruction of them and their church state by fire and sword. For as such judgments are compared to, and called fire in the Scripture, so this was so singular, so unparalleled in any people of the world, as that it might well be called fiery indignation, or fervour of fire. Besides, it was an eminent pledge and token of the future judgment, and the severity of God therein. Wherefore, it is foretold in expressions that are applicable unto the last judgment. See Matt. xxiv. 29—31; 2 Pet. iii. 10—12.

This indignation, to be executed by fire, is described in the last place by its efficacy and effects: it is the fire that shall devour or eat up the adversaries. The expression is taken from Isa. xxvi. 11. For 'the fire of thine enemies,' is there, not that which the enemies burn with, but wherewith they shall be burned. Concerning the efficacy and effect of this fire, we may consider, 1. The seasons of its application unto this effect:—*μελλοντος*. 2. The object of it:—'the adversaries.' 3. The way of its operation:—'it shall devour them.'

1. It shall do so, it is not yet come to the effect, it is *μελλοντος*, 'future.' Hence many of them despised it, as that which would never be, 2 Pet. iii. 3—6. But there are three things intimated in this word. 1. That it was in procinctu, 'in readiness,' not yet come, but ready to come; so is the word used to express that which is future, but ready to make its entrance. 2. That it is certain, it shall and will be: whatever appearances there are of its turning aside, and men's avoiding of it, it will come in its proper season; so speaks the prophet in a like case, Hab. ii. 3. 3. The foundation of the certainty of the coming of this fiery indignation is the irreversible decree of God, accompanied with righteousness, and the measures which infinite wisdom gave unto his patience. This was the unavoidable season that was approaching, when the adversaries had filled up the measure of their sin, and God's providence had saved the elect from this day to come.

Obs. X. There is a determinate time for the accomplishment of all divine threatenings, and the infliction of the severest judgments, which no man can abide or avoid. 'He hath appointed a day wherein he will judge the world.' So at present there is a sort of men whose damnation sleepeth not, concerning whom he hath sworn that time shall be no more, which is the present state of the antichristian world,

Obs. XI. The certain determination of divine vengeance on the enemies of the gospel, is a motive unto holiness, a supportment under sufferings, in them that believe. Lift up your heads, know your salvation is nigh at hand; what manner of persons ought we to be? See 2 Thess. i. 7—10,

3. There is a description of those on whom this fiery indignation shall have its effects, and it is 'the adversaries,' *τοὺς ὑπεναντίους*. He doth not say, those that believe not, and obey not the gospel, as he doth elsewhere, when he treats absolutely of the day of judgment: as in that place, 2 Thess. i. 8, 9, now mentioned; but it confines them unto those that are adversaries, who from a contrary principle set themselves against the Lord Christ and the gospel. This is the peculiar description of the unbelieving Jews at that time: they did not only refuse the gospel through unbelief, but were actuated by a principle of opposition thereunto; not only as unto themselves, but as unto others, even the whole world: so is their state described, 1 Thess. ii. 15, 16, 'Who both killed the Lord Jesus, and their own prophets, and have persecuted us, and they please not God, and are contrary unto all men, forbidding us to speak to the Gentiles, that they might be saved, to fill up their sin alway, for the wrath is come upon them unto the uttermost.' They laid the foundation of this enmity in killing the Lord Jesus, but they rested not therein, they continued in their unbelief, adhering to their old Judaism, and their sins therein. Nor did they rest there, but persecuted the apostles, drove them out from amongst them, and all that preached the gospel; and this not only with respect unto themselves alone, and those of their own nation, but they set themselves with fury all the world over, against the preaching of the gospel unto the Gentiles, and that of cursed malice, that they might not be saved. See instances of this rage, Acts xiii. 45, xxii. 22, 23. They were properly the adversaries whom the apostle intends, and therefore the judgment, which was peculiar unto them and their sins, in that fearful temporal destruction which did then approach, is intended herein, as well as the equity of the sentence is extended to the general destruction of all unbelievers at the last day.

Obs. XII. The highest aggravations for the greatest sins, is, when men out of a contrary principle of superstition and error, do set themselves maliciously to oppose the doctrine and truth of the gospel, with respect unto themselves and others.

Obs. XIII. There is a time when God will make demonstrations of his wrath and displeasure, against all such adversaries of the gospel, as shall be pledges of his eternal indignation. He will one day deal so with the antichristian persecuting world.

4. What is the effect of this fiery indignation against those adversaries? It shall eat them up, or devour them, *εσθίου*. The expression is metaphorical, taken from the nature and efficacious operation of fire; it

eats, devours, swallows up, and consumes all combustible matter that is applied to, or is put into it. That intended, is destruction inevitable, unavoidable, and terrible in the manner of it. See Mal. iv. 1, whence those expressions are taken. Only the similitude is not to be extended beyond the proper intention of it; for fire doth so consume and devour what is put into it, as that it destroys the substance and being thereof, that it shall be no more: it is not so with the fiery indignation that shall consume or devour the adversaries at the last day; it shall devour them as to all happiness, all blessedness, all hopes, comforts, and relief, at once; but it shall not at once utterly consume their being. This is that which this fire shall eternally prey upon, and never utterly consume. But if we make the application of it unto the temporal destruction that came upon them, the similitude holds throughout, for it utterly consumed them, and devoured them, and all that belonged unto them in this world; they were devoured by it.

Obs. XIV. The dread and terror of God's final judgments against the enemies of the gospel, is in itself inconceivable, and only shadowed out by things of the greatest dread and terror in the world. Whence it is so, I shall now declare.

VER. 28, 29.—*Αἰσθησας τις νομον Μωσεως, χωρις οικτιρων επι δυσιν η τρισι μαρτυσιν αποθνησκει. Ποσω, δοκειτε, χειρονος αξιωθησεται τιμωριας ο τον υιον του Θεου καταπατησας, και το αιμα της διαθηκης κοινον ηγησαμενος εν ψ ηγιασθη, και το Πνευμα της χαριτος ενυβρισας.*

VER. 28, 29.—*He that despised Moses' law died without mercy, under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?*

THE apostle confirms what he had spoken of the sore and certain destruction of apostates from the gospel, by an argument à comparatis, and à minori ad majus; that is, by the consideration of the two states of the church, which he had all along compared and expressed. Wherefore, to convince the Hebrews, not only of the certainty and severity of the judgment declared, but also of the equity and righteousness of it, he proposeth unto them the consideration of God's constitution of punishment under the Old Testament, with respect unto the law of Moses, which they could not deny to be just and equal.

In ver. 28, he lays down the matter of fact as it was stated under the law; wherein there are three things. 1. The sin whereunto that of apostasy from the gospel is compared; 'he that despised Moses' law.' 2. The punishment of that sin according to the law; he that was guilty of it 'died without mercy.' 3. The way whereby according unto the law his sin was to be charged on him; it was 'under two or three witnesses.'

First. Unto the first, two things did concur.

1. It was such a sin as by the law was capital; as murder, adultery,

incest, idolatry, blasphemy, and some others. Concerning them it was provided in the law, that those who were guilty of them should be put to death. God alone by virtue of his sovereignty, could dispense with the execution of this sentence of the law, as he did in the case of David, 2 Sam. xii. 13; but as unto the people, they were prohibited on any account to dispense with it, or forbear the execution of it, Num. xxxv. 31.

2. It was required that he did it presumptuously, or with a high hand, Exod. xxi. 14; Num. xv. 30, 31; Deut. xvii. 12.

He that was thus guilty of sin, in sinning is said to despise Moses' law, *ἀσέβησας, ἀθετεῖν*, to abolish it, to render it useless, that is, in himself, by contempt of the authority of it, or the authority of God in it. And it is called a contempt, and abolishing of the law, as the word signifies,

1st. Because of God's indulgence unto them therein. For although the general sentence of the law was a curse, wherein death was contained against every transgression thereof, Deut. xxix., yet God had ordained and appointed, that for all their sins of ignorance, infirmity, or surprisal by temptations, an atonement should be made by sacrifice, whereon the guilty were freed as unto the terms of the covenant, and restored to a right unto all the promises of it. Wherein they would not abide in those terms and conditions of the covenant, but transgress the bounds annexed to them, it was a contempt of the whole law, with the wisdom, goodness, and authority of God therein.

2dly. They rejected all the promises of it which were given exclusively unto such sins, nor was there any way appointed of God for their recovery unto an interest in them. Hereby they made themselves lawless persons, contemning the threatenings, and despising the promises of the law, which God would not bear in any of them, Deut. xxix. 18—21.

Obs. I. It is the contempt of God and his authority in his law, that is the gall and poison of sin.—This may be said in some measure of all voluntary sins, and the more there is of it in any sin, the greater is their guilt, and the higher is their aggravation who have contracted it. But there is a degree hereof which God will not bear with; namely, when this presumptuous contempt hath such an influence into any sin, as that no ignorance, no infirmity, no special temptation can be pleaded, unto the extenuation of it. 'I obtained mercy because I did it ignorantly in unbelief.' And sundry things are required hereunto. 1. That it be known unto the sinner, both in point of right and fact, to be such a sin as whereunto the penalty of death without dispensation was annexed. 2. That therefore the sense of God in the law be suggested unto the soul, in and by the ordinary means of it. 3. That the resolution of continuing in it, and the perpetration of it, doth prevail against all convictions and fear of punishment. 4. That motives unto the contrary, with reluctancies of conscience, be stifled or overcome. These things rendered a sinner presumptuous, or caused him to sin with a high hand under the law; whereunto the apostle adds in the next verse, the peculiar aggravations of sin against the gospel. This it is to despise the law of Moses, as it is explained, Num. xv. 30, 31.

Secondly. The punishment of this sin, or of him that was guilty of it, was, that *ἀποθνήσκει*, 'he died without mercy.' He died, that is, he

was put to death, not always it may be de facto; but such was the constitution of the law, he was to be put to death without mercy. There were several ways of inflicting capital punishments appointed by the law, as hanging on a tree, burning, and stoning. Of all which, and the application of them unto particular cases, I have given a description in the exercitations unto the first volume of these commentaries. And it is said, that he died *χωρίς οικτιρημων*, 'without mercy,' not only because there was no allowance for any such mercy as should save and deliver him, but God had expressly forbidden that either mercy or compassion should be shown in such cases, Deut. xiii. 6—9, xix. 13.

This is expressly added unto the highest instance of despising the law; namely, the decalogue in the foundation of it, whereon all other precepts of the law were built; and that which comprised a total apostasy from the whole law. Wherefore, I doubt not but the apostle had an especial respect unto that sin in its punishment, which had a complete parallel with that whose heinousness he would represent. However,

Obs. II. When the God of mercies will have men show no mercy, as in the temporal punishment; he can and will, upon repentance show mercy as to eternal punishment.—For we dare not condemn all unto hell, whom the law condemned as unto temporal punishment.

Thirdly. The way of execution of this judgment: it was not to be done without, *ἐπὶ δυσὶν ἢ τρισὶ μαρτυσίαις*, 'two or three witnesses,' that is, that were so of the fact and crime. The law is express in this case, Deut. xvii. 6, xix. 15; Num. xxxv. 30. Although God was very severe in the prescription of these judgments, yet he would give no advantage thereby unto wicked and malicious persons, to take away the lives of innocent men. He rather chose that those who were guilty should, through our weakness, go free for want of evidence against them, than that innocence should be exposed unto the malice of one single testimony or witness. And such abhorrence God had of false witnesses in criminal causes, as that which is most contrary unto his righteousness in the government of the world, as that he established a *lex talionis* in this case alone; that a false witness should suffer the utmost of what he thought and contrived to bring on one another. The equity of which law is still continued in force, as suitable to the law of nature, and ought to be more observed than it is, Deut. xix. 16—21.

On this proposition of the state of things under the law by God's appointment as to sin and punishment, the apostle makes his inference unto the certainty and equity of the punishment he had declared with respect unto sins against the gospel, ver. 29, *ποσῶ χειρόνος ἀξιωθήσεται*, &c, 'Of how much sorer punishment,' &c. And there is in these words three things: 1. The nature of the sin unto which the punishment is annexed. 2. The punishment itself expressed comparatively with and unto that of the transgression of Moses' law. 3. The evidence of the inference which he makes; for this is such as he refers it unto themselves to judge upon, 'Suppose ye shall be thought worthy?'

The sin itself is described by a threefold aggravation of it, each instance having its especial aggravation: 1. From the object sinned against. 2. From the act of the minds of men in sinning against it.

1. The first aggravation of the sin intended is from the object of it the person of Christ the Son of God ; and that included in it, is the act of their minds towards him, ‘ they trod, or trampled upon him.’

2. The second against the office of Christ, especially his sacerdotal office, and the sacrifice of his blood which he offered therein, ‘ the blood of the covenant wherewith he was sanctified ;’ and the aggravation included therein from the act of their minds towards it, ‘ that they accounted it an unholy thing.’

3. A third aggravation as unto the object, is the Spirit of Christ, or the Spirit of grace ; and the aggravation included therein is, ‘ that they do despise unto him.’

In general, the nature and aggravation of the sin intended, may be reduced unto these heads,

1. The object of it, which is the sum and substance, a divine constellation of all the blessed effects of infinite wisdom, goodness, and grace, yea the whole divine wisdom, goodness, and grace of God, in the most glorious manifestation of them. All these things are comprised in the person, office, and glory of the Son of God, as the Saviour and Redeemer of the church.

2. The actings of the minds of men towards this object, which is in and by all the vilest affections that human nature is capable of. Contempt, scorn, and malice, are ascribed unto such sins : *καταπατησας*, ‘ they trample on, they despise, and do despise.’ Wherefore, if it be possible that any thing, any sins of men, can provoke the heat of divine indignation ; if any can contract such a guilt, as that the holiness, righteousness, truth, and faithfulness of God, shall be engaged unto its eternal punishment, the sin here intended must do it. We shall therefore consider it in its nature, and distinct aggravations,

First. The sin in general is, that which we have spoken to before, namely, sinning wilfully, after we have received the knowledge of the truth, and is an absolute total relinquishment and rejection of the gospel.

First. In the description of the special object of this sin, that which is first expressed is the person of Christ, the Son of God. I have on sundry occasions before shown, how the apostle doth vary in his expression of Christ : here he calls him, *τον υιον του Θεου*, ‘ the Son of God,’ and he maketh use of this name to give a sense of the glorious greatness of the person with whom they had to do, against whom this sin was committed. For although he were a man also, who had blood to shed, and did shed it in the sacrifice of himself ; and notwithstanding what cursed blasphemous thoughts they might have of him, yet indeed he is, and will appear to be, the eternal Son of the living God.

But how comes this Son of God to be concerned herein ? What injury is done him by apostates from the gospel ? I answer, that as the Lord Christ in his own person was the special author of the gospel ; as his authority is the special object of our faith in it ; as his office, with all the fruits of it, is the subject, sum, and substance of the gospel ; so there is no reception of it in a due manner unto salvation, no rejection of it unto final condemnation, but what is all of it originally, fundamentally, and virtually contained in the reception, or rejection of the person of Christ. This is the life, the soul, and foundation of all

gospel truth, without which it is of no power or efficacy unto the souls of men. But I have treated at large of these things elsewhere. I cannot but observe, that, as whosoever rejects, refuses, forsakes the gospel, rejecteth and forsaketh the person of Christ, so on what account soever men take up the profession of it, and perform the duties of it, if the foundation be not laid in a reception of Christ himself, of the person of Christ, all their profession will be in vain. This is the first aggravation of this sin: it is committed immediately against the person of the Son of God, and therein his authority, goodness, and love.

But it may be thought, if the person of Christ be concerned herein, yet it is indirectly or consequentially only, and in some small degree. No, saith the apostle: but he that is guilty of this sin, doth trample on the Son of God, or tread him under foot, *καταπατήσας*. The word is rendered with great variety, but that of our translation is proper, and it is the highest expression of scorn, contempt, and malice amongst men. To 'tread under foot,' is to despise and insult over, as is plain in the metaphor. And this contempt respects both the person of Christ and his authority. He is proposed in the gospel, was professed by this sort of sinners for a while to be the Son of God, the true Messiah, the Saviour of the world. Hereon faith in him, and all holy reverence unto him, are required of us, as on him whom God had exalted above principalities and powers, and whom therefore we ought to exalt and adore in our souls. But now by this sort of persons he was esteemed an evil-doer, a seducer, one not at all sent of God, but one that justly suffered for his crimes. Herein they trod under foot the Son of God, with all contempt and scorn.

Again, it respects his authority. This the gospel declared, and those who had made any profession of it, as all must have done who contract the guilt of apostasy, did avow and submit themselves unto. The profession they made, was to observe and do all that he had commanded them, because all power was given unto him in heaven and earth. This they now utterly rejected and despised, as unto the outward observance of his commands, ordinances, and institutions of divine worship; they openly rejected them, betaking themselves unto other modes and rites of divine service, in opposition and contradiction to them, even those of the law. Neither did they retain any regard in their minds unto his authority.

Obs. III. Though there may be sometimes an appearance of great severity in God's judgments against sinners, yet when the nature of their sins, and the aggravation of them, shall be discovered, they will be manifest to have been righteous and within due measure.

Obs. IV. We ought to take heed of every neglect of the person of Christ, or of his authority, lest we enter into some degree or other of the guilt of this great offence.

Obs. V. The sins of men can really reach neither the person nor authority of Christ; they only do that in desire which, in effect, they cannot accomplish. This doth not take off or extenuate their sin, the guilt of it is no less than if they did actually trample upon the Son of God.

Secondly. The second aggravation of the sin spoken of is its oppo-

sition to the office of Christ, especially his priestly office, and the sacrifice that he offered thereby, called here *το αἷμα της διαθηκης*, 'the blood of the covenant.' And that included in it is the frame of their minds in that opposition, *κοινον ἡγισμαενος*, 'they counted it an unholy thing;' both which have a third aggravation from the use and efficacy of that blood, *εν ᾧ ἡγιασθη*, 'it is that wherein he was sanctified.'

For the first. In what sense the blood of Christ was the blood of the covenant, hath been fully declared on ch. ix. That whereby the new covenant was ratified, confirmed, and made effectual as unto all the grace of it, unto them that do believe; and it was the foundation of all the following actings of God towards him in his exaltation and of his intercession; see ch. xiii. 20. The blood of the covenant was the great expression of the grace of God and of the love of Christ himself, as well as the cause of all good unto us; the centre of divine wisdom in all the mediatory actings of Christ, the life and soul of the gospel. Of this blood of the covenant it is said, that they who are guilty of the sin intended, accounted it an unholy thing, they judged it so, and dealt with it accordingly. Both the judgment of the mind and practice thereupon are intended.

Κοινον is 'common,' and opposed unto any thing that is dedicated and consecrated unto God, and made sacred. Hence it is used for profane and unholy, that which no way belongs unto divine worship. They did no longer esteem it as that blood wherewith the new covenant was sealed, confirmed, established, but as the blood of an ordinary man shed for his crimes, which is common and unholy, not sacred; not of so much use unto the glory of God as the blood of bulls and beasts in legal sacrifices, which is the height of impiety. And there are many degrees of this sin, some doctrinal, some practical; which, though they arise not unto the degree here intended, yet are they perilous unto the souls of men. Those by whom the efficacy of his blood unto the expiation of sin, by making satisfaction and atonement, is denied, as it is by the Socinians, will never be able to free themselves from making this blood, in some sense, a common thing. Yea, the contempt which hath been cast on the blood of Christ by that sort of men, will not be expiated with any other sacrifices for ever. Others do manifest what slight thoughts they have of it, in that they place the whole of their religion within themselves, and value their own light as unto spiritual advantages above the blood of Christ. And practically there are but few who trust unto it for their justification, for pardon, righteousness, and acceptance with God; which is in a great measure to account it a common thing, not absolutely, but in comparison of that life, excellency, and efficacy, that is in it indeed. But as Christ is precious unto them that believe, 1 Pet. ii. 7, so is his blood also wherewith they are redeemed, 1 Pet. i. 19.

Obs. VI. Every thing that takes off from a high and glorious esteem of the blood of Christ, as the blood of the covenant, is a dangerous entrance into apostasy. Such is the pretended sacrifice of the mass, with all things of the like nature.

The last aggravation of this sin, with respect unto the blood of Christ, is the nature, use, and efficacy of it: it is *εν ᾧ ἡγιασθη*, 'that where-

with he was sanctified.' It is not real or internal sanctification that is here intended, but it is a separation and dedication unto God, in which sense the word is often used. And all the disputes concerning the total and final apostasy from the faith, of them who have been really and internally sanctified from this place, are altogether vain; though that which a man professeth concerning himself, may be said of him in aggravation of his sin. But the difficulty of this text is, concerning whom these words are spoken; for they may be referred unto the person that is guilty of the sin insisted on. He counts the blood of the covenant, wherewith he himself was sanctified, an unholy thing. For as at the giving of the law, or the establishing of the covenant at Sinai, the people being sprinkled with the blood of the beasts that were offered in sacrifice, were sanctified or dedicated unto God in a peculiar manner; so those who, by baptism and confession of faith in the church of Christ, were separated from all others, were peculiarly dedicated to God thereby. And therefore, in this case, apostates are said to deny the Lord that bought them, or vindicated them from their slavery unto the law by his word and truth for a season, 2 Pet. ii. 1. But the design of the apostle in the context leads plainly to another application of these words. It is Christ himself that is spoken of, who was sanctified and dedicated unto God, to be an eternal high priest, by the blood of the covenant which he offered unto God, as I have shown before. The priests of old were dedicated and sanctified unto their office by another person, and by the sacrifices which he offered for them; they could not sanctify themselves; so were Aaron and his sons sanctified by Moses, antecedently unto their offering any sacrifice themselves. But no outward act of men or angels could unto this purpose pass on the Son of God. He was to be the priest himself, the sacrificer himself, to dedicate, consecrate, and sanctify himself by his own sacrifice, in concurrence with the actings of God the Father in his suffering; see John xvii. 19; Heb. ii. 10, v. 7, 9, ix. 11, 12. That precious blood of Christ, wherein or whereby he was sanctified and dedicated unto God as the eternal high priest of the church, this they esteemed an unholy thing; that is, such as would have no such effect as to consecrate him unto God and his office.

Obs. VII. However men may esteem of any of the mediatory actings of Christ, yet are they in themselves glorious and excellent. So was the sacrifice of his own blood, even that whereby not only the church was sanctified, but himself also was dedicated as our high priest for ever.

Thirdly. The third aggravation of this sin is taken from its opposition unto the Spirit of Christ, *καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυβρίσας*, 'he hath done despite unto the Spirit of grace.' And as in the former instances, so it is here, there are two parts of this aggravation. The first taken from the object of their sin, 'the Spirit of grace.' The second taken from the manner of their opposition unto him, 'they do him despite.' The Holy Spirit of God, promised and communicated under the gospel by Jesus Christ from the Father, as the author and cause, actually communicating and applying all grace unto the souls of them that believe, is this Spirit of grace. And this carries in it innumerable ag-

gravations of this sin. This person, the Holy Spirit of God, God himself, his communication of grace and mercy, in the accomplishment of the most glorious promises of the old testament, was he whom these apostates renounced. But there is a peculiar notion or consideration of the Spirit, with respect whereunto he is sinned against, and that is this, that he was peculiarly sent, given, and bestowed, to bear witness unto the person, doctrine, death, and sacrifice of Christ, with the glory that ensued thereon, John xvi. 14; 1 Pet. i. 12. And this he did in various ways. For by him the souls of multitudes were converted unto God, their eyes enlightened, their minds sanctified, their lives changed. By him did those who believed come to understand the Scriptures, which before were as a sealed book unto them; by him they were directed, encouraged, supported, and comforted, in all that they had to do and suffer for the name of Christ. By him were all those mighty works, wonders, signs, and miracles wrought, which accompanied the apostles and other preachers of the gospel at the beginning. Now all these things, and the like effects of his grace and power on all who made profession of the gospel, were owned, believed, and avowed to be the works of the Holy Spirit, as promised in the days of the Messiah; and they pleaded the evidence of them unto the confusion of all their adversaries. This therefore was done also by these apostates, before their apostasy. But now being fully fallen off from Christ and the gospel, they openly declared that there was no testimony in them unto the truth, but all these things were either diabolical delusions or fanatical misapprehensions; that indeed there was nothing of truth, reality, or power in them, and therefore no argument to be taken from them, unto the confirmation of the truth of Christ in the gospel. Now this proceeding from them who had once themselves made the same profession with others of their truth and reality, gave the deepest wound that could be given unto the gospel. For all the adversaries of it who were silenced with this public testimony of the Holy Spirit, and knew not what to say, considering the many miracles that were wrought, did now strengthen themselves by the confession of these apostates, that there was nothing in it but pretence; and who should better know than those who had been of that society?

Obs. VIII. There are no such cursed pernicious enemies unto religion as apostates.

Hence are they said to do despite unto the Spirit of grace, *εὐεξίστας*. They do injure him so far as they are able. The word includes 'wrong, with contempt.' And this they did upon a twofold account. For, 1. The works, many of them, which he then wrought, were eminent and evident effects of divine power; and to ascribe such works unto another cause is to do despite unto him. 2. They did so principally, in that by all his works, and in the whole dispensation of him, he gave testimony unto Christ in the gospel. And what greater despite and wrong could be done unto him, than to question his truth and the veracity of his testimony? No greater despite can be done unto a man of any reputation, than to question his truth and credit in that wherein he engageth himself as a witness. And if lying unto the Holy Ghost is so great a sin, what is it to make the Holy Ghost a liar?

Herein did such persons do him despite. For notwithstanding the public testimony he gave in, with, and by the preaching of the gospel, they rejected it as a fable, in despising his person and authority.

All these great and terrible aggravations are inseparable from this sin of apostasy from the gospel, above those of any sin against the law of Moses whatever. They were none of them in the vilest sin prohibited by the law under capital punishment.

Secondly. Hence, therefore, the apostle, 2. Proposeth it unto the judgment of the Hebrews, *ποσῶ χειρόνος τιμωρίας*, ‘of how much sorer punishment,’ they suppose a sinner guilty of this sin shall be judged worthy, above what was inflicted on the wilful transgressors of the law? And there is included herein, 1. That such a sinner shall be punished. Apostates may flatter themselves with impunity, but in due time punishment will overtake them. How shall they escape who neglect so great salvation? Much less shall they do so by whom it is thus despised in all the causes of it. 2. That this shall be a sore, a great, and an evil punishment, which is included in the note of comparison, far greater punishment, such as men shall be able neither to abide nor to avoid. 3. Comparatively, it shall be a sorer punishment than that which was appointed for wilful transgressions of the law, which was death without mercy. 4. That the degree of its exceeding that punishment is inexpressible: ‘Of how much sorer?’ None can declare it, as the Holy Ghost expresseth himself, when he would intimate unto our minds that which we cannot absolutely conceive and apprehend, 1 Pet. iv. 17, 18. But whereas that punishment was death without mercy, wherein could this exceed it? I answer, because that was a temporal death only. For though such sinners under the law might, and did many of them, perish eternally, yet they did not so by virtue of the constitution of the law of Moses, which reached only unto temporal punishments; but this punishment is eternal, that is constantly proposed in the first place unto all impenitent unbelievers and despisers of the gospel; see 2 Thess. i. 6—8; Mark xvi. 16, &c. Yet so as not to exclude any other temporal judgments, in spirituals or naturals, that may precede it. Such was that whereunto the temporal destruction, that was ready to come on these despisers, did belong.

Thirdly. The way whereby they are made obnoxious unto it is, that they are counted worthy of it, *αξιωθησεται*, they shall receive neither more nor less, but their due. The judge in this case is God himself, as the apostle declares in the next verse. He alone knows, he alone can justly determine, what such apostates are worthy of. But in general that this shall unspeakably exceed that annexed unto the transgression of the law, is left unto themselves to judge, *δοκεῖτε*, ‘suppose ye.’ Ye know and take it for granted, that the punishments under the law to be inflicted on its transgressors by the constitution and sanction of it, were all of them righteous, for God was the Judge of this in them all. Consider now what aggravations this sin is accompanied withal above all sins whatever against the law, and be yourselves judges of what will follow hereon. What do you think in your own hearts will be the judgment of God concerning these sinners? This argument the apostle doth frequently insist upon, as ch. ii. 2—4, xii. 25, and it had a peculiar

cogency towards the Hebrews, who had lived under the terror of those legal punishments all their days.

Obs. IX. The inevitable certainty of the eternal punishment of gospel despisers, depends on the essential holiness and righteousness of God, as the ruler and judge of all.—It is nothing but what he, in his just judgment, which is according to truth, accounteth them worthy of, Rom. i. 32.

Obs. X. It is a righteous thing with God thus to deal with men. Wherefore all hopes of mercy, or of the least relaxation of punishment unto apostates unto all eternity, are vain and false: they shall have judgment without mercy.

Obs. XI. God hath allotted different degrees of punishment unto the different degrees and aggravations of sin.—The wages indeed of every sin is death, but there is unto such persons as these a savour of death unto death, and there shall be different degrees of eternal punishment.

Obs. XII. The apostasy from the gospel here described, being the absolute height of all sin and impiety that the nature of man is capable of, renders them unto eternity obnoxious unto all punishment that the same nature is capable of.—The greatest sin must have the greatest judgment.

Obs. XIII. It is our duty diligently to inquire into the nature of sin, lest we be overtaken in the great offence.—Such persons as they in the text, it may be, little thought what it was that they should principally be charged withal, namely, for their apostasy; and how dreadful was it when it came upon them in an evident conviction!

Obs. XIV. Sinning against the testimony given by the Holy Ghost unto the truth and power of the gospel, whereof men have had experience, is the most dangerous symptom of a perishing condition.

Obs. XV. Threatenings of future eternal judgments unto gospel despisers, belong unto the preaching and declaration of the gospel.

Obs. XVI. The equity and righteousness of the most severe judgments of God, in eternal punishments against gospel despisers, is so evident, that it may be referred to the judgment of men not obstinate in their blindness.

Obs. XVII. It is our duty to justify and bear witness unto God in the righteousness of his judgment against gospel despisers.

VER. 30, 31.—Οὐδαμεν γὰρ τὸν εἰπόντα· Ἐμοὶ ἐκδικήσεις, ἐγὼ ἀνταποδῶσω, λέγει Κύριος· Καὶ πάλιν, Κύριος κρίνει τὸν λαὸν αὐτοῦ· Φοβέρον τὸ ἐμπέσειν εἰς χεῖρας Θεοῦ ζώντος.

VER. 30, 31.—*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. It is a fearful thing to fall into the hands of the living God.*

There is in these verses the confirmation of all that was spoken before, by the consideration of what God is in himself, with whom alone we have to do in this matter, and what he assumeth unto himself in this and the like cases. As if the apostle had said, in the severe sentence

which we have denounced against apostates, we have spoken nothing but what is suitable unto the holiness of God: and what, indeed, in such cases, he hath declared that he will do. The conjunction *γάρ*, denotes the introduction of a reason of what was spoken before; but this is not all which he had discoursed on this subject; but more particularly, the reference he had made unto their own judgments, of what sore punishment was due unto apostates. Thus it will be with them, thus you must needs determine concerning them in your own minds, for we know him with whom we have to do in these things. Wherefore, the apostle confirms the truth of his discourse, or rather illustrates the evidence of it, by a double consideration. 1. Of the person of him who is and is to be the sole judge in this case, who is God alone:—‘for we know him.’ And 2. What God hath assumed unto himself, and affirmed concerning himself in the like cases, which he expresseth in a double testimony of Scripture. 3. And then lastly, there is the way whereby our minds are influenced from this person and what he hath said, which is, that ‘we know him,’ *οἶδαμεν γάρ*.

First. The first consideration, confirming the evidence and certainty of the truth asserted, is the person of him who is the only judge in this case. I confess; the pronoun herein is not expressed in the original, but as it is included in the participle and article prefixed, *τον ειποντα*, ‘he that saith,’ who expresseth himself in the words ensuing. But it is evident that the apostle directeth unto a special consideration of God himself, both in the manner of the expression and in the addition of those words, *λεγει Κυριος*, to the testimony which he writes immediately. If you will be convinced of a righteousness, and certainty of this dreadful destruction of apostates, consider in the first place the author of this judgment, the only judge in the case;—‘we know him that hath said.’

Obs. I. There can be no right judgment made of the nature and demerit of sin, without a due consideration of the nature and holiness of God, against whom it is committed. Fools make a mock of sin, they have no sense of its guilt nor dread of its punishment. Others have slight thoughts of it, measuring it only either by outward effects, or by presumptions which they have been accustomed unto. Some have general notions of its guilt, as it is prohibited by the divine law, but never search into the nature of that law with respect unto its author. Such false measures of sin ruin the souls of men.

Obs. II. Nothing, therefore, will state our thoughts aright concerning the guilt and demerit of sin, but a deep consideration of the infinite greatness, holiness, righteousness, and power of God, against whom it is committed.

And hereunto this also is to be added, that God acts not in the effect of any of these properties of his nature, but on a preceding contempt of his goodness, bounty, grace, and mercy; as it is impossible that sin should come into the world but by the contempt of these things. Antecedently unto all possibility of sinning, God communicates the effects of his goodness and bounty unto the creation; and in those sins which are against the gospel, he doth so also of his grace and mercy. This is that which will give us a due measure of the guilt and demerit of sin.

Look upon it as a contempt of infinite goodness, bounty, grace, and mercy, and to rise up against infinite greatness, holiness, righteousness, and power, and we shall have a view of it as it is in itself.

Obs. III. Under apprehensions of great severities of divine judgments, the consideration of God, the author of them, will both relieve our faith, and quiet our hearts. Instances of divine judgments are given in the eternal rejection of multitudes of angels, on their guilt in one sin; in the woeful sin of Adam, and the ruin of his posterity, even of those who had not sinned after the similitude of his transgression; in the destruction of the old world by an universal flood; in the fire and brimstone that God rained from heaven upon Sodom and Gomorrah; in the final rejection of the Jews; in the dreadful overthrow of the city and temple by fire; and in the eternity of the torments of impenitent sinners. In all these things, and others that seem to have any thing of the same kind with them, we shall need nothing to give the most full satisfaction unto our souls, if we know Him who hath said, 'Vengeance is mine: I will repay it.'

Secondly. This is the second consideration, and it is confirmed by a double testimony, wherein God assumeth unto himself that which will give assurance of the punishment of apostates. And we may consider concerning these testimonies, 1st. The apostle's application of them unto his purpose. 2dly. The force that is in them unto that end.

They are both of them taken from Deut. xxxii. 35, 36. But in that place they seem absolutely to intend vengeance and judgment on the adversaries of his people, to make a way for their deliverance. But here they are applied unto the final destruction of that same people, namely, the Jews, without hopes of deliverance.

I answer,

1. That it is usual with the apostle in this Epistle, and all other writers of the New Testament, to make use of testimonies out of the Old, without respect unto the particular cases and designs which they are originally applied unto, but with regard unto the truth and equity contained in them; whereon they are equally applicable unto all cases of a like nature. Thus, saith he, God declares himself with respect unto his stubborn enemies, whence a rule is established, that he will deal so with all that are so, who are in the same circumstances with them of whom we speak.

2dly. What God speaks concerning his enemies, and the enemies of his people in covenant with him, is applicable unto that people itself, when they absolutely break and reject the covenant. So was it done by these apostates, who thereon came into the room and place of the most cursed enemies of God and his people. And therefore God will be unto them what he was unto the worst of those his adversaries.

3. That which God properly in that place assumeth this title unto himself upon, is the cruelty and rage of those adversaries in the persecution and destruction of his people; and shall he not act in like manner towards them who murdered the Lord Jesus, and persecuted all his followers? Wherefore, whatever frame of mind in God is represented in the Scripture, as unto his indignation against the worst of sinners and his adversaries, is fully applicable unto these degenerate apostates.

The first testimony in the original is, לִי נָקָם וְשָׁלֵם, 'to me vengeance and recompence,' which the apostle here renders by *ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω*, 'Vengeance belongeth unto me, I will recompense;' and in ch. ii. 2, he expresses a similar sentiment by *ἐνδίκος μισθαποδοσία*. Recompence is the actual exercise of vengeance. *Δίκη, ἐκδίκησις*, 'vengeance,' is the actual execution of judgment on sinners, according to their desert, without mitigation of mercy. It is an act of judgment, and wherever mention is made of it, God is still proposed as a judge, it being a just retribution, on the consideration of the demerit of sin as sin.

1. This vengeance God appropriateth the right of unto himself in a peculiar manner, as that which, in its full latitude, no creature hath any interest in; see Ps. xciv. 1, 2. For it respects only sin in its own formal nature, as sin against God. 1. Though men may inflict punishments on it, yet they do it principally on other accounts. Whatever is of vengeance in punishment, is merely an emanation from divine constitution. 2. No creature can have the just measures of the desert of sin, so as to give it a just and due recompence. 3. The power of the creature cannot extend to the just execution of vengeance, sins deserving eternal punishment. 4. Pure vengeance, as vengeance, is not to be intrusted with our nature, nor would any man be able to manage it, but would fall into one excess or other, unto the ruin of his own soul. Wherefore God hath reserved and included all vengeance unto himself, and all just final retribution for and unto sin. Although he hath allowed infliction of punishment on offenders, in order unto the government and peace of the world in magistrates and public persons; yet as unto vengeance, as it denotes giving satisfaction to ourselves in the punishment of others, it is forbidden unto all persons, both private and public. God, in executing vengeance, gives satisfaction unto his own infinite holiness and righteousness, which makes it holy and just. Men cannot give satisfaction unto themselves in punishment, but it is unto their evil affections, which makes it useless and unjust. Hence David blessed God, that he had kept him from avenging himself on Nabal. For there is no vengeance but what is exerted by a man's self, in his own case and cause: the judgment unto punishment is for others. Wherefore the formal reason of the appropriation of all vengeance unto God is, that God alone can judge and punish in his own case, and unto his own satisfaction. 'He hath made all things for himself, and the wicked for the day of evil.'

2. In this appropriation of vengeance unto God, there is supposed and included, that indeed there is vengeance with God, which in due time he will execute, *ἐγὼ ἀνταποδώσω*, 'I will repay, saith God.' He doth oftentimes exercise great patience and forbearance, even then when vengeance might justly be expected and is called for, 'How long dost thou not avenge our blood?' This commonly adds unto the security of wicked men, and they learn to despise the threatenings of all the judgments of God which they have deserved, 2 Pet. iii. 3—7; Eccl. viii. 11. They are ready to conclude, that either vengeance doth not belong unto God, or that it shall be executed when and where they are not concerned. But in all these cases, God hath fixed a determinate

time and season for the execution of deserved vengeance. Hence he calls it, 'the year of vengeance,' and 'the day of recompence;' so here, 'I will repay it, saith the Lord.'

This being so, God having said that, *εμοι εκδικησις*, 'vengeance belongeth unto him,' and that it is due unto provoking sins and sinners; that it is in his power, and his alone, to inflict it when and how he pleaseth, and that he will certainly do so; in the assurance whereof the apostle adds that word, 'saith the Lord, he will repay it;' it evidently follows, that in his appointed season, the day and year of vengeance, such horrible provoking sinners as were those treated of, must fall under the most severe punishment, and that for evermore.

The second testimony taken from the same place, is of the same importance with this, *Κυριος κρινει τον λαον αυτου*, 'the Lord shall judge his people.' In Deuteronomy, it is applied unto such a judgment of them as tends unto their deliverance. But the general truth of the words is, that God is the supreme Judge, he is Judge himself, Ps. l. 6. This the apostle makes use of, concluding, that the righteousness of God, as the supreme Judge of all, obligeth him unto this severe destruction of apostates, 'For shall not the Judge of all the world do right?' Shall not he who is Judge in a peculiar manner of those that profess themselves to be his people, punish them for their iniquities, especially such as break off all covenant-relation between him and them?

Obs. IV. A due consideration of the nature of God, his office, that he is the Judge of all, especially of his people, and that inclosure he hath made of vengeance unto himself, under an irrevocable purpose for its execution, gives indubitable assurance of the certain unavoidable destruction of all wilful apostates.—All their security, all their presumptions, all their hopes will vanish before this consideration, as darkness before the light of the sun.

Obs. V. Although those who are the peculiar people of God, do stand in many relations unto him, that are full of refreshment and comfort; yet is it their duty constantly to remember that he is the holy and righteous Judge, even towards his own people.

Thirdly. The ground of the application of these testimonies unto the present case, is that knowledge of God, which they had unto whom he spoke, *οιδαμεν*, 'for we know him.' You have the same sense of God, his holiness and truth, as I have, and therefore it cannot be strange unto you, that he will deal thus severely with apostates; you know who he is, how infinite in holiness, righteousness, and power; you know what he hath said in cases like unto this, namely, that vengeance is his, and he will repay it; wherefore it must be evident unto you, that these things will be as they are now declared.

Obs. VI. The knowledge of God, in some good measure, both what he is in himself, and what he hath taken on himself to do, is necessary to render either his promises or threatenings effectual unto the minds of men.

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

The apostle, in these words, winds up his whole argument against the wilful despisers of the gospel, taken from the nature and aggravations of that sin, with the severity of the punishment that would certainly befall them that are guilty thereof. And these words are, as an inference from them that go immediately before, so they are a recapitulation of all that he had spoken to this purpose. Let men look to it, look to themselves, consider what they do, for 'it is a fearful thing,' &c.

There are three things in the words. 1. The description given of God with respect unto the present case, 'he is the living God.' 2. The event of their sin with respect unto him: it is 'a falling into his hands.' 3. The nature hereof in general: 'it is a fearful thing.'

1. In what sense God is called the *Θεου ζωντος*, 'living God,' and with respect unto what ends, hath been declared on ch. iii. 12, ix. 14. In brief, this title is ascribed unto God principally on two accounts. 1. By way of opposition unto all dead and dumb idols, those whom the heathen worshipped; and which are graphically described by the Psalmist, Ps. cxv. 4—8, as also by the prophet, Isa. xlv. 9—11, &c. And this is to impress upon our minds a due sense of his glory, and eternal power, according as we are called to trust in him or to fear him. Life is the foundation of power. He who hath life in himself, who is the cause of all life in all other things that are partakers of it, must be the only spring of infinite power. But God is here called 'the living God,' with respect unto his eternal power, whereby he is able to avenge the sins of men. Indeed it calls to mind all the other holy properties of his nature, which are suited to impress dread or terror on the minds of presumptuous sinners, whose punishment is thence demonstrated to be unavoidable. He sees, and knows all the evil and malice that is in their sin, and the circumstances of it. He is the God that liveth and seeth, Gen. xvi. 13. And as he seeth, so he judgeth, because he is the living God, which also is the ground of holy trust in him. 1 Tim. iv. 10.

Obs. VII. This name of 'the living God,' is full of terror or comfort unto the souls of men.

2. The event of the sin spoken against, as unto its demerit, with respect unto God, is called 'falling into his hands,' *εμπεσειν εις χειρας*. The assertion is general, but particularly applied unto this case by the apostle. To 'fall into the hands' is a common expression with reference unto any one falling into and under the power of his enemies. None can be said to 'fall into the hands of God,' as though they were not before in his power. But to fall into the hands of God absolutely, as it is here intended, is to be obnoxious to the power and judgment of God, when and where there is nothing in God himself, nothing in his word, promises, laws, institutions, that should oblige him to mercy, or a mitigation of punishment. So when a man falls into the hands of his enemies, between whom and him there is no law, no love, he can expect nothing but death. Such is this falling into the hands of the living God; there is nothing in the law, nothing in the gospel, that can be pleaded for the least abatement of punishment. There is no property of God that can be implored: it is the destruction of the sinner alone, whereby they will all be glorified.

There is a falling into the hands of God that respects temporal things only, and that is spoken of comparatively. When David knew that an affliction or temporal punishment was unavoidable, he chose rather to fall into the hands of God, as unto the immediate infliction of it, than to have the wrath of men used as the instruments thereof, 2 Sam. xxiy. 17. But this appertains not unto our present purpose.

3. Hereof the apostle affirms in general, that it is *φοβερον*, 'a fearful, dreadful thing,' that which no heart can conceive, nor tongue express. Men are apt to put off thoughts of it, to have slight thoughts about it; but it is, and will be dreadful, terrible, and eternally destructive of every thing that is good, and inflictive of every thing that is evil, or that our nature is capable of.

Obs. VIII. There is an apprehension of the terror of the Lord in the final judgment, which is of great use unto the souls of men, 2 Cor. v. 11. It is so to them who are not yet irrecoverably engaged into the effects of it.

Obs. IX. When there is nothing left of judgment, nothing remains but the expectation of it, its fore-apprehension will be filled with dread and terror.

Obs. X. The dread of the final judgment, where there shall be no mixture of ease, is altogether inexpressible.

Obs. XI. That man is lost for ever, who hath nothing in God that he can appeal unto; nothing in the law or gospel which he can plead for himself; which is the state of all wilful apostates.

Obs. XII. Those properties of God which are the principal delight of believers, the chief object of their faith, hope, and trust, are an eternal spring of dread and terror unto all impenitent sinners: 'the living God.'

Obs. XIII. The glory and honour of the future state of blessedness and misery, are inconceivable either to believers or sinners.

Obs. XIV. The fear and dread of God, in the description of his wrath, ought continually to be on the hearts of all who profess the gospel.

Herein, by this general assertion, the apostle sums up and closeth his blessed discourse concerning the greatest sin that men can make themselves guilty of, and the greatest punishment that the righteousness of God will inflict on any sinners. Nor is there any reaching of either part of this divine discourse unto the utmost. When he treats of this sin, and its aggravations, no mind is able to search into, no heart is able truly to apprehend the evil and guilt which he chargeth it withal. No one can express or declare the least part of the evil which is comprised in every aggravation which he gives us of this sin. And in like manner, concerning the punishment of it, he plainly intimates, it shall be accompanied with an incomprehensible severity, dread, and terror. This therefore is a passage of holy writ which is much to be considered, especially in these days wherein we live, wherein men are apt to grow cold and careless in their profession, and to decline gradually from what they had attained unto. To be useful in such a season, it was first written; and belongs unto us, no less than unto them unto whom it was first originally sent. And we live in days wherein the security

and contempt of God, the despite of the Lord Christ and his Spirit, are come to the full, so as to justify the truth that we have insisted on.

VER. 32—34. Αναμνησκεσθε δε τας προτερον ημερας, εν αις φωτισθεντες, πολλην αθλησιν υπεμεινατε παθηματων. Τουτο μεν, ονειδισμοις τε και θλιψεσι θρατριζομενοι. Τουτο δε, κοινωνοι των ουτως αναστρεφομενων γεννηθεντες. Και γαρ τοις δεσμοις μου συνεπαθησατε, και την αρπαγην των υπαρχοντων υμων μετα χαρας προσεδεξασθε, γνωσκοντες εχειν εν εαυτοις κρειττονα υπαρξιν εν ουρανοις, και μενουσαν.

VER. 32—34. *But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions: partly whilst ye were made a gazing-stock, both by reproaches and afflictions, and partly whilst ye became companions of them that were so used. 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.*

The words in their coherence, intimated in the adversative δε, ‘but,’ have respect unto the exhortation laid down, ver. 25. All the verses interposed contain a debortation from the evil which they are warned of. Hence the apostle returns unto his former exhortation unto the duties recommended unto them, and perseverance therein against all the difficulties which they might meet withal, wherewith others were turned into destruction. And the present argument which he makes use of unto this purpose is this now mentioned. And there are in the words,

First. A direction unto a means useful unto the end of his exhortation:—‘call to mind the former days.’

Secondly. A description of those days which he would have them to call to mind. 1. From the season of them, and their state therein: ‘after they were enlightened.’ 2. From what they suffered in them: ‘a great fight of afflictions,’ which are enumerated in sundry instances, ver. 33. 3. From what they did in them, ver. 34, with respect unto themselves and others. 4. From the ground and reason whereon they were carried cheerfully through what they suffered and did: ‘knowing in yourselves.’

First. There is the prescription of the means of this duty, αναμνησκεσθε, which we have well rendered, ‘call to mind.’ It is not a bare remembrance he intends, for it is impossible men should absolutely forget such a season. Men are apt enough to remember the times of their sufferings, especially such as are here mentioned, accompanied with all sorts of injurious treatments from men. But the apostle would have them so call to mind, as to consider withal what support they had under their sufferings, what satisfaction in them, what deliverance from them, that they might not despond upon the approach of the like evils and trials on the same account. If we remember our sufferings only as unto what is evil and afflictive in them, what we lose, what we endure and undergo; such a remembrance will weaken and dispirit us as unto our future trials. Hereon many cast about to deliver themselves for

the future, by undue means and sinful compliances, in a desertion of their profession; the thing the apostle was jealous of concerning these Hebrews. But if, withal, we call to mind what was the cause for which we suffered; the honour that is in such sufferings, out-balancing all the contempt and reproaches of the world; the presence of God enjoyed in them, and the reward proposed unto us; the calling these things to mind will greatly strengthen us against future trials, provided we retain the same love unto, and valuation of the things for which we suffered, as we had in those former days. And these various events we find exemplified every day. Some who have endured trials, and came off from them, do grow immediately more wary, as they suppose, and more cold really as unto the causes of their sufferings. The remembrance of what was afflictive in their trials, fills them with fear of the like exercise again. Hence they grow timorous and cautious as to all duties of religion, and the worship of God, which may expose them unto new sufferings; and then some of them by degrees fall absolutely off from attendance unto them, as it was with some of these Hebrews. Such as these call to mind only that which is evil and afflictive in their sufferings; and taking the measure thereof in the counsel or representation made of it by flesh and blood, it proves unto their damage, and oftentimes unto their eternal ruin. Others who call to mind with their sufferings the causes of them, and the presence of God with them therein, are encouraged, emboldened, and strengthened unto duty with zeal and constancy.

Obs. I. A wise management of former experience is a great direction and encouragement unto future obedience.

Secondly. As to the object of this duty, the apostle so expresseth it, 'call to mind, *τας προτερον ημερας*, the former days.' It is uncertain what times or seasons the apostle doth peculiarly intend. Besides those continual hazards they were in from their adversaries, and the occasional sufferings that they were exposed unto, they seem to have had some special seasons of persecution before the writing of this Epistle. The first was in the stoning of Stephen, when great persecution rose against all the church, and extended itself unto all the churches of Christ in that nation, wherein our holy apostle himself was highly concerned, Acts viii. 1, ix. 1, xxii. 19, xxvi. 10, 11. And the other was on the occasion of this apostle himself; for upon his last coming to Jerusalem, after his great successes in preaching the gospel among the Gentiles, the whole body of the people was filled with rage and madness against him and all the other disciples. It is no doubt, although express mention be not made of it, but that at that time, the rage and cruelty of the priests and the multitude did put forth themselves unto a general persecution of the church. And this season he seems to reflect upon in particular, because he mentions his own bonds at that time, and their compassion with him. However, certain it is, that all the churches of Judea had suffered those things here mentioned from their countrymen, as the apostle himself declares, 1 Thess. ii. 14. At this present time they seemed to have had some outward peace. The occasion whereof, were the tumults and disorders which were then growing in their whole nation. Their own intestine discords, and the fear of outward enemies,

by which they were shortly utterly destroyed, diverted them from prosecuting their rage for a season against the church. And it may be, some began to grow careless and secure hereon; as we are generally apt to do, supposing that all will be serene, when one or another storm is over. These, therefore, the apostle doth press unto such a remembrance of former trials, as might prepare for those that we are to expect; for, as he tells them, they had still need of patience, ver. 36. There is a description of these former days,

First. From their state and condition in them:—‘the days *εν αἷς φωτισθεντες* in which they were enlightened,’ or rather, ‘in which having been enlightened.’ The mention of this their illumination, being in a tense of the time past, manifests that their enlightening did precede those days of their sufferings. But yet the expression is such as argues a nearer conjunction or concurrence between those two things, their illumination, and these days of affliction; the one followed, as it were, immediately on the other. This enlightening was that work of God’s grace, mentioned 1 Pet. ii. 9; their translation out of darkness into his marvellous light. They were naturally blind, as were all men, and peculiarly blinded with prejudices against the truth of the gospel. Therefore, when God by his effectual call, delivered them out of that state of darkness, by the renovation of their understandings, and the removal of their prejudices; the light of the knowledge of God shining into their hearts, is this illumination, the saving, sanctifying light which they received at their first effectual call, and conversion to God. This spiritual change was presently followed with days of affliction, trouble, and persecution. In itself it is for the most part, accompanied with joy delight, zeal, and vigorous acting of faith and love, 1 Pet. i. 8. For, 1. God did usually grant unto believers, some secret pledge and sealing of his Spirit, which filled them with joy and zeal, Eph. i. 13. 2. Their own hearts are exceedingly affected with the excellency, glory, and beauty of the things revealed unto them, of what they now see perfectly, whereunto they were before in darkness, that is, the love and grace of Christ Jesus, in the revelation of himself unto them. 3. All graces are new and fresh, not yet burdened, clogged, or wearied by temptations, but are active in their several places; hence, frequent mention is made of and commendation given unto the first love of persons and churches.

This was the state and condition of those Hebrews, when the days of trial and affliction came upon them; it was immediately after their first conversion unto God. And it is usual with God thus to deal with his people in all ages. He no sooner calls persons to himself, but he leads them into the wilderness. He no sooner plants them, but he shakes them with storms, that they may be more firmly rooted. He doth it, 1. Utterly to take off their expectations from this world, or any thing therein. They shall find that they are so far from bettering their outward estate in this world, by cleaving unto Christ and the church, as that the whole rage of it would be stirred up against them upon that account, and all the things enjoyed in it, be exposed unto ruin. This the Lord Christ every-where warned his disciples of affirming that those who are not willing to renounce the world, and to take up the cross, did not belong unto him. 2. For the trial of their faith, 1 Pet.

v. 6, 7. 3. For the glory and propagation of the gospel. 4. For the exercise of all graces. 5. To breed us up into the military discipline of Christ, as he is the captain of our salvation. They who pass through their first trials, are Christ's veterans on new attempts.

Obs. II. All men by nature are darkness, and in darkness.

Obs. III. Saving illumination is the first-fruit of effectual vocation.

Obs. IV. Spiritual light in its first communication, puts the soul on the diligent exercise of all graces.

Obs. V. It is suited unto the wisdom and goodness of God, to suffer persons on their first conversion, to fall into manifold trials and temptations.

This was the state of the Hebrews in those days which the apostle would have them call to mind. But the words have respect unto what follows immediately, which *ὑπέμεινατε*, 'you endured.' The description of this state and condition, namely, that they were enlightened, is interposed for the ends we have spoken unto. Wherefore,

Secondly. The season he would have them call to remembrance, is described by what they suffered therein. This, as was observed, he expresseth two ways. 1. In general, 2. In particular instances. The first in these words, 'ye endured a great fight of afflictions.' 1. That which he would have them to mind is 'affliction.' 2. The aggravation of it, 'it was a great fight of afflictions.' 3. Their deportment under it, in that they 'endured them.'

1. We render this word *παθημάτων*, by 'afflictions,' although, by the particulars mentioned afterwards, it appeared it was persecutions from men, that the apostle only intended. And if we take afflictions in the ordinary sense of the word, for chastisements, corrections, and trials from God, it is true, that men's persecutions are also God's afflictions, with the special end of them in our trials; we are chastened of the Lord, that we may not be condemned with the world. God used them as his furnace, and fining-pot for the trial of their faith, which is more precious than gold. And under all persecutions we are to have a special regard unto the immediate hand of God in such afflictive trials. This will keep us humble, and in a constant subjection of our souls to God, as the apostle declares, ch. xii. But the word in the original is *παθήματα*, which is properly 'sufferings;' the same word that the apostle useth to express the sufferings of Christ, ch. ii. 10, v. 8. It is a general name for every thing that is hard and afflictive to our nature, from what cause or occasion soever it doth arise. Even what wicked men undergo justly for their crimes, is what they suffer, as well as what believers undergo for the truth and profession of the gospel. Materially they are the same, 1 Pet. iv. 14—16. It is therefore the general name of all the evils, troubles, hardships, distresses, that may befall men upon the account of their profession of the truth of the gospel. This is that which we are called unto, which we are not to think strange of. Our Lord Jesus requires of all his disciples, that they take up their cross, to be in a continual readiness to bear it, and actually so to do as they are called. And there is no kind of suffering but is included in the cross. He calls us indeed unto his eternal glory, but we must suffer with him, if we desire to reign also with him.

2. Of these trials, afflictions, persecutions they had πολλήν ἀθλήσιν. That labour and contention of spirit, which they had in their profession, with sin and suffering, is expressed by these words: which set forth the greatest, most earnest, vehement actings and endeavours of spirit that our nature can arise unto. It is expressed by ἀθλήσις, in this place, and by ἀγων, 2 Tim. iv. 7, ἀγωνίζομαι, ἀνταγωνίζομαι; See 2 Tim. ii. 5; 1 Cor. ix. 25. The allusion is taken from their striving, wrestling, fighting, who contended publicly for a prize, victory, and reward, with the glory and honour attending it. The custom of the nations, as then observed, is frequently alluded to in the New Testament. Now, there was never any way of life wherein men voluntarily, or of their own accord, engaged themselves into such hardships, difficulties, and dangers, as that, when they contended in their games and strivings for mastery. Their preparation for it was an universal temperance as the apostle declares, 1 Cor. ix. 25. And an abstinence from all sensual pleasures; wherein they offered no small violence to their natural inclinations, and lusts. In the conflicts themselves, in wrestling and fighting, with the like dangerous exercises in skill and strength, they endured all pains, sometimes death itself. And if they failed or gave over through weariness, they lost the whole reward that lay before them. And with words, which signify all this contest, doth the Holy Ghost express the fight or contention which believers have with sufferings. There is a reward proposed to all such persons in the promises of the gospel, infinitely above all the crowns, honours, and rewards proposed unto them in the Olympic games. No man is compelled to enter into the way or course of obtaining it; they must make it an act of their own wills and choice; but to the obtaining of it they must undergo a great strife, contention, and dangerous conflict. In order hereunto, three things are required. 1. That they prepare themselves for it, 1 Cor. ix. 25. Self-denial, and readiness for the cross, contempt of the world, and the enjoyments of it, are this preparation; without this, we shall never be able to go through with this conflict. 2. A vigorous acting of all graces in the conflict itself, in opposition unto and destruction of our spiritual and worldly adversaries; Eph. vi. 10—12; Heb. xii. 5. He could never prevail nor overcome in the public contests of old, who did not strive mightily, putting forth his strength and skill, both to preserve himself, and oppose his enemy. Nor is it possible that we should go successfully through with our conflict, unless we stir up all graces: as faith, hope, trust, to their most vigorous exercise. 3. That we endure the hardship, and the evils of the conflict with patience and perseverance, which is that the apostle here specially intends.

3. This is that which he commends in the Hebrews with respect unto their first trials and sufferings, ὑπέμεινατε, 'you endured,' and bare patiently, so as not to faint or despond, or to turn away from your profession. They came off conquerors, having failed in no point of their conflict. This is that which they were called unto, that which God by his grace enabled them to, and through which they had that success which the apostle would have them call to remembrance, that they might be strengthened and encouraged unto what yet remains of the

same kind. This hath been the lot and portion of sincere professors of the gospel in most ages. And we are not to think it a strange thing, if it come to be ours in a higher degree than what as yet we have had experience of. How many ways God is glorified in the sufferings of his people, what advantages they receive thereby, the prevailing testimony that is given thereof unto the truth and honour of the gospel, are commonly spoken to, and therefore shall not be insisted on.

VER. 33.—*Partly whilst ye were made a gazing-stock, both by reproaches and afflictions, and partly whilst ye became companions of them that were so used.*

Having mentioned their sufferings, and their deportment under them in general, he distributes them into two heads in this verse: 'The first is what immediately concerned their own persons; and the second, their concern in the sufferings of others, and their participations of them. This distribution is expressed by *τοῦτο μὲν*, and *τοῦτο δέ*, 'on this hand and on that.' The whole of their sufferings was made up of various parts, many things concurred thereunto; they did not consist in any one trouble or affliction, but a confluence of many, of various sorts, did meet in them. And this indeed is for the most part the greatest difficulty in sufferings: Many of them come at once upon us, so that we shall have no rest from their assaults. For it is the design of Satan and the world on these occasions to destroy both soul and body, and unto that end he will assault us inwardly by temptations and fears; outwardly in our names and reputations, and all that we are or have. But he that knows how to account all such things but loss and dung for the excellency of the knowledge of Christ Jesus, is prepared for them all.

First. What refers to the first part is their suffering in their own persons; And herein he declares both what they suffered, and the manner how. That which they suffered was 'reproaches and afflictions,' and for the manner of it, they 'were made a gazing-stock' unto other men.

1. The first thing wherein they suffered was reproaches, *ονειδισμοις*, a great aggravation of suffering unto ingenuous minds. The Psalmist, in the person of the Lord Christ himself, complains that reproaches had broken his heart, Ps. lxxix. 20. And elsewhere, frequently he complaineth of it as one of the greatest evils he had to conflict withal. It is that kind of reproach which proceeds from malicious hatred, and is accompanied with contempt and scorn, and vents itself in all manner of obloquies or hard speeches, such as those mentioned, Jude 15. And the nature of it is fully declared by the prophet, Jer. xx. 8—10. And there are two branches of reproaches. 1. False accusations, or charging of men with things vile and contemptible, such as will expose them unto public scorn and rage. 'They shall speak all manner of evil of you falsely;—wherein you are evil spoken of as evil-doers.' So they reproached the person of Jesus Christ himself; they said he was a malefactor, an evil-doer, a seditious person, a glutton, a wine-bibber, a seducer, one that had a devil, and thereby stirred up the rage, hatred, and contempt of the people against him. So they reproached the primitive Christians among the Pagans, namely, that they were Atheists,

confederating themselves for adulteries, incest, murder, and sedition, under which notion they slaughtered them as beasts of the field. And the like reproaches have been cast on the professors of the gospel in all ages. 2. Those reproaches consist in the contempt that is cast upon what is true, and what in itself is holy, just, good, and praiseworthy. They reproached them with their faith in Christ, with their worship of him, in owning his authority. This in itself was their honour and their crown. But as it was managed with hatred and blasphemy, as it was confirmed by the common consent of all, as it received strength and countenance from their sufferings, wherein they esteemed them punished for their sins and impieties, it added unto their distress. For men thus to be traduced, aspersed, and charged partly with things infamous, base, vile, partly by contempt and scorn cast on what they do own and profess, by their friends, neighbours, relations, and the multitude of the people, in order to their further hurt and ruin, that they may be looked on and judged as persons meet to be destroyed, not suffered to live on the face of the earth, it is a great suffering, and difficult to be endured and undergone. Therefore, all those that make profession of the name of Christ and the gospel, ought to look and provide for such things.

1. Take heed of so much softness and tenderness of nature, that may give too deep a sense of reproach, scorn, and shame; which may give too deep an entrance unto these things into your minds, being such as will weaken them in their duties. This ordinarily is a frame and disposition of mind that lies at the next door to virtue, to modesty, to humility, and the like; but in this case it lies at the next door to diffidence, despondency, and carnal fears. We are in this case to harden our countenances, and to set our faces as a flint and adamant, so as to despise all reproaches and scorns on the account of our profession.

2. It is required, that we do not put too much value on our names and reputations in the world. A good name is a precious ointment, it yields a good savour, but it is so only with these two limitations. 1. That it is obtained by things that are really good and praiseworthy; for some have made their names famous and acceptable to the multitude by ways and actions that have really nothing praiseworthy in them. And, 2. That they be good men who esteem their name to be good. *Laudari volo, said one, sed à viro laudato.* To have a good report amongst an evil multitude is of no advantage. Yet are some men very tender herein, they would be praised and spoken well of by many; at least they would not be spoken evilly or contemptuously of. But if we have not an under-valuation of our names and reputations universally in respect unto Christ and the gospel, if we are not contented to be made as the filth and offscouring of all things, it will greatly disadvantage us in the time of sufferings. And therefore in the providence of God frequently it falls out, that if there be anything that is unto us as the apple of our eye, that of all we should be tender of our names and reputations in, this shall be peculiarly attempted and reproached.

3. That they do not think that any new thing befalls them when they are reproached. No, not when the reproaches are new, and such as never were cast on any that went before them. For the stores of re-

proach and false accusations in the treasury of Satan, and hearts of wicked men, will never be exhausted.

4. Know that where reproach goes before, persecution will follow after, in the course of the world. It thunders in reproaches, and falls in a storm of persecution. These sufferings consisted in afflictions; these afflictions did partly ensue upon and partly accompany these reproaches. For those who endeavour to bring men under contempt by reproaches, will not fail to reproach them under their sufferings. Therefore do we render the particle $\delta\epsilon$ by 'both,' referring both the reproaches and afflictions unto their being made a gazing-stock. And the word is of a large signification, denoting every thing that is evil and grievous to us in any kind. But as it is distinguished from reproaches, it denotes suffering in their persons or enjoyments; an instance whereof he gives in the next verse, in the 'spoiling of their goods.'

2. The manner of their suffering of these things; it is said they were 'made a gazing-stock,' $\xi\alpha\tau\omicron\iota\zeta\omicron\mu\epsilon\nu\omicron\iota$. It is properly spoken of them who were brought on the public stage or theatre in any city, and there exposed unto all sorts of evils and punishments. And it was the way of the highest and most capital punishment. For when guilty persons were cast unto beasts to be devoured, it was in the theatre, where they were made a spectacle unto the people, or a gazing-stock. But the apostle limits the suffering of the Hebrews unto reproaches and afflictions; they had not yet resisted unto blood. So at Ephesus they drew Gaius and Aristarchus into the theatre, with an intention to destroy them, Acts xix. 29.

But yet neither doth it necessarily follow, that those spoken of were actually or solemnly carried into any theatre, there to be reproached, then destroyed. But because the theatre was the place where persons were publicly exposed to be looked upon with scorn and contempt, the word $\xi\alpha\tau\omicron\iota\zeta\omicron\mu\alpha\iota$ is used to signify men's being so exposed and made a spectacle, in any place, on any occasion. And this is the meaning of the phrase used by the apostle, 1 Cor. iv. 9. No more is required hereunto, but that they were publicly, and in the sight of all that had occasion or opportunity to behold them, exposed unto these things. So was it with them when they haled men and women out of their meetings, who, being dragged or driven in the streets, were committed some of them into prisons, Acts viii. 3, then were they loaded with all manner of reproaches, and made a gazing-stock to all that were about them. This way and manner of their suffering was a great addition to it, and an aggravation of it. It requireth excellent actings of faith and spiritual courage to carry ingenuous persons above this public contest. But their cause and their example were sufficient to support them and enable them unto this duty.

Obs. VI. All temporary sufferings, in all their aggravating circumstances, in their most dreadful preparation, dress, and appearance, are but light things in comparison of the gospel and the promises thereof.

Obs. VII. There is not anything in the whole nature of temporary sufferings, or any circumstance of them, that we can claim an exemption from, after we have undertaken the profession of the gospel. This was

the first part of the contention with sufferings, which those Hebrews had undergone.

Secondly. The other part of their sufferings was, that they 'became the companions of them that were so used.' They not only suffered in themselves, on what they gave occasion unto by their own profession of the gospel, and practice of its worship; but also came into a fellowship of sufferings with them that were so used as they were. And we may consider, 1. Who those are that were so used. 2. How they became their companions in that condition.

1. *Τὸν οὕτως ἀναστρεφομένων*: the word signifies 'the way, manner, and course of our conversation in the world.' And in that sense the sufferings of these persons is included as the effect in the cause. They so walked in the world as to be exposed to sufferings. We take the word in a passive sense, and render it 'so used,' used after the same manner which you were. It is also used for 'to be tossed, overturned, oppressed;' which is the sense of it in this place. But the apostle, writing unto the whole church of the Hebrews, we may inquire who they were who were used in this manner with them, for they seem to be distinguished from them unto whom he wrote. And, 1st. It is not impossible but the apostle might have respect unto those that were sober and moderate amongst the Jews themselves. For things were now come unto that confusion in Jerusalem and in all Judea, that all such persons were continually exposed unto the violence and rage of robbers, oppressors, and seditious villains. The Christians, being of the same conversation with them, were not known by the multitude, nor distinguished from them. It is not therefore unlikely that they might suffer with them in those public violences, which being not immediately for the profession of the gospel, they are said in what they so underwent to be made the companions of others. Or, 2nd. Respect may be had unto the sufferings of Christians in other places up and down the world, which they heard of, and were in no small measure affected with. But this was not peculiar to the church of the Hebrews; and so not likely to be peculiarly ascribed unto them. Or, 3rd. It may be respect is had unto some that had suffered amongst themselves at Jerusalem, or in other places of Judea, who were their countrymen, yet belonged not unto the stated church of Christ in the place unto which he wrote at present. And this hath countenance given it from the next verse; where it seems to be given as an instance of their being made companions of them that suffered, in that they had compassion of the apostle himself in his bonds, and such was the condition of others.

But I am rather inclined unto a double distribution of things and persons in the text, both included in the *τοῦτο μὲν*, and the *τοῦτο δέ*. That of 'things' is actual suffering, and a participation of the suffering of others. That of 'persons' is this, that all those unto whom he wrote, did not actually in their own persons suffer the things which he speaks of, but some of them did so suffer, and the rest of them were companions with them that did so suffer. And for the most part it so falls out in the fiercest persecution of the gospel. All individual persons are not called forth unto the same actual sufferings; some in the providence of God, and through the rage of men, are singled out for

trials; some are hid, or do escape, at least for a season, and it may be are reserved for the same trials at another time. So it may be said of the whole church, that they endured a great fight of afflictions, while some of them were a gazing-stock, &c., and others of them were companions of them who were so used.

Obs. VIII. It is reserved unto the sovereign pleasure of God to measure out unto all professors of the gospel their especial lot and portion as unto trials and sufferings, so as that none ought to complain, none to envy one another.

Hence it appears in what sense those who suffered not in their own persons, were made companions of them who did so, whereby the whole church partook of the same troubles. *Κοινωνοὶ γεννηθέντες*. 1. They were made so by their common interest in the same cause for which they suffered. 2. By their apprehension that the same sufferings would reach unto themselves, seeing there was the same cause in them as in others. 3. By their sorrow, trouble, and compassion for the suffering of the members of the same Head and body with them. 4. By all duties of love and affections which they discharged in owning and visiting of them. 5. By the communication of their goods, and outward enjoyments unto them, who had suffered the loss of their own; so were they made their companions.

VER. 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.*

HAVING distributed the *παθήματα* of believers into two heads: 1. What they underwent, some of them at least, in their own persons; and, 2. What befel them with respect unto others, suffering in the same cause with themselves: in this verse, the apostle gives an especial instance of each kind, only he inverts the order, wherein he had before laid them down. For whereas he first mentioned what they suffered in themselves, and then what they accompanied others in; here he insisteth of the latter of them in the first place, 'they had compassion of him in his bonds;' and of the former in the latter place, 'and took joyfully the spoiling of their goods.' But he adds unto both the frame of their minds in what they did and suffered. As unto others, they were their companions in sympathy and compassion; and as unto their own losses, they them took joyfully.

First. Of the first, the apostle gives an instance in himself, 'ye had compassion of me in my bonds.' And this he affirms as a proof and confirmation of what he had spoken before concerning their being made companions of them that suffered. This is expressed in the introductory particles, *καὶ γὰρ*, 'for even you had,' as for example sake. I have proved before, that the apostle Paul was the author of this Epistle, and this very passage is sufficient to confirm it. For who else could there be, whose bonds for the gospel were so known, so famous among the believers of the Jews, as his own? For the other persons, whom some would needs fancy to be writers of this Epistle, as Luke, Barnabas, and Clemens, there is nothing in the Scripture or ecclesiastical story of any

of their bonds in Judea, whereof it is plain that he here speaketh. But the sufferings of our apostle in this kind of bonds and imprisonment were peculiar above any other apostles whatsoever. Hence he styles himself in particular, Philem. i. 'the bond-man for Christ,' and gloried in his bonds as his peculiar honour, Acts xxvi. 29; 'an ambassador in bonds,' Eph. vi. 20. So Phil. i. 7, 12—16; Col. iv. 3, which he desired the church to remember him in, Col. iv. 18; 2 Tim. ii. 9. Wherefore his bonds being singularly and above all others so known, so famous, so useful, such a subject of the church's prayers, and of their faith, having been begun and long continued among those Hebrews, and being spoken of by him as a matter known unto them all, it is unreasonable to suppose that any other is intended.

Obs. IX. Of what sort or kind the sufferings of any that God employs in the ministry of the gospel shall be, is in his sovereign disposal alone.—And in this apostle, unto whom, as being the apostle of the Gentiles, God had designed more work, and travelling up and down the world, than unto any of the other, it may be unto them all; yet God was pleased that much of his time should be spent in bonds and imprisonments. But although the principal reason hereof must be left hid in the wisdom and sovereign good pleasure of God; yet we may see that two inestimable advantages did redound unto the church thereby. For, 1. His bonds being first at Jerusalem, and afterwards at Rome, as Acts xxiii. 11, the two capital cities and seats of the Jews and Gentiles; and he being called out to plead the cause of the gospel openly and publicly, the report of it was carried all the world over, and occasion given unto all sorts of men to inquire what it was, that a man remote from the suspicion of any crime, did suffer such things for. I no way doubt but that multitudes by this means were brought to make inquiry after, and into the doctrine of the gospel, who otherwise would have taken no notice of it. See Phil. i. 12—16. And, 2. During his confinement under those bonds, the Holy Ghost was pleased to make use of him in writing sundry of those blessed epistles, which have been the light and glory of the gospel in all ages. Wherefore let every one of us be content and rejoice in what way soever God shall be pleased to call us to suffer for the truth of the gospel. For although it may seem outwardly to be of the greatest advantage thereunto, which is the only thing we would desire, that we might enjoy our liberty; yet God can and will make them subservient unto his own glory, wherein we ought to acquiesce.

He expresseth the concernment of these Hebrews in those bounds of his, *συνεπαθῆσατε*, 'they suffered together with him' therein. They were not unconcerned in his sufferings, as being satisfied with their own freedom, as is the manner of some. Now compassion consists in these things. 1. A real condolency, grief, and trouble of mind for the bonds of others, as if we ourselves were bound. 2. Continual prayers for their relief, supportment, and deliverance; as it was with the church in the case of Peter in his bonds, Acts xii. 3. A ministration unto them, as unto the things that may be outwardly wanting, as many did to Paul, Acts xxiv. 23. 4. The owning and avowing of them, as not being ashamed of their chains, bonds, or sufferings, 2 Tim. i. 16, 17.

5. A readiness to undergo hazards, difficulties, and dangers, for them who are called thereunto, Rom. xvi. 4. It is not a heartless, fruitless, ineffectual pity that the apostle intends; but such a frame of mind that hath a real concern in the sufferings of others, and is operative in these and the like duties towards their good. These things are required in us towards all those who suffer for the gospel, according as we have opportunity for their exercise. Where this is wanting we can have no solid evidence of our being one with them in the same mystical body. The remembrance of this frame, and the discharge of all those duties towards them who have suffered, is of singular use to prepare our minds for, and to confirm our hearts in our own sufferings when they do approach.

Secondly. He reminds them of their deportment under their own sufferings, 'they took joyfully.'

1. That which they suffered in was their *ὑπαρχοντα*, 'their outward substance,' and present enjoyments: it is extended unto houses, lands, possessions, whatever rightfully belongs unto men and is enjoyed by them. But it is especially applied unto things of present use, as the goods of a man's house, his money, corn, or cattle, which are more subject to present rapine and spoil, than other real possessions, lands, or inheritances. These are the things of men's present supportment without which ordinarily they cannot live nor subsist. And therefore in persecutions, the enemies of the gospel do usually fall on these in the first place, as supposing that the loss of them will reduce their owners unto all sorts of extremity, especially when they have no pretence or warrant as yet to destroy their persons. They will take from them the bread that they should eat, the clothes that they should wear, the beds whereon they should lie, whatever is of use unto them and their families. And this must needs be a sore trial unto men, when not only themselves, but their relations also, their wives and children, some perhaps in their infant age, are reduced unto all extremities.

2. The way whereby they were deprived of their goods was *ἀρπαγή*, it was by 'rapine and spoil.' What pretence of law, or constitution of the rulers, they who did it had for what they did, I know not; but the way of execution was with savage rapine and spoil, as the word signifies. They violently tore away from them what they did enjoy; not aiming to take all the spoil merely unto their own advantage, where-with yet the minds of some cursed enemies are influenced, but at the satisfaction of their rage and malice, in the ruin of the saints of Christ. This it seems had been the state of things with these Hebrews, which was now passed over for that season, but in all probability would quickly again return, as the warning here given them by the apostle did plainly intimate. And it is the way of the world in such persecutions, after they have vented their rage and malice for a while, and satisfied themselves with their own cruelty, to give over until some new cause, pretence, or new instigation of the devil sets them at work again.

3. The frame of mind in the Hebrews as unto this part of their suffering is, that they took their losses and spoils *μετὰ χαρᾶς*, 'with joy.' Nothing doth usually more affect the minds of men than the sudden spoiling of their goods, what they have laboured for, what they have

use for, what they have provided for themselves and their families. We see in ordinary cases what wailings and lamentations do accompany such occasions. But these Hebrews received and accepted of this rapine of their goods, not only patiently and cheerfully, but with a certain peculiar joy.

4. The ground whereof the apostle declares in the close of this verse, *γινώσκοντες εχειν εν εαυτοις*, 'knowing in yourselves, that ye have in heaven a better and an enduring substance.'

Some copies of the original, and some ancient translations, as the Vulgar Latin, read the words, *εν ουρανοις*; and I suppose the difference arose from the order of the words in the text, or the placing of *εν εαυτοις* not immediately after *γινώσκοντες*, but interposing *εχειν* between them. Hence the words may be rendered as we do, 'knowing in yourselves that you have a better substance;' or as they lie in the original, 'knowing that ye have a better substance in yourselves.' In this latter way, it is evident that there is no place for that addition, 'in heaven,' which is necessary in the former. For it is not proper to say, 'knowing that you have in yourselves in heaven,' though it be most proper to say, 'knowing in yourselves that you have in heaven.' I confess I should absolutely embrace the latter reading, 'knowing that you have in yourselves,' and so leave out that 'in heaven,' for evident reasons, did not the authority of the most ancient copies and translations of the best note require the retaining of it. However, I shall open the words according to both readings.

First. 'Knowing that we have in ourselves.' The things which they had lost were their goods, or their substance, as they are called, Luke xv. 13. Unto these he opposeth the substance, and of what nature this is, he declares by what he says in the comparison of it with those of other goods. Those other goods were so theirs, as that they were without them, things liable unto rapine and spoil, such as they might be, such as they were deprived of; men could, and men did, take them away. But this substance is in themselves, which none could take away from them, none could spoil them of. Such is the peace and joy that our Lord Jesus Christ gives unto his church here below, John xvi. 22, xiv. 27. And if the substance here intended be that which was in themselves, in opposition unto those external goods which they might be, and were deprived of, then it is that subsistence in the soul, and unto the experience of believers, which faith gives to the grace and love of God in Christ Jesus, with all the consequents of it here and for evermore. This is that which comforts believers under all their troubles, this fills them with joy unspeakable and full of glory, even in their sufferings. This will make them to take joyfully the spoiling of their goods, when they lay it in the balance against them. In this sense, *γινώσκοντες* expresseth an assurance arising from experience, as the word is often used. They knew they had it in themselves, from the powerful experience which faith gave them of it. So the whole of it is intended, and at large explained by the apostle, Rom. v. 1—5. Faith gives us justification before God, access unto him, and acceptance with him, and therewithal gives joy and rejoicing unto the soul; and this it doth in an especial manner under tribulations and sufferings, enabling

men to take joyfully the spoiling of their goods, for it stirreth up all graces in such a condition unto their due exercise, issuing in a blessed experience of the excellency of the love of God, and of his glory in Christ, with a firm and stable hope of future glory. Yea, and by these things doth the Holy Ghost shed abroad the love of God in our hearts, which will give joy in any condition. And this substance hath both the qualifications here assigned unto it. 1. It is *κρείττων*, 'better, more excellent,' incomparably more so than the outward goods that are subject to rapine and spoil. And it is, 2. *Μένουσα*, 'abiding,' that which will not leave them in whom it is, can never be taken from them. 'My joy shall no man take from you.'

Obs. X. Faith giving an experience of the excellency of the love of God in Christ, and of the grace received thereby, with its incomparable preference above all outward perishing things, will give joy and satisfaction in the loss of them all, upon the account of an interest in these better things.

Secondly. If we follow the ordinary reading, and retain those words 'in heaven,' the whole must be somewhat otherwise expounded. For it is not the grace of faith, but hope, that is expressed. And,

1. That expression of 'knowing in yourselves,' declares the evidence they had of the grounds whereon they rejoiced in the spoiling of their goods. It was manifest and evident to themselves. The world looked on them under another notion: they took them, and declared them to be persons who deserved all manner of evil in this world, and such as would perish for ever in that which is to come. So they did to Christ himself, when they reproached him with his trust in God when he was on the cross. In this case, the apostle doth not direct them unto any outward defence of themselves, but only unto the uncontrollable evidence, which they had in themselves, of future glory. And this they had, 1. From the promises of Christ. 2. From the testimony and witness of the Holy Ghost. 3. From the experience which they had of the beginnings and first-fruits of this glory in themselves. Faith in and by these means will give an infallible evidence of heavenly things, secure against all opposition: and in all these things it works by hope, because it respects things that are future.

2. This substance is said to be, *εν ουραναις*, 'in heaven:' it is there prepared, there laid up, there to be enjoyed. Wherefore it compriseth the whole of the future state of blessedness; and it is well called 'substance,' as it is also 'riches,' and 'an inheritance,' or 'a weight of glory;' for in comparison of it, all temporary things have no substance in them.

3. They are said, *εχειν*, to have this substance, not in present possession, but in right, title, and evidence. They know in themselves that they had an undeniable title unto it, which none could deprive them of, but that they should certainly enjoy it in the appointed season. Wherefore they are said to have it, 1. Because it is prepared for them in the will, pleasure, and grace of God. 'It is your Father's pleasure to give you the kingdom.' 2. Because it is purchased for them by the blood of Christ: 'he hath purchased (or obtained) eternal redemption.' 3. It is promised unto them in the gospel. 4. It is secured for them in

the intercession of Christ. 5. Granted unto them in the first-fruits. 6. All this is confirmed unto them by the oath of God. The first-fruits they had in possession and use, the whole in right and title; and continual application of it was made unto their souls by the hope which will not make ashamed.

4. How this substance is better than outward enjoyments, and abiding, needs not to be explained, they are things in themselves so plain and evident.

This twofold interpretation of the words, is so far coincident and agreeing in the same sense in general, that we may draw our observations from both, or either of them. As,

Obs. XI. It is the glory of the gospel, that it will on a just account, from a sense of and interest in it, give satisfaction and joy unto the souls of men in the worst of sufferings for it.

Obs. XII. It is our duty to take care that we be not surprised with outward sufferings, when we are in the dark as unto our interest in these things. This may often fall out through our carelessness, negligence, and want of keeping our garments about us in our walk before God. 'They rejoiced, as knowing they had in themselves,' which otherwise they could not have done.

Obs. XIII. Internal evidences of the beginnings of glory in grace, a sense of God's love, and assured pledges of our adoption, will give insuperable joy unto the minds of men under the greatest outward sufferings.

Obs. XIV. It is our interest in this world, as well as with respect unto eternity, to preserve our evidences for heaven clear and unstained, so that we may know in ourselves; which is the ground of this great duty.

Obs. XV. There is a substance in spiritual and eternal things, whereunto faith gives a subsistence in the souls of believers. See ch. xi. 1.

Obs. XVI. There is no rule of proportion between eternal and temporal things. Hence the enjoyment of the one will give joy in the loss of the other.

VER. 35, 36.—Μη αποβαλητε ουν την παρρήσιαν ὑμων, ἥτις εχει μισθαποδοσιαν μεγαλην. Ὑπομονης γαρ εχετε χρειαν· ἵνα το θελημα του Θεου ποιησαντες, κομισησθε την επαγγελιαν.

VER. 35, 36.—*Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise.*

In these two verses there is an inference from his former argument, and a confirmation of it from the necessity of what is required thereunto. The first in ver. 35, wherein the apostle gives us the peculiar design, use, and force of the preceding exhortation unto the consideration of what they had suffered in and for the profession of the gospel. And there is in the words, 1. A note of inference from the foregoing discourse, ουν, 'wherefore.' 2. A grace and duty which in this inference he exhorts them to retain, and that is παρρήσιαν. 3. The man-

ner of their retaining it: 'Cast not away.' 4. The reason of the exhortation not to cast it away, 'because it hath great recompence of reward.'

1. Οὐν, 'therefore.' The inference is plain: seeing you have suffered so many things in your persons and goods, seeing God, by the power of his grace, hath carried you through with satisfaction and joy, do not now despond and faint upon the approach of the same difficulties, or those of a like nature. The especial force of the inference the words themselves do declare.

2. That which he exhorts them thus unto by this argument, is the preservation and continuance of their *παρρησιαν*, 'confidence.' This *παρρησια*, whatever it be, was that which engaged them in, and carried them through their sufferings, which alone was praiseworthy in them. For merely to suffer is *ἐκ των μεσων*, and may be good or evil, as its causes, and occasions, and circumstances are. Now this was absolutely neither their faith nor profession. But as we have had occasion to mention several times, it is a fruit and effect of faith, whereby the minds of believers are made prompt, ready, free, unto all duties of profession, against all difficulties and discouragements. It is a boldness of mind, with freedom from bondage and fear, in the duties of religion towards God and man, from a prevailing persuasion of our acceptance with God therein. In this frame of spirit, by this fruit and effect of faith, these Hebrews were carried cheerfully through all their sufferings for the gospel. And indeed, without it, it is impossible that we should undergo any great sufferings unto the glory of God, or our own advantage. For if we are made diffident of our cause by unbelief; if the helps and succours tendered in the gospel and promises thereof be betrayed by fear; if the shame of outward sufferings and scorns do enfeeble the mind; if we have not an evidence of better things to lay in the balance against present evils, it is impossible to endure any great fight of afflictions, in a due manner. Unto all these evil habits of the mind is this confidence opposed. This was that grace, that exercise of faith, which was once admired in Peter and John, Acts iv. 13. And there can be no better account given of it, than what is evident in the behaviour of those two apostles in that season. Being in bonds under the power of their enraged enemies, for preaching the gospel, yet without fear, tergiversation, or hesitation, without all questioning what will be the issue, and how they would deal with them whom they charged to have murdered the Lord Jesus; with all boldness and plainness of speech they gave an account of their faith, and testified unto the truth. Wherefore these things that I have mentioned are plainly included in this confidence, as to invincible constancy of mind, and boldness in the profession of the gospel, in the face of all difficulties, through a trust in God, and a valuation of the eternal reward, which are the foundation of it. This frame of spirit they ought to labour to confirm in themselves; who are, or may be called unto sufferings for the gospel. If they are unprepared, they will be shaken and cast down from their stability.

3. This confidence which hath been of such use unto them, the apostle exhorts them now not to cast away, *μη απολαλητε*. He doth

not say, 'Leave it not, forego it not;' but 'cast it not away.' For where any graces have been stirred up unto their due exercise, and have had success, they will not fail, nor be lost, without some positive act of the mind in rejecting of them, and the refusal of the succours which they tender unto us. And this rejection may be only as unto its actual exercise, not as unto its radical in-being, in the soul. For as I look on this confidence as a grace, so it is not the root, but a branch of it: faith is the root, and confidence is a branch springing out of it. Wherefore it may, at least for a season, be cast away, while faith abides firm. Sometimes failing in faith makes this confidence to fail, and sometimes failing in this confidence weakens and impairs faith. When faith on any occasion is impaired and insnared, this confidence will not abide. And so soon as we begin to fail in our confidence, it will reflect weakness on faith itself. Now, unto the casting away of this confidence, these things do concur. 1. That it do as it were offer itself unto us for our assistance, as in former times. This it doth in the reasonings and arguings of faith for boldness and constancy in profession, which are great and many, and will arise in the minds of them that are spiritually enlightened. 2. Arguments against the use of it, especially at the present season when it is called forth, are required in this case; and they are of two sorts. 1st. Such as are suggested by carnal wisdom, urging men unto this or that course whereby they may spare themselves, save their lives, and keep their goods, by rejecting this confidence, although they continued firm in the faith. 2dly. From carnal fears, representing the greatness, difficulties, and dangers, that lie in the way of an open profession with boldness and confidence. 3dly. A resolution to forego this confidence upon the urgency of these arguings. 4thly. An application unto other ways and means, inconsistent with the exercise of this grace, in the discharge of this duty.

And hence it appears how great is the evil here dehorted from, and what a certain entrance it will prove into the apostasy itself, so judged as before, if not timely prevented. And it is that which we ought continually to watch against; for he that was constant in this grace, yet did once make a forfeiture of it unto his unutterable sorrow, namely, the apostle Peter. And it is not lost, but upon the corrupt reasonings which we have now mentioned that aggravate its guilt. He that casts away his confidence as unto his present profession, and the duties thereof, doth what lies in him cast away his interest in future salvation. Men, in such cases, have a thousand pretences to relieve themselves; but the present duty is as indispensably required, as future happiness is faithfully promised. Wherefore the apostle adds the reason why they should be careful in the preservation of this confidence, which is, that it hath a great recompence of reward.

4. That which the apostle, as unto the matter of it, calls here a *μισθαποδοσιαν μεγάλην*, 'recompence of reward,' in the end of the next verse, from the formal cause of it, he calls 'the promise;' and that promise which we receive, 'after we have done the will of God.' Wherefore, 'the reward of recompence' here intended, is the glory of heaven, proposed as a crown, a reward in way of recompence unto them that overcome in their sufferings for the gospel. And the future glory,

which, as unto its original cause, is the fruit of the good pleasure and sovereign grace of God, whose pleasure it is to give us the kingdom; and as unto its procuring cause is the sole purchase of the blood of Christ, who obtained for us eternal redemption; and which is, on both accounts, a free gift of God, for 'the wages of sin is death, but the gift of God through Christ is life eternal,' (so as it can be no way merited nor procured by ourselves, by virtue of any proportion by the rules of justice between what we do or suffer, and what is promised,) is yet constantly promised to suffering believers, under the name of a recompence and reward. For it doth not become the greatness and goodness of God to call his own people unto sufferings for his name, and unto his glory and therein to the loss of their lives many times, with all enjoyments here below, and not propose unto them, nor provide for them, that which shall be infinitely better than all that they so undergo; see Heb. vi. 11, and the exposition of that place, Rev. ii. iii. Wherefore it is added.

5. That this confidence, *ἐχει*, 'hath' this recompence of reward; that is, it gives a right and title unto the future reward of glory: it hath it in the promise and constitution of God: whoever abides in its exercise, shall be no loser in the issue. They are as sure in divine promises, as in our own possession. And although they are yet future, faith gives them a present subsistence in the soul, as unto their power and efficacy.

Obs. I. In the times of suffering. and in the approaches of them, it is the duty of believers to look on the glory of heaven, under the notion of a refreshing, all-sufficient reward.

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

The apostle, in these words, confirms the necessity of the exhortation he had insisted on. He had pressed them unto nothing but what was needful for them. For whereas there were two things proposed unto them; one in the way of duty, namely, that they should do the will of God; the other in the way of reward, or what they should receive upon their so doing; things were so ordered in the sovereign pleasure and will of God, that they could believe neither of them, not only without the duty which he exhorted them unto, but without a continuance therein. And indeed, this exhortation, not to cast away their confidence, that is, to abide in it, and to improve it against all difficulties and dangers, doth include in it that patience which he affirms that they stand in need of. Wherefore, there are three things in the words. 1. The confirmation of the preceding exhortation by this reason, that they had need of patience. 2. The time and season wherein that patience was so needful as unto them, and that was, whilst they were doing the will of God. 3. The end whereunto it was necessary, which is the receiving of the promise.

1. The rational enforcement is introduced by the redditive *γὰρ*, 'for.' This is that which you must apply your minds to, or you cannot attain your end.

2. That which he asserts in this reason is, that they had need of

patience. He doth not charge them with want of patience, but declares the necessity of it, as unto its continual exercise. Ὑπομονή, is a bearing of evils with quietness and complacency of mind, without raging, fretting, despondency, or inclination to compliance with undue ways of deliverance. In patience possess your souls. Παρόρσησις, or 'confidence,' will engage men into troubles and difficulties in a way of duty; but if patience take not up the work, and carry it on, confidence will flag and fail. See ch. vi. 11, 12, and our exposition thereon. Patience is the perfecting grace of suffering Christians, James i. 4, 5; and that which all tribulations do excite in the first place unto its proper actings, whereon the exercise of other graces doth depend, Rom. v. 4, 5.

3. This, saith the apostle, 'you have need of.' He speaks not absolutely of the grace itself, as though they had it not, but of its continual exercise in the condition wherein they were, or whereinto they were entering. Men, for the most part, desire such a state, wherein they may have as little need and use of this grace as possible. For it supposeth things hard and difficult, about which alone it is conversant. But this is seldom the estate of the professors of the gospel. For besides the troubles and afflictions which are common unto, and almost inseparable from this life, they are for the most part continually exposed unto all sorts of troubles and miseries, on the account of their profession. He that will be the disciple of Christ, must take up his cross. The necessity here intimated of patience, is grounded on these two suppositions. 1. That those who profess the gospel in sincerity, shall ordinarily meet with trials, tribulations, and sufferings upon the account of that profession. This the Scripture, and the experience of all ages, doth abundantly testify; and in particular, it was the condition of these Hebrews as it was of all the primitive churches. 2. That without the constant exercise of patience, none can pass through these tribulations unto the glory of God, and their own advantage, as unto the great end of the obtaining the promise of eternal life. For without it, men will either faint and give way to temptations, that shall turn them aside from their profession, or will misbehave themselves under their sufferings, unto the dishonour of God, and the ruin of their own souls. Patience is not a mere endurance of trouble, but it is indeed the due exercise of all graces under sufferings; nor can any grace be acted in that condition where patience is wanting. The exercise of faith, love, and delight in God, the resignation of ourselves to his sovereign will and pleasure, the valuation of things eternal, above all things of this present life, whereby the soul is kept quiet and composed, free from distractions, fortified against temptations, resolved for perseverance to the end: this is patience. It is, therefore, indispensably necessary unto this condition.

Obs. II. He that would abide faithful in difficult seasons, must fortify his soul with an unconquerable patience.—1. Then pray for it. 2. Give it its due exercise in the approaches of troubles, that it be not pressed and overwhelmed by thoughts contrary unto it. 3. Take care to keep faith vigorous and active; it will grow on no other root but that of faith. 4. Especially exercise faith unto a view of eternal things, which will engage the aid of hope, and administer the food that

patience lives upon. Wherefore, in this case, 5. Remember, 1st. That the want of it lays the soul open unto the power and efficacy of all sorts of temptations, for this is the only armour of proof against the assaults of Satan and the world in a suffering season. 2dly. It is that alone which will assuage the pain of sufferings, ease the burden of them, rebate their edge, and make them easy to be borne. All other things will fall before the sharpness of them, or give relief that shall end in ruin. 3dly. It is this alone whereby God is glorified in our sufferings, and honour given to Jesus Christ in the gospel.

4. The next thing in the words is the season of the necessity of the continuance of the exercise of this grace and obedience, until *ἵνα το θελημα του Θεου ποιησαντες*, 'we have done the will of God.' There is no dismission from the discharge of this duty, until we have done the whole will of God. The will of God is twofold. 1. The will of his purpose and good pleasure, the eternal act of his counsel, which is accompanied with infinite wisdom concerning all things that shall come to pass. 2. The will of his command, presenting unto us our duty, or what it is that he requireth of us. Respect may be, and I judge, is had unto the will of God in both these senses in this place. For, 1. A respect is had unto the will of God, disposing the state of the church, and all believers therein, into troubles, sufferings, and temptations, 1 Pet. iii. 17. He could, if it had seemed good unto him, have placed the church in such a condition in the world, as that it should have been freed from all outward troubles and distresses. But it is his will that it should be otherwise, and it is for the ends of his own glory, as also the good of the church in that state wherein they are to continue in this world. This, therefore, is that which we are to acquiesce in, as unto all the sufferings we may be exposed to in this world. It is the will of God that it should be so. And he seldom leaves us destitute without a prospect into those holy reasons and ends of it, for which it is necessary that it should be so. But whereas this principally respects sufferings, it will be said, How can we do this will of God, when nothing is required of us, but outwardly to endure what we do undergo? I answer,

1st. Though sufferings be principally intended in this place, yet they are not so only. The whole state and condition of our lives in this world depends on this will of God, the time of our doing and suffering, of living and dying, with all our circumstances, are resolved into his will concerning them. And it is weariness of the effects of this will of God, that is in the most the cause of their departure from their profession. Wherefore, this sense is not to be excluded. See Acts xiii. 36. But,

2dly. The will of God is that whereby our whole duty is presented unto us as unto our faith, obedience, and worship. As our Lord Christ came to do the will of him that sent him, according to the commandment he received of him. The whole of our duty is resolved into the will of God, that is, the will of his command; and so to do the will of God in this sense, is to abide constant in all the duties of faith and obedience, worship, and profession, which he requireth of us. And there is no release in this matter whilst we are in this world. Where-

fore, says the apostle, you have need of patience during the whole course of obedience presented unto you, as that without which you cannot pass through it, so as thereon to inherit the promises.

5. What is meant here by *την επαγγελίαν*, 'the promise,' is evident from the context. All the promises of grace and mercy in the covenant which they had already received. God had not only given them the promises of all these things, but he had given them the good things themselves that were promised, as to the degrees and measures of their enjoyment in this world; and as unto the promise of eternal life and glory, they had received that also, and did mix it with faith. But the thing promised itself, they had not received. This different notion of the promises, the apostle declares, ch. xi. as we shall see, God willing.

Obs. III. The glory of heaven is an abundant recompence for all we shall undergo in our way towards it.

Obs. IV. Believers ought to sustain themselves in their sufferings with the promise of future glory.

Obs. V. The future blessedness is given unto us by the promise, and is therefore free and undeserved.

Obs. VI. The consideration of eternal life, as the free effect of the grace of God and Christ, and as proposed in a gracious promise, is a thousand times more full of spiritual refreshment unto a believer, than if he should conceive of it, or look upon it merely as a reward proposed unto our own doings or merits.

VER. 37—39.—*Ετι γαρ μικρον ὅσον ὅσον, ὁ ἐρχομενος ἤξει, καὶ οὐ χρονιεῖ. Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται καὶ εἰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ. Ἡμεῖς δὲ οὐκ ἐσμεν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.*

VER. 37—39.—*For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition: but of them that believe to the saving of the soul.*

The substance of the apostolical exhortation, as hath been often observed, is the constancy of the Hebrews in their profession against persecutions and temptations. Unto this end he commends unto them the necessary use of confidence and patience, as those which would carry them through their difficulties, and support them under them. But those graces are not the root whereon constancy and perseverance do grow; they are all branches of it. They do not give strength unto the soul to do and suffer according to the mind of God, but they are the way whereby it doth exercise its strength, which it hath from another grace. It is faith from whence alone all these things do spring. This, the apostle knowing, he reserves the declaration of its nature, efficacy, and power, unto the close of this argument. And such an enarration of the nature and efficacy of it he intends, as will certainly effect the great work of carrying them through their difficulties, even all that they may be called unto, because it hath done the same in all true believers,

from the foundation of the world. Wherefore, as is usual with him in these verses, he makes a transition unto the consideration of faith itself, whereinto he resolves the whole exhortation unto constancy in profession.

And there are three things in these three verses. 1. A proposal of the object of faith, which is the coming of Christ, with the circumstances of it, ver. 37. 2. The necessity and efficacy of faith on that proposal, with the certain ruin of them that are strangers unto it; confirmed by prophetic testimony, ver. 38. 3. The judgment of the apostle concerning these Hebrews, as unto their faith, and the sincerity of it; from whence he proceeds to declare its nature and confirm its efficacy, ver. 39.

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

It might arise in the minds of these Hebrews, weakening and discouraging them from a compliance with this exhortation of the apostle, that it was a long time that they were to be exposed unto and exercised with these troubles, so as that they might justly fear that they should be worn out by them. And indeed there is nothing doth more press upon and try the minds of men in their sufferings, than that they can see no issue out of them. For we are all naturally inclined to desire some rest and peace, if it may stand with the will of God whilst we are in this world. To encourage them against the influence of this temptation, the apostle accommodates a testimony out of the prophet Habakkuk, which leads him directly unto the consideration of the power and efficacy of faith, which he had designed, Hab. ii. 3, 4, 'For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it, for it will surely come, it will not tarry. Behold, his soul which is lifted up, is not upright in him; but the just shall live by his faith.' He speaks of a vision, that is, a prophetic vision of good things, which God would effect in due time. And there is the same reason in general of all the promises of God. Wherefore, what is spoken of one, namely, of the deliverance of the people, may be accommodated unto another, namely, the coming of Christ, whereby that deliverance is to be wrought. There is in the prophet a supposition that it seems to be delayed, and the accomplishment of it to be retarded; 'though it tarry,' saith he, that is, seem to you so to do. For believers are apt to think long under their sufferings, of the seeming delays of the accomplishment of God's promises, and to long for the time of it; as wicked men and scoffers harden themselves in their sins and impieties on the same account, with respect to God's threatenings, 2 Pet. iii. 1—4. But, saith he, 'it will not tarry;' that is, although it seem to you so to do, and you are dejected thereon about it; yet there is an appointed time for it, and that in itself no long time, beyond which it shall not be deferred one moment, Isa. lx. 22; 2 Pet. iii. This whole sense the apostle compriseth in this verse, though he do not peculiarly render the words of the prophet.

First. He respects in this verse the season of the accomplishment of what he now proposeth unto them. And there are three things therein.

1st. An acknowledgment that is not immediately to be looked for. For it is a thing 'yet to be waited for;' yet there remains some time for its accomplishment; and this is that which renders their confidence and patience in sufferings so necessary, as he had before observed.

Obs. I. The delay of the accomplishment of promises is a great exercise of faith and patience. Whence are all the exhortations not to faint in our minds, nor to be weary.

2dly. There is a limitation of the time for the accomplishment of what seems so to be delayed, it is μικρον, 'a little space.' Though it seems to tarry, wait for it, it will come, and that ere long, or after a short space of time.

3dly. A farther declaration of the nature of this season in these words, ὅσον ὅσον, quantum quantum, or quantillum quantillum; the reduplication of the word may yield a double sense. 1. A limitation of the time, a very little, a short space, not to be feared or reckoned on. 2. On the other side a supposition of some duration; how long soever it be, yet it is but a little while. According unto either sense the design of the apostle is the same, which is to satisfy the Hebrews that there shall be no such delay in what they looked after and expected, as should be a just cause of despondencies or weariness in them. As if he had said, 'My brethren, faint not, be not weary nor discouraged, keep up confidence and patience, you know what you wait for and expect, which will be an abundant recompence unto you for all your sufferings; and whatever appearances there may be of its tarrying or delay, whatever it may seem to you, yet if you have but a prospect into eternity, be it what it will, it is but a very little while, and so is to be esteemed by you.'

Secondly. That which is proposed unto them under this limitation is this, 'that he who shall come will come, and will not tarry.' What the prophet spake of the vision he saw, the apostle applies unto the person of Christ, for the reasons before mentioned: ὁ ἐρχόμενος, 'he that shall come,' is a periphrasis of Christ, frequently used and applied unto him. Once it is used to express his eternity, Rev. i. 8, but generally it hath respect unto the promise of him. The foundation of the church was laid in the promise that he should come, and he came in his Spirit unto them from the foundation of the world, 1 Pet. i. 11, iii. 18—20; yet this was he that should come, as is expressed John i. this was his coming in the flesh. After his incarnation and ministry, he was now with respect unto them, he that was come. Yea, to deny him to be come in answer unto that promise, is antichristian, 1 John iv. 3. Yet after this, he was to come again, on a double account: in the power of his Spirit, and in the exercise of his royal authority, for the setting up and settling his church in the world; whereof there are two parts:

First. The assistance of his Spirit, with his miraculous operations unto the ministers of the gospel, which were the powers of the world to come, John xvi. 7, 8. This was an illustrious advent of Christ, not in his own person, but in that of his vicar and substitute, whom he pro-

mised to send in his stead. Hereby he was acquitted from all that dishonour, contempt, and reproach, that was cast on him in the world.

Secondly. He was to come for the punishment and destruction of his stubborn and inveterate adversaries. And these also were of three sorts. 1. Those that were so directly unto his own person, and by consequence unto his gospel. 2. Such as were directly enemies to his gospel, and by consequence to his person. 3. Such as were declared enemies to them both. Of the first sort were the Jews who slew him, who murdered him, and cast him out of the vineyard, and thereon continued their hatred against the gospel, and all that made profession thereof. He was to come to destroy those murderers, and to burn their city, which fell out long after the writing of this Epistle, and is properly intended in this place. See Matt. xxiv. 3, 27, 30; 2 Pet. iii. 4; Jude 14; Rev. i. 7; Mark xiv. 62; James v. 7, 8. For hereon ensued the deliverance of the church from the rage and persecution of the Jews, with the illustrious propagation of the gospel throughout the world. The Pagan Roman Empire was the second sort of his adversaries who were immediate enemies unto his gospel, and consequently to his person. These after the destruction of the former sort, raged with all blood and cruelty against the church for sundry ages. These therefore he promised he would come and destroy; and the faith of the church concerning this his coming was, that he that should come, would come, and would not tarry. The description of this coming of Christ is given us, Rev. vi. 7—10. 3. After this arose a third sort of enemies, who in words owning his person and gospel, opposed all his offices, and persecuted all that would yield obedience unto him in the exercise of them, and were thereby consequentially enemies both to his person and gospel. This was the apostate Christian church of Rome, or the New Testament Babylon. And in respect of these enemies of his, Christ is still he that is to come, and as such is believed in, and his coming prayed for by all the saints. For he is to destroy the man of sin, the head of that apostasy, by the brightness of his coming. For as the opposition made unto him did not arise suddenly, and at once, as those fore-mentioned did, especially that of the Jews, whose destruction was therefore speedy and at once, but in a long tract of time grew up gradually unto its height; so he will destroy it in like manner. And therefore, although he hath set his hand unto that work, and begun the execution of his judgments on the antichristian state in some degree, yet as to the utter destruction of it by those plagues which shall befall it in one day, he is still, *ερχομενος*, he that is looked for, ‘he that is to come.’

2. Christ is *ὁ ερχομενος*, with respect unto his coming at the last day unto judgment. This is known and confessed, and the business of his coming therein is the prayer of the whole church, Rev. xxii. 20. And it is an article of faith, whose nature we have described on ch. vi. 5.

It may be now inquired, with respect unto whether of these comings, it is said here he shall come, that he is *ὁ ερχομενος*. It is generally referred by interpreters unto his last advent at the day of judgment. I doubt not but that also is included, but I dare not exclude the other

comings mentioned, as things which were principally suited unto the relief of the church under its distress. For unto every state of the church there is a coming of Christ suited and accommodated unto their condition, whereby their faith is kept in continual exercise of desires after it. This was the life of faith under the Old Testament as to his coming in the flesh, until it was accomplished. This faith, after the resurrection, they lived on, though but for a short season, until he came in the power of his Spirit, and his miraculous operations, so to convince the world of sin, righteousness, and judgment. Nor do I understand how the just can live by faith, without a continual expectation of the coming of Christ in a way suited to the sufferings and deliverance of his church in that season. For instance, the state was such now with those Hebrews, that if an end were not put unto it, or the days were not shortened, no flesh among them could have been saved, as our Saviour speaks, Matt. xxiv. 22. In this state the church looked for such a coming of Christ, as should work out their deliverance, and he came accordingly, as we have shown. Afterwards, the earth was filled with the blood of saints and martyrs, by the power of the Roman Empire. In this state those that were slain, and those that were alive, appointed unto death, cried, ‘How long, Lord, holy and just, dost thou not avenge our blood on them that live on the earth?’ They exercised faith also in this word, that it was but a little while, and he that shall come, will come; which he did accordingly. And the case is the same with those that suffer under the antichristian apostasy; they live, pray, and believe, in the expectation of the appearance of the brightness of that coming of Christ, wherewith the man of sin shall be consumed, and although it seem to tarry, they wait for it. This is the faith and patience of the saints.

Wherefore, the end for which this coming of Christ is proposed unto the church, being the support and encouragement of their souls unto faith and patience, a respect must be had unto such a coming as is suited to their relief in their present state and condition. And this unto these Hebrews was then *ετι μικρον ὁσον ὁσον*, in a literal sense. So it is to be accommodated unto all other states of the church. And therein the consideration of the coming of Christ at the last day, unto the final and eternal judgment, ought not to be omitted. This is that anchor and great reserve of believers in all their distresses and sufferings, when all appearance of deliverance in the world absolutely ceaseth, to betake themselves unto this, that there is a day approaching, wherein God will judge the world in righteousness, by the man whom he hath ordained. That the Lord Christ shall assuredly come unto that judgment, is that which they principally resolve their satisfaction into; see 2 Thess. i. 6—10.

Obs. II. It is essential unto faith to be acted on the promised coming of Christ, to all that look for his appearance.

Obs. III. There is a promise of the coming of Christ suited unto the state and condition of the church in all ages.

Obs. IV. The apparent delay of the accomplishment of any of these promises, requires an exercise of the faith and patience of the saints.

Obs. V. Every such coming of Christ hath its appointed season beyond which it shall not tarry.

Obs. VI. This divine disposition of things gives a necessity unto the continual exercise of faith, prayer, and patience, about the coming of Christ.

Obs. VII. Although we may not know the especial dispensations and moments of time that are passing over us, yet all believers may know the state in general of the church under which they are, and what coming of Christ they are to look for and expect.—So is it with us who live under the antichristian state, which Christ in his appointed time will come and destroy.

Obs. VIII. Faith in any church satisfies the souls of men with what is the good and deliverance of that state; although a man do know or is persuaded that personally he shall not see it himself, nor enjoy it.—The faith of this kind is for the church, and not for men's individual persons.

Obs. IX. Under despondencies as to peculiar appearances or comings of Christ, it is the duty of believers to fix and exercise their faith on his illustrious appearance at the last day.

Obs. X. Every particular coming of Christ, in a way suited unto the present deliverance of the church, is an infallible pledge of his coming at the last unto judgment.

Obs. XI. Every promised coming of Christ is certain, and shall not be delayed beyond its appointed season, when no difficulties shall be able to stand before it.

VER. 38, 39.—*Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition: but of them that believe to the saving of the soul.*

The apostle proceedeth in the allegation of the testimony taken out of the prophet, and the application of it unto his present purpose. And he observeth not herein the order of the words, but keeps unto the sense and meaning of them. And two things he designeth in these two verses. 1. To declare the event of the proposal made unto them of the coming of Christ, whereby he confirmed his exhortation unto faith and patience in their suffering condition, ver. 38. 2. An application of the different events mentioned by the prophet unto these Hebrews, ver. 39. In the first there are two different events expressed of the proposal and exhortation before given and made, with the means of them: the one is, that the just shall live by his faith; and the other, which is built on the supposition, if any man draw back, that is, then my soul shall have no pleasure in him.

In the First, there are to be considered, 1. The note of connexion in the adversative particle $\delta\epsilon$. 2. There is the qualification of the person spoken of, 'he is the just.' 3. The means of his being so, or of his obtaining the event mentioned, which is 'by faith.' 4. What is the event itself, 'he shall live.'

Three times doth the apostle in his epistles make use of this prophetic testimony, Rom. i. 17: Gal. iii. 11, and in this place.

The note of inference in the exceptive particle $\delta\epsilon$, we render 'now,'

as afterwards we render *καί*, 'but.' The first proper sense might as well have been retained; 'but' in the first place, and 'and' afterwards. But the difference is of no importance; *δε* is here taken for *ἔ* in the prophet, which is oftentimes exceptive, *וְצַדִּיק*. And in the prophet the expression is plain, because it followeth the description of the contrary frame unto what is here asserted; 'he whose heart is lifted up:' but *δε* in the transposition of the words used by the apostle, (for he first repeats the last clause of the words, and then the former afterwards, which was more accommodate unto his purpose,) doth not seem to have the force of an exceptive; nor hath it so indeed, in respect unto what was affirmed in the foregoing verse, but it hath so unto the difficulty supposed in the case under consideration, which are the sufferings and temptations which professors of the gospel should in common meet withal, and in the appearance of a delay as unto their deliverance out of them. 'But,' saith the apostle, however, notwithstanding these things, 'the just shall live by faith.'

2. The person spoken of is *ὁ δίκαιος*, 'a just person,' a man really made just, or justified by faith, every one that is really and truly so. I doubt not but this is included in the word, and the state of justification is intended in it. To which purpose the words are elsewhere cited by the apostle. But yet that which is here principally intended, is that qualification of a righteous man which is opposed to pride and haste of spirit through unbelief, whereon men draw back from God in the profession of the gospel. The just man, he who is humble, meek, sincere, subdued unto the will of God, waiting for his pleasure, as all justified persons are in their several degrees, 'he shall live;' for he is free from that principle of pride and unbelief which ruins the souls of men in times of trial.

Obs. XII. There are especial qualifications of grace required unto steadfastness in profession, in times of persecution and long continued trials.

3. 'Shall live by faith,' so we: *ἐκ πίστεως* may be joined with *δίκαιος*, and so express the instrumental cause, way, and means whereby a man comes to be *δίκαιος*, 'just;' that is, *δικαιωθείς*, 'justified,' which is by faith. For it is by faith, both that a man is justified, and also those gracious qualifications are wrought in him which enable him to persevere in his profession. It purifieth the heart of that leaven of pride which destroyeth all who are infected with it. Or it may denote the way and means whereby a just man doth abide and persevere in his profession unto life. And this sense I embrace, because this is the entrance of the apostle into his demonstration of the mighty things which faith will do, and which have been done and suffered through faith by believers, which he declares here in general, namely, whatever difficulties and opposition a just man meets withal in the way to things eternal, faith will carry him through them with safety and success.

4. 'He shall live,' *ζήσεται*. Life, in both the principal senses of it, is here intended. 1. He shall not die in and from his profession; he shall not perish as trees plucked up from the roots, twice dead; he shall maintain a spiritual life, the life of God, as the Psalmist speaks,

‘I shall not die but live, and declare the loving-kindness of the Lord.’
 2. He shall live, or attain the promise of eternal life; so is the word expounded in the close of the next verse, ‘believe unto the saving of the soul.’

Obs. XIII. Many things are required to secure the success of our profession in times of difficulties and trials.—As, 1. That our persons are righteous or justified by grace. 2. That we be furnished with those graces that are appointed unto that end. 3. That faith be kept in a diligent exercise.

Obs. XIV. The continuance of the spiritual life, and eternal salvation of true believers is secured from all oppositions whatever.—As it is confessed there is in these words a prescription of the way and means whereby they may be so, so there is a faithful promise of God that so they shall be.

In the latter part of the verse, there is a description of others, on a supposition of a contrary state, frame, and event. In the former, the person is righteous, the way of his acting in the present case is by faith, and the event is life, ‘he shall live.’ On the other hand, there is a supposition made of a person not so qualified, not so acting, not so living, not having the same success, but contrary in all these things. Wherefore they do greatly deceive themselves and others who suppose it the same person who is thus spoken of, and countenance themselves by the defect of the pronoun *τις*, which is naturally and necessarily supplied in our translation. For this reading and sense of the words, ‘the just shall live by faith, and if any draw back,’ &c. is contrary to the order of the words both in the prophet and the apostle, and the express declaration of the mind of the apostle in the next verse. For as the words lie in the prophet, this of the just living by faith is a direct exception unto and removal of them whose souls are lifted up, so as to depart from God. But, saith he, ‘the just,’ it shall not be so with him; that is, the just he shall ‘live by his faith,’ which is a direct opposition unto the other sort of persons. And although the order of the words be changed by the apostle, yet the opposition between the two sorts of persons is evidently continued. Wherefore, in the next verse, the apostle makes an express distinction of those unto whom he spake, or concerning whom he speaks in the two states, the one *ὑποστολης*, the other *πιστεως*. Of the latter he had spoken in the first words, and of the former in those that are now to be spoken unto. I shall therefore retain the supplement in our translation, ‘if any man,’ or any one, ‘draw back,’ if there be in any an evil heart of unbelief in departing from the living God.

There is an appearance of a great change in the words of the prophet, *הנה עפלה לא ישרה נפשו*. For ‘his soul,’ which in the prophet is referred unto the persons offending, is in the apostle referred unto God who is offended. For indeed the word *נפשו* may be so referred in the original, if we suppose a change of speech, and that the prophet having spoken before in the name of God, doth here speak of God, and the respect he had unto proud unbelievers. But the word *ישרה* is scarce reconcileable unto this interpretation. Wherefore it is enough that the apostle gives us the plain general sense and meaning of the words, with an exposition,

of them, as he hath done, since he seldom keeps to the proper words of the testimonies he quotes, but always gives the mind of the Holy Ghost in them. There are two things in the words. 1. A crime supposed with reference unto the case under consideration, which is perseverance under trials and temptations. 2. A sentence pronounced upon that crime.

1. The first is expressed by *ὑποστειλῆται*. The word in the prophet denotes the cause of the sin intended therein, its nature and effect. The original of all defection from the gospel is in the sinful elation of heart, not submitting unto, not acquiescing in the will of God, not satisfied with the condition of temporal sufferings on the account of the eternal reward. When men are under the power of this evil frame of heart, they will draw back, subduct themselves out of that state and condition wherein they are exposed to these inconveniences. *Εὰν ὑποστειλῆται*, if any man who hath made, or doth make profession of faith in Christ and of the gospel, upon the invasion and long continuance of trials, temptations, and sufferings for them, do, through want of submission unto and acquiescence in the will of God, withdraw himself from that profession, and communion therein with them who persist faithful in it, my heart shall not, &c. This is the evil which the great design of the whole Epistle is to obviate and prevent, which the apostle applies himself unto with all manner of arguments, motives, exhortations, and threatenings, to make effectual. For this was that sin which, by reason of their sufferings and persecutions, professors were exposed unto, and which was absolutely ruinous unto the souls of them that fell under the power of it.

Obs. XV. No persons whatever, ought to be, on any consideration, secure against those sins which present circumstances give an efficacy unto.

Obs. XVI. It is an effect of spiritual wisdom to discern what is the dangerous and prevailing temptation of any season, and vigorously to set ourselves in opposition unto it.

Obs. XVII. It is much to be feared, that in great trials, some will draw back from that profession of the gospel wherein they are engaged.

Obs. XVIII. This defection is commonly durable, continued by various pretences.—This is included in the word *ὑποστειλῆται*, gradually and covertly to subduct himself.

2. The sentence denounced against this sin is *οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ*. The soul of God is God himself; but he so speaks of himself, to affect us with a due apprehension of his concernment in what he so speaks, as we are with that which our souls, that is our minds, with all our affections, are engaged in. So God promises to the church, that he will ‘rejoice over them with his whole heart, and with his whole soul.’ So is it here. What God thus affirms of himself, that he hath no delight in such a person, he is not pleased with him, he shall not live before him. There is a *μειωσις* in the words, ‘he shall have no delight in him,’ that is, he will abhor him, despise him, and in the end utterly destroy him. But I suppose it may be thus expressed also, to obviate a pretence of the Hebrews against the apostle at that season, namely, that by deserting the truth of the gospel and

returning unto their Judaism, they did that which was pleasing unto God, and wherein they should find acceptance with him. For as they supposed, they returned again unto those institutions of worship which he had been pleased withal, and which were of his own appointment. So all apostates have some pretence for what they do, wherewith they justify themselves until their iniquity be found out to be hateful. Wherefore, to deprive them of this pretence, the apostle declares that the soul of God takes no pleasure in them. And in this negation all positive evils are included. When God will not, doth not delight in any persons, the consequent is, that he will utterly destroy them. See Jer. xv. 1.

Obs. XIX. It is our great duty to look diligently that we are of that holy frame of mind, and attend to that due exercise of faith, that the soul of God may take pleasure in us.

Obs. XX. Though there appear as yet no outward tokens or evidences of the anger and displeasure of God against our ways, yet if we are in that state wherein God hath no pleasure in us, we are entering into certain ruin.

Obs. XXI. Backsliders from the gospel are in a peculiar manner the abhorrence of the soul of God.

Obs. XXII. When the soul of God is not delighted in any, nothing can preserve them from utter destruction.

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

An application is made in these words unto the state and condition of these Hebrews at present, as least unto them whom the apostle designs in an especial manner. As also a transition is made unto that which now lay in his eye, namely, the full demonstration of the power and efficacy of faith, to make us accepted with God, and to carry us through in the course of our greatest trials and temptations, with success and victory. The application he makes unto the believing Hebrews is of the same nature and kind with that which, on the same occasion, he had made unto them before, ch. vi. 9. In both places, having treated of the danger of apostasy, and the woeful state of apostates, he relieves the minds of believers by letting them know, that although for their awakening and instruction, as for other ends, he declared the dreadful judgments of God against unprofitable professors and apostates, yet was it not as though he apprehended that that was their condition, or that they were cast out of the favour of God, or cursed by the law ; but he was persuaded better things of them. Such ministerial encouragements are needful in like cases, that persons be not exasperated through an apprehension that undue surmises are entertained against them, nor too much dejected with fears that their condition makes them obnoxious unto the threatening. Both which are diligently to be avoided.

The apostle's reckoning himself, in his ministerial dealing with them, in their state and condition, as here, 'we are not,' hath been spoken unto elsewhere, with the reasons of it. And whereas he says, 'we are

not,' it is frivolous to interpret it by 'we ought not to be,' as it is done by some; for so the words have nothing of comfort or support in them, which yet is the total design of them. Nor is it an absolute infallible declaration of the state and condition of all individuals concerning whom he speaks; but he gives the interpretation of that persuasion, on what grounds it was built, and what it was resolved into, which was spoken of in the other place, whither the reader is referred.

In the words there is a double supposition of a twofold opposite state, and a twofold opposite event, whose foundation is laid in the verse foregoing. The states are *ὑποστολης*, on the one hand, and *πιστεως* on the other. The events are perdition on the one hand, and saving the soul on the other. The first of these is denied, the latter affirmed concerning these Hebrews.

1. We are not *ὑποστολης εἰς ἀπώλειαν*, 'of them who draw back unto perdition.' Even among them that were called in those days, this twofold state was found. No small number there were who were then falling into apostasy, but they were a certain determined number which that plague should prevail against, 2 Tim. ii. 17—22. They were appointed to stumble at the word, being of old ordained unto this condemnation; those of Israel unto whom the Lord Christ was a stone of stumbling and a rock of offence, the reprobates among them which were called, but not to be saved. This whole band of rovers, though in profession they were harnessed like the children of Ephraim, yet turned their backs in the day of battle. The event of this defection was destruction. Gradual decays and declensions there may be among true believers, from which they may be recovered; but those here intended are such as fall into eternal ruin. For although some respect may be had unto that woeful fiery destruction that was coming upon them in the desolation of the city, land, and temple, yet it is eternal ruin and destruction that is principally intended, as is manifest in the antithesis, wherein it is opposed unto the saving of the soul.

Obs. XXIII. The Scripture every-where testifieth, that in the visible church there is a certain number of false hypocrites, whose end and lot it is to be destroyed.

Obs. XXIV. It is our duty to evidence unto our own consciences, and give evidence unto others, that we are not of this sort or number.

Obs. XXV. Nothing can free apostates from eternal ruin.

2. That which is asserted of these believing Hebrews is, that they belonged unto another state, that had another event. This state is, that they were of the *πιστεως*, 'faith:' so our apostle useth this expression, Gal. iii. 7, 8; that is, true believers, and heirs of the promises. These he declares are such as not only make profession of the faith, but such as truly and really believe; a state of them unto whom all the promises as unto present preservation and eternal salvation, were made in the word. We that are of that faith which is effectual unto the saving of the soul. Both here and in the former clause, not only the event, but the actual influence of apostasy on the one hand unto destruction, and of faith on the other to the saving of the soul, is intended; so the preposition *εἰς* doth denote. Faith that is effectual unto the acquisition of life, that is, to the obtaining of it as by a due means

for the saving of our souls from eternal ruin, and the obtaining of eternal life, Acts xxvi. 18.

Obs. XXVI. For sincere faith will carry men through all difficulties, hazards, and troubles, unto the certain enjoyment of eternal blessedness.

CHAPTER XI.

THE general nature of this Epistle, as unto the kind of writing, is parenetical or hortatory, which is taken from its end and design. And the exhortation proposed is to constancy and perseverance in the faith of the Lord Jesus Christ, and in the profession of the gospel, against temptations and persecutions. Both these the Hebrews had to conflict withal in their profession; the one from the Judaical church-state itself, the other from the members of it. Their temptations to draw back and forsake their profession, arose from the consideration of the Judaical church-state and Mosaic ordinances of worship, which they were called by the gospel to relinquish. The divine institution of that state, with its worship, the solemnity of the covenant whereon it was established, the glory of its priesthood, sacrifices, and other divine ordinances, (Rom. ix. 4,) with their efficacy for acceptance with God, were continually proposed unto them, and pressed on them, to allure and draw them off from the gospel. And the trial was very great, after the inconsistency of the two states was made manifest. This gave occasion to the whole doctrinal part of the Epistle, the exposition of which, by divine grace and assistance, we have passed through. For therein declaring the nature, use, end, and signification of all divine institutions under the Old Testament; and allowing unto them all the glory and efficacy which they could pretend unto; the writer of this Epistle evidently declares from the Scripture itself, that the state of the gospel church, in its high priest, sacrifice, covenant, worship, privileges, and efficacy, is incomparably to be preferred above that of the Old Testament; yea, that all the excellency and glory of that state, and all that belonged unto it, consisted only in the representation that was made thereby of the greater glory of Christ and the gospel, without which they were of no use, and therefore ruinous or pernicious to be persisted in.

After he hath fixed their minds in the truth, and armed them against the temptations which they were continually exposed to, the apostle proceeds to the second means, whereby their steadiness and constancy in the profession of the gospel, which he exhorted them unto, was already assaulted, and was yet like to be assaulted, with greater force and fury. This arose from the opposition which befel them, and from the persecutions of all sorts that they had endured, and were still like to undergo, for their faith in Christ Jesus, with the profession thereof, and observance of the holy worship ordained in the gospel. This they suffered from the obstinate members of the Jewish church, as they did the other from the state of that church itself.

An account hereof the apostle enters upon in the close of the foregoing chapter; and withal declares unto them the only way and means on their part whereby they may be preserved and kept constant in their profession, notwithstanding all the evils that might befall them therein, and this is by faith alone. From their temptations they were delivered by the doctrine of truth, and from the opposition made unto them by faith in exercise.

But whereas things grievous and dreadful were likely to befall them, which would at length probably arise to blood, or the loss of their lives, ch. xii. 4; it was necessary to know what this faith is, and what evidence can be produced to prove that it is able to effect this great work of preserving the souls of men in the profession of the truth, under bloody and destructive persecutions.

To comply with, and give satisfaction on this necessary inquiry, the apostle in this whole chapter diverts to give a description or declaration of faith in general, showing that it is meet and suited to produce that effect in the minds of believers; as also to confirm by instances, that it had formerly, even from the beginning of the world, wrought effects of the same nature, or those which in greatness and glory were parallel thereunto. And hereon he takes advantage, according unto his constant method in this Epistle, to make a full transition unto the hortatory part of the Epistle, which gives life unto the whole; and which he made provision for, and some entrance into, ch. x. 22, as hath been declared.

And that this is the design of the apostle, is evident beyond contradiction, in the inference which he makes from his whole discourse hereon, with the exhortation he presseth from it in the beginning of the next chapter, ver. 1—3, 'Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; 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 God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds,' &c. This is that which he designed to effect in their mind by his discourse of the nature of faith, and the instances given of its efficacy. The principal way whereby faith worketh in this case of encountering the difficulties which lie in the way of constancy in profession unto the end, is patience preserving the soul from fainting and weariness. This he had before proposed in the example of Abraham, ch. vi. 15; whereof see the exposition.

This being the design of the apostle, the missing of it hath caused sundry contests among expositors and others, about the nature of justifying faith, which is not here at all spoken unto. For the apostle treats not in this place of justification, or of faith as justifying, or of its interest in justification, but of its efficacy and operation in them that are justified, with respect unto constancy and perseverance in their profession, notwithstanding the difficulties which they have to conflict withal; in the same way as it is treated of James ii.

The instances which he chooseth out unto this purpose, in a long

season and tract of time, even from the beginning of the world unto the end of the church-state under the old testament, about the space of four thousand years, as unto the variety of their seasons, the distinct nature of the duties, and their effects expressed in them, with the influence into his present argument and exhortation, shall, God willing, be considered in our progress.

This only we may observe in general, that it is faith alone, which, from the beginning of the world in all ages, under all dispensations of divine grace, and all alterations in the church-state and worship, hath been the only principle in the church of living unto God, of obtaining the promises, of inheriting life eternal, and doth continue so to be unto the consummation of all things. For the recording here of what it hath done, is only to evidence what yet it will continue to do. Faith can do all things that belong unto the life of God, and without it nothing can be done. Spiritual life is by faith, Gal. ii. 20, and victory, 1 John v. 4, and perseverance, 1 Pet. i. 5, and salvation, Eph. ii. 8; 1 Pet. i. 9; and so they were from the beginning.

VER. 1.—THE first verse gives such a description of the nature of faith, as evidenceth its fitness and meetness unto the effecting of the great work assigned unto it, namely, the preservation of believers in the profession of the gospel, with constancy and perseverance.

VER. 1.—Εστί δε πιστις ἐλπίζομενων ὑποστασις, πραγμάτων ἐλεγχος οὐ βλεπομενων.

The Vulgar translation placeth the comma after *πραγμάτων*; sperandarum substantia rerum, excluding rerum from the last clause. *Ἐλπίζομενων* and *βλεπομενων* being both of the neuter gender, either of them may agree with *πραγμάτων*, and the other be used absolutely. *Sperandorum*, that is, quæ sperantur.

Ὑποστασις. Substantia, Vul. Lat. So we, ‘the substance.’ Bez. Illud quo subsistunt; others id quo extant, that whereby things hoped for exist or subsist. Syr. פִּסְתָּא עַל אֵילֵן דְּאִתְּהִין בְּסִבְרָא אֲךְ הוּ דְּהוּ לִּהְיוּ בְּסוּעִינָא, ‘A persuasion of the things that are in hope, as if they were unto them in effect;’ which goes a great way towards the true exposition of the words.

Ελεγχος. Vul. Lat. Argumentum illud quod demonstrat, ‘that which doth evidently prove or declare.’ Syr. גְּלִיטָא, ‘the revelation of things that are not seen.’

Ὑποστασις is a word not used in the Scripture, but in 2 Cor. ix. 4, xi. 17, and in this Epistle, wherein it three times occurs. In the first, it is applied to express a distinct manner of subsistence in the divine nature, ch. i. 3. In the second, a firm persuasion of the truth; supporting our souls in the profession of it, ch. iii. 14. See the exposition of those places. Here we render it ‘substance,’ More properly it is ‘a real subsistence,’ τῶν ἐν αἰρὶ φαντασμάτων, τὰ μὲν ἐστὶ κατ’ ἐμφασιν, τὰ δὲ καθ’ ὑποστασιν, Aristot. de Mundo. ‘Of the things that are seen in the air, some have only an appearance, others have the real subsistence’ (of nature;) are really subsistent, in contradiction unto

appearing phantasms. As it applied to signify a quality in the minds of men, it denotes confidence or presence of mind without fear, as in the places above, 2 Cor. ix. 4, xi. 17. Polybius of Cocles, *ουχ ούτω την δύναμιν, ὡς την ὑπόστασιν αὐτου*, &c., ‘They wondered not so much at his strength, as his boldness, courage, confidence.’ The first sense is proper to this place, whence it is rendered by many, ‘that whereby they exist.’ And the sense of the place is well expressed in the Greek scholiast, *ἐπειδὴ γὰρ τὰ ἐν ἐλπίσιν ἀνυπόστατα ἐστὶν ὥστεως μὴ παρὼντα, ἢ πιστὶς οὐσία τις αὐτῶν καὶ ὑπόστασις γίνεσθαι εἶναι αὐτὰ παρῆναι, τροπὴν τίνα παρασκευάζουσα*. ‘Whereas things that are in hope only, have no subsistence of their own, as being not present; faith becomes the subsistence of them, making them to be present after a certain manner.’ I shall retain in the translation the word ‘substance,’ as it is opposed unto that which hath no real being or subsistence, but is only an appearance of things.

Ἐλεγχος is usually a conviction accompanied with a reproof, redargutio; and so the verb is commonly used in the New Testament, as the noun also; Matt. xviii. 15; Luke iii. 19; John iii. 20, viii. 46, xvi. 8; 1 Cor. xiv. 24; Eph. v. 11, 13; 1 Tim. v. 20; 2 Tim. iii. 16; Tit. i. 9, 13. Sometimes it is taken absolutely, as *ἀποδείξις*, ‘a demonstration,’ a convincing undeniable proof and evidence, that which makes evident; Syr. ‘the revelation,’ the way or means whereby they are made known.

VER. 1.—*Now faith is the substance of things hoped for, and the evidence of things not seen.*

1. The respect and connexion of these words unto the preceding discourse, is in the particle *δε*, which we render ‘now;’ for it is not adversative or exceptive, in this place as it is usually, but illative, denoting the introduction of a farther confirmation of what was before declared; that is, faith will do and effect what is ascribed unto it, in the preservation of your souls in the life of God, and constancy in profession; ‘for it is the substance,’ &c. The observation of the design of the apostle, dischargeth all the disputes of expositors on this place, about the nature and definition of faith, seeing he describes only one property of it, with respect unto a peculiar end, as was said before.

2. The subject spoken of is ‘faith,’ *πιστις*, that faith whereby the just doth live; that is, faith divine, supernatural, justifying and saving, the faith of God’s elect, the faith that is not of ourselves, that is of the operation of God, wherewith all true believers are endowed from above. It is therefore justifying faith that the apostle here speaks concerning; but he speaks not of it as justifying, but as it is effectually useful in our whole life unto God, especially as unto constancy and perseverance in profession.

3. Unto this faith, two things are ascribed. 1. That ‘it is the substance of things hoped for.’ 2. That ‘it is the evidence of things not seen.’ And we must first inquire what are these things; and then what are the acts of faith with respect unto them.

First. ‘Faith is the substance of things hoped for.’ These things

for the substance of them, are the same with the things which are said to be 'not seen,' the same *πραγματα*; but they are proposed under various considerations. For that they may be useful unto us as they are 'hoped for,' they are to have a present subsistence given unto them; as they are 'unseen,' they are to be made evident, both which are done by faith.

Secondly. 'Things hoped for,' *επιζομενων*, in general, are things good, promised, future, expected on unfailing grounds. The things therefore here intended as hoped for, are all the things that are divinely promised unto them that believe; all things of present grace and future glory: for even the things of present grace are the object of hope. 1. With respect unto the degrees and measures of our participation of them. Believers live in the hope of increase of grace, because it is promised. 2. Absolutely, as unto the grace of perseverance in grace, which is future until its full accomplishment. As unto the things of future glory, see what hath been discoursed on ch. vi. 19, 20, viii. 7.

1. All these things, as they are promised, and so far as they are so, are the objects of our hope. And that the good things of the promises are the things here intended, the apostle declares in his ensuing discourse, where he makes the end and effect of the faith which he doth so commend, to be the enjoyment of the promises. Hope in God for these things, to be received in their appointed season, is the great support of believers, under all their trials, in the whole course of their profession, temptations, obedience, and sufferings. By hope we are saved, Rom. viii. 24; but yet I will not say, that things hoped for, and things unseen, are absolutely the same, so as that there should be nothing hoped for but what is unseen, which is true; nor any thing unseen but what is hoped for, which is not true. For there are things which are the objects of faith which are *ου βλεπομενων*, 'unseen,' and yet not hoped for. Such is the creation of the world, wherein the apostle gives an instance in the first place. But generally they are things of the same nature that are intended, whereunto faith gives present subsistence as they are real, and evidence as they are true.

But still these things as hoped for are future, not yet in themselves enjoyed; and do, although hope comprises in it trust, confidence, and an assured expectation, giving great support unto the soul, yet the influence of things hoped for upon our comfort and stability, is weakened somewhat by their absence and distance.

This is that which faith supplies: it gives those things hoped for, and as they are hoped for, a real subsistence, *υποστασις*, in the minds and souls of them that do believe; and this is the sense of the words. Some would have *υποστασις* in this place, to be 'confidence in expectation;' which is hope, and not faith. Some render it 'the principle, or foundation,' which neither expresseth the sense of the word, nor reacheth the scope of the place. But this sense of it, is that which both the best translators, and the ancient expositors give countenance unto: *illud ex quo subsistunt*, exstant. Faith is that whereby they do subsist; and where do they so subsist, as if they were actually in effect, whilst they are yet hoped for? 'In them,' saith the Syriac translation; that is, in them that do believe. Faith is the essence of these things,

and their subsistence, causing them 'to be, and to be present, because it believes them,' saith Œcumenius. And Theophylact to the same purpose: 'Faith is the essence of those things which yet are not, the subsistence of those which in themselves do not yet subsist.' And yet more plainly in the Scholiast before recited. Or it is the substance or subsistence of those things, that is metonymically or instrumentally, in that it is the cause and means, giving them a subsistence. But how this is done, hath not been declared. This therefore is that which we must briefly inquire into. There are several things whereby faith gives a present subsistence unto things future, and so hoped for.

First. By mixing itself with the promises wherein they are contained. Divine promises do not only declare the good things promised, namely, that there are such things which God will bestow on believers, but they contain them by virtue of divine institution. Hence are they called 'the breasts of consolations,' Isa. lxvi. 11, as those which contained the refreshment which they exhibit and convey. They are the treasury wherein God hath laid them up. Hence, 'to receive a promise,' is to receive the things promised which are contained in them and exhibited by them, 2 Cor. v. 1; 2 Pet. i. 4. Now faith mixeth and incorporateth itself with the word of promise, ch. iv. 2; see the exposition of it. Hereby what is in the word it makes its own: and so the things themselves believed are enjoyed, which is their subsistence in us.

Secondly. By giving unto the soul a taste of their goodness; yea, making them the food thereof, which they cannot be unless they are really present unto it. We do by it not only 'taste that the Lord is gracious,' 1 Peter ii. 3, that is, have an experience of the grace of God in the sweetness and goodness of the things he hath promised and doth bestow; but the word itself is the meat, the food, the milk, and strong meat of believers, because it doth really exhibit unto their faith the goodness, sweetness, and nourishing virtue of spiritual things. They feed on them and they incorporate with them, which is their present subsistence.

Thirdly. It gives an experience of their power, as unto all the ends for which they are promised. Their use and end in general is to change and transform the whole soul into the image of God, by a conformity unto Jesus Christ the first-born. This we lost by sin, and this the good things of the promise do restore us unto, Eph. iv. 20—24. It is not truth merely as truth, but truth as conveying the things contained in it into the soul, that is powerfully operative unto this end. Truth, faith, and grace being all united in one living operative principle in the soul, give the things hoped for a subsistence therein. This is an eminent way of faith's giving a subsistence unto things hoped for in the souls of believers. Where this is not, they are unto men as clouds afar off, which yield them no refreshing showers. Expectation of things hoped for, when they are not in this power and efficacy brought in by faith into the soul, are ruinous self-deceivings. To have a subsistence in us, is to abide in us in their power and efficacy, unto all the ends of our spiritual life; see Eph. iii. 16—19.

Fourthly. It really communicates unto us, or we do receive by it the first-fruits of them all. They are present and do subsist, even the great-

est, most glorious and heavenly of them, in believers, in their first-fruits. These first-fruits are the Spirit, as a Spirit of grace, sanctification, supplication, and consolation, Rom. viii. 23. For he is the seal, the earnest, and the pledge of present grace and future glory, all the good things hoped for, 2 Cor. i. 22. This Spirit we receive by faith: the world cannot receive him, John xiv. 17; the law could not give him, Gal. iii. 2; and wherever he is, there is an *ὑποστασις*, 'a present subsistence' of all things hoped for, namely, in their beginning, assurance, and benefit.

Fifthly. It doth it by giving a representation of their beauty and glory unto the minds of them that believe, whereby they behold them as if they were present. So Abraham by faith saw the day of Christ, and rejoiced; and the saints under the old testament saw 'the king in his beauty,' Isa. xxxiii. 17; 2 Cor. iii. 18, ch. iv. 6.

In these ways and by these means faith is the substance of things hoped for; and,

Obs. I. No faith will carry us through the difficulties of our profession, from oppositions within and without, giving us constancy and perseverance therein unto the end, but that only which gives the good things hoped for a real subsistence in our minds and souls. But when by mixing itself with the promise, which is the foundation of hope, (for to hope for any thing but what is promised is to deceive ourselves,) it gives us a taste of their goodness, an experience of their power, the inhabitation of their first-fruits, and a view of their glory, it will infallibly effect this blessed end.

2. It is said in the description of this faith, that it is 'the evidence of things not seen.' And we must inquire, 1. What are the things that are not seen. 2. How faith is the evidence of them. 3. How it conduceth in its being so unto patience, constancy, and perseverance in profession.

I. By 'things not seen,' *οὐ βλεπομένων*, the apostle intends all those things which are not objects of sense, or proposed unto our outward senses, which may and ought to have an influence upon our constancy and perseverance in profession. Now these are God himself, the holy properties of his nature, the person of Christ and of the Holy Spirit, all spiritual, heavenly, and eternal things that are promised, and not yet actually enjoyed. All these things are either absolutely invisible unto sense and reason, or at least so far and under those considerations whereby they may have an influence upon our profession. Every thing is invisible which nothing but faith can make use of and improve unto this end, 1 Cor. ii. 9—12.

These invisible things are of three sorts: 1. Such as are absolutely so in their own nature, as God himself, with his eternal power and Godhead, or the properties of his nature, Rom. i. 20. 2. Such as are so in their causes; such is the fabric of heaven and earth, as the apostle declares, ver. 3. 3. Such as are so on the account of their distance from us in time and place; such are all the future glories of heaven, 2 Cor. iv. 18.

Obs. II. The peculiar specific nature of faith, whereby it is differed from all other powers, acts, and graces in the mind, lies in this, that it makes a life on things invisible. It is not only conversant about

them, but mixeth itself with them, making them the spiritual nourishment of the soul, 2 Cor. iv. 18. And,

Obs. III. The glory of our religion is, that it depends on and is resolved into invisible things. They are far more excellent and glorious than any thing that sense can behold or reason discover, 1 Cor. ii. 9.

II. Of these invisible things, as they have an influence into our profession, faith is said to be the *ελεγχος*, 'the evidence, the demonstration, that which demonstrates, the revelation.' Properly, it is such a proof or demonstration of any thing, as carries with it an answer unto, and a confutation of all objections unto the contrary. A convincing evidence, plainly reproving and refuting all things that pretend against the truth so evidenced. So it is sometimes used for a reproof, sometimes for a conviction, sometimes for an evident demonstration; see the use of the verb to this purpose, Matt. xviii. 15; Luke iii. 19; John iii. 20, viii. 9, xvi. 8; 1 Cor. xiv. 24; Eph. v. 13; Tit. i. 9; James ii. 9. And of the noun, 2 Tim. iii. 16.

Obs. IV. Great objections are apt to lie against invisible things, when they are externally revealed. Man would desirously live the life of sense, or at least believe no more than what he can have a scientific demonstration of. But by these means we cannot have an evidence of invisible things; at best, not such as may have an influence into our Christian profession. This is done by faith alone. We may have apprehensions of sundry invisible things, by reason and the light of nature, as the apostle declares, Rom. i. But we cannot have such an evidence of them as shall have the properties of the *ελεγχος* here intended; it will not reprove and silence the objections of unbelief against them, it will not influence our souls into patient continuance in well-doing. Now faith is not the evidence and demonstration of these things unto all, which the Scripture alone is, but it is an evidence in and unto them that do believe: they have this evidence of them in themselves. For,

1. Faith is that gracious power of the mind, whereby it firmly assents unto divine revelations, upon the sole authority of God the revealer, as the first essential truth, and fountain of all truth. It is unto faith that the revelation of these invisible things is made, which it mixeth and incorporates itself withal; whereby it gives an evidence unto them. Hence the Syriac translation renders the word by 'revelation,' ascribing that unto the act which is the property of the object. This assent of faith is accompanied with a satisfactory evidence of the things themselves; see our Discourse of the Divine Original and Authority of the Scriptures.

2. It is by faith that all objections against invisible things, their being and reality, are answered and refuted; which is required unto an *ελεγχος*. Many such there are, over all which faith is victorious, Eph. vi. 16. All the temptations of Satan, especially such as are called 'his fiery darts,' consist in objections against invisible things, either as unto their being, or as unto our interest in them. All the actings of unbelief in us are to the same purpose. To reprove and silence them is the work of faith alone; and such a work it is, as without which we can maintain our spiritual life, neither in its power within, nor its profession without.

3. Faith brings into the soul an experience of their power and effi-

cacy, whereby it is cast into the mould of them, or made conformable unto them, Rom. vi. 17; Eph. iv. 21—23. This gives an assurance unto the mind, though not of the same nature, yet more excellent than that of any scientific demonstration.

III. Faith, in its being thus the evidence of things not seen, is the great means of the preservation of believers, in constant, patient profession of the gospel, against all opposition and under the fiercest persecutions; which is the thing the apostle aims to demonstrate. For,

1. It plainly discovers, that the worst of what we can undergo in this world for the profession of the gospel, bears no proportion unto the excellency and glory of those invisible things, which it gives us an interest in and a participation of. So the apostle argues, Rom. viii. 18; 2 Cor. iv. 16—18.

2. It brings in such a present sense of their goodness, power, and efficacy, that not only relieves and refresheth the soul under all its sufferings, but makes it joyful in them, and victorious over them, Rom. v. 3—5; viii. 34—37; 1 Pet. i. 6—8.

3. It gives an assurance hereby of the greatness and glory of the eternal reward, which is the greatest encouragement to constancy in believing, 1 Pet. iv. 12, 13.

In this description of faith, the apostle hath laid an assured foundation of his main position, concerning the cause and means of constancy in profession under trouble and persecution, with a discovery of the nature and end of the ensuing instances, with their suitableness unto his purpose. And we may observe in general, that,

Obs. V. It is faith alone that takes believers out of this world while they are in it, that exalts them above it while they are under its rage; that enables them to live upon things future and invisible, giving such a real subsistence unto their power in them, and victorious evidence of their reality and truth in themselves, as secures them from fainting under all oppositions, temptations, and persecutions whatever.

VER. 2.—THAT the description which he hath given of faith, and the efficacy which he hath assigned thereunto, are true and to be relied on, the apostle proves by the effects, which, as such, it hath had in those of old, in whom it was.

VER. 2. *Εν ταύτῃ γὰρ μαρτυρήθησαν οἱ πρεσβύτεροι.*

Εν ταύτῃ. In hâc, de hâc, ob hanc, ob eam, all to the same purpose.

Μαρτυρήθησαν. Testimonium consequuti, adepti: Testimonio ornati. Syr. *בהודא הוּת סהודותא על קשישא*, ‘And hereof,’ or ‘of this (faith,) there is extant a testimony concerning the ancients;’ which somewhat changeth the sense.

Πρεσβύτεροι. Seniores, majores, antiqui. Syr. ‘Those of ancient times;’ properly, not *הזקנים*, but *הקדמונים*, priores, ‘those of old.’

Μαρτυρεω, is to ‘testify,’ to ‘bear witness absolutely.’ But it is generally used only in the better sense, to ‘give a good testimony,’ to ‘approve by testimony,’ to ‘adorn with a good testimony.’ So is the passive *μαρτυροῦμαι* used; which I observe only because the word is

here used absolutely; *εμαρτυρηθησαν*, 'were witnessed unto,' which we render, 'obtained a good report.' So is it also used, Acts vi. 3, *ανδρας μαρτυρουμενους*, 'men witnessed unto,' men of good report; and ch. x. 22, *μαρτυρουμενοι υπο ολου του εθνους*, 'of good report;'—and so in other places.

Εμαρτυρηθησαν, 'were testified unto;' wherein and for what, is not expressed: that we shall immediately inquire into. 'There is a testimony extant concerning their faith,' as the Syriac reads it, doth not reach the sense of the place. For it intends not so much what good testimony they had, as the way whereby they obtained it.

Εν ταυτη for *δια ταυτης*, as is usual, 'by it,' through it as the means and instrumental cause of it. Our Rhemists render the words somewhat in an uncouth manner: 'for in it the old men obtained testimony;' as if it were on purpose to obscure the text.

VER. 2.—*For by it the elders obtained a good report*: (or were well testified unto.)

The coherence of the words with the foregoing, is expressed in the conjunctive particle *γαρ*, 'for;' and it declares, that a proof is tendered by way of instance, of what was before asserted. The nature and efficacy of faith, is such as I have described: 'For by it the elders,' &c. This they could no way have done, but by that faith whereof these are the properties.

Obs. I. Instances or examples, are the most powerful confirmations of practical truths.

For the exposition of the words, it must be declared, 1. Who were the elders intended. 2. How they were testified unto, or from whom they obtained this testimony. 3. What it was that was testified concerning them. 4. On what account they had this testimony.

1. *Οι πρεσβυτεροι*. Who these 'elders' were, is put beyond dispute by the ensuing discourse. All true believers from the foundation of the world, or the giving of the first promise, unto the end of the dispensation of the Old Testament, are intended. For in all sorts of them, he giveth particular instances from Abel unto those who suffered the last persecution that the church of the Jews underwent for religion, ver. 36—38. What befel them afterward, was judgment and punishment for sin, not persecution for religion. All these, by one general name he calleth the elders, comprising all that went before them. Thus was it constantly with all believers from the beginning of the world: 'the elders,' those who lived before us, in ancient times.

2. *Εμαρτυρηθησαν*: this testimony was given them in the Scripture; that is, it is so in particular of many of them, and of the rest in the general rules of it. It is the Holy Spirit in the Scripture that gives them this good testimony; for thereunto doth the apostle appeal for the proof of his assertion. In, and from the world, things were otherwise with them; none so defamed, so reproached, so reviled, as they were. If they had had such a good report in the world, their example would not have been of use to the apostle's design; for he applies it unto them who 'were made a gazing-stock both by reproaches and

afflictions,' ch. x. 34, and so it was with many of them, who yet obtained this testimony. They had trials of cruel mockings, &c., ver. 36, 37.

Obs. II. They who have a good testimony from God, shall never want reproaches from the world.

3. What was so testified of them, is expressly declared afterwards; and this is, 'that they pleased God,' or were accepted with him: the Holy Ghost in Scripture, gives testimony unto them, that they pleased God, that they were righteous, that they were justified in the sight of God, ver. 4—6, &c.

4. That whereon this testimony was founded, is their 'faith;' in, by, or through their believing it was, that they obtained this report. Many other great and excellent things, some heroic actions, some deep sufferings, are ascribed unto them; but their obtaining this testimony, is assigned to faith alone; as for other reasons, so because all those other things were fruits of their faith, whose acceptance with God depended thereon. And we may observe:

Obs. III. It is faith alone, which from the beginning of the world, (or from the giving of the first promise) was the means and way of obtaining acceptance with God.—There hath been great variety in the revelations of the object of this faith. The faith of some, as of Noah and some others, was principally and signally exercised on especial objects, as we shall see in our progress. But it is faith of the same nature and kind in all from first to last, that gives acceptance with God: and all the promises of God as branches of the first promise, are in general the formal object of it; that is, Christ in them, without faith in whom, none was ever accepted with God, as we shall see.

Obs. IV. The faith of true believers from the beginning of the world, was fixed on things future, hoped for, and invisible; that is, eternal life and glory in an especial manner.—That was the faith whereby they obtained a good report, as the apostle here testifies. So vain is the imagination of them who affirm, that all the promises under the Old Testament, respected only things temporal; so making the whole church to have been Sadducees. The contrary is here expressly affirmed by the apostle.

Obs. V. That faith whereby men please God, acts itself in a fixed contemplation on things future and invisible, from whence it derives encouragement and strength to endure and abide firm in profession, against all opposition and persecutions.

Obs. VI. However men may be despised, vilified, and reproached in the world, yet if they have faith, if they are true believers, they are accepted with God, and he will give them a good report.

VER. 3.—HE enters on the confirmation and exemplification of his proposition by instances; first, from an especial object of faith, and then proceeds unto the actings of it in them, who by virtue of it, did actually and really believe. The former he expresseth in this verse.

VER. 3.—Πιστει νοουμεν κατηγορισθαι τους αιωνας ρηματι Θεου, εις το μη εκ φαινομενων τα βλεπομενα γεγονεναι.

Πιστει, Syr. בְּדִימוּתָא, 'by faith:'. So all others, per fidem, 'by faith:'. for being put absolutely, it denotes the instrumental cause.

Νοοῦμεν, intelligimus, 'we understand.' Νοεω is principally in the first place, 'to consider,' 'to agitate any thing in the mind,' and consequently 'to understand,' which is the end of that consideration.

Καταρτισθαι, Syr. דִּאֲרַחֲקוּ, 'were ordained, disposed, ordered.' Vulg. Lat. aptata, which the Rhemists render by 'framed;'. but aptata is more significant. Others, ædificata, constructa, ornata, præparata, creata, condita, 'built,' 'made,' 'adorned,' 'prepared,' 'created:'. for the word signifies, so to make, or be made, as to be 'prepared,' 'orderly disposed,' and 'adorned.' The active is to finish, to complete, to make a thing every way perfect. In the New Testament it is most generally used for 'to order, prepare, dispose, to set in order,' Matt. iv. 21, xxi. 16; Luke vi. 40; Rom. ix. 22; 1 Cor. i. 10; Gal. vi. 1; 1 Thess. iii. 10. And it is the word used by our apostle to express the providing, making, or preparation of the body of Christ, ch. x. 5. See the exposition of that place.

Τους αἰῶνας, secula, seculum, mundum, 'the worlds, or world.'

Εἰς το μη εκ φαινομενων. The Syriac, by transposing the words of this latter clause of the verse, makes the sense more plain: 'that the things which are seen, were, or arose from things that are not seen.' Vulg. Lat. ut ex invisibilibus visibilia fierent, 'that of invisible things, visible things might be made,' Rhem. improperly; γεγονεναι, is not 'might be made,' but 'were made;'. and εἰς το is as much as ὥστε, 'so that.' The Arabic and Ethiopic wholly forsake the text, or sense of the words. Some render the words as if they were, εἰς το εκ μη φαινομενων, by a transposition of the negative particle μη; and then the negative is to be referred unto φαινομενων, and not to γεγονεναι. In the latter way the sense is, as rendered in our translation, 'the things that are seen, were not made of the things that appear:'. in the other it is, 'the things that are seen, were made of things that do not appear,' which may have an understanding coincident with the other.

Τα βλεπομενα, quæ cernimus, quæ cernuntur, 'which we see, which are seen.'

VER. 3.—*By 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.*

In this first instance of the power and efficacy of faith, the apostle hath respect unto the second clause of his general description of it, the evidence of things not seen. For although this world, and the things contained in it, are visible, and are here said to be seen; yet the original framing and making of them, hath a principal place among things not seen. And to prove that faith hath a respect unto all unseen things as unseen, he gives an instance in that which was so long past, as the creation of the world; all his other instances declare its efficacy in the prospect of unseen things that are future.

First. That which is here ascribed unto faith, is, that it is the instrumental cause of it; πιστει, 'by faith:'. and where faith is spoken

of as the instrumental cause of any thing, it always takes in or includes its object as the principal cause of the same things. So, where it is said, that we are justified by faith, it includes Christ and his righteousness as the principal cause of our justification; faith being only the instrument whereby we apprehend it: and here where it is said, that 'by faith we understand that the worlds were framed,' it includes its object, namely, the divine revelation that is made thereof in the word of God. For there is no other way for faith to instruct us herein, or give us an understanding of it, but by its assent to divine revelation: the revelation of it being made, faith is the only way and means whereby we understand it, and assent unto it. 'By faith we understand;' that is, by faith we assent unto the divine revelation of it. The apostle lays here a good foundation of all his ensuing assertions. For if by faith we are assured of the creation of the world out of nothing, which is contrary to the most received principle of natural reason, *ex nihilo nihil fit*, 'nothing comes of nothing;' it will bear us out in the belief of other things that seem impossible to reason, if so be they are revealed. In particular, faith well fixed on the original of all things as made out of nothing, will bear us out in the belief of the final restitution of our bodies at the resurrection, which the apostle instanceth in as unto some of his worthies.

Secondly. That which is ascribed unto faith subjectively, or unto its operations in our minds, is that 'by it we understand.' Upon a due consideration of what is proposed in divine revelation concerning this matter, we come not only to assent unto it as true, but to have a due comprehension of it in its causes, so as that we may be said to understand it. Wherefore, understanding here is not opposed only unto an utter nescience, or ignorance hereof, but also unto that dark and confused apprehension of the creation of the world, which some by the light of reason attained unto.

Obs. I. Those who firmly assent unto divine revelation, do understand the creation of the world as to its truth, its season, its cause, its manner, and end. Others do only think about it unsteadily and uncertainly. It was never determined among the ancient sages of the world, the pretended priests of the mysteries of reason. Some said one thing, and some another: some said it had a beginning, some said it had none; and some assigned such a beginning unto it, as it had been better it never had any. Nothing but an assent unto divine revelation can give us a clear understanding hereof. And,

Obs. II. Then doth faith put forth its power in our minds in a due manner, when it gives us clear and distinct apprehensions of the things we do believe. Faith that gives not understanding is but fancy.

Thirdly. The object of this faith materially considered, is 'the worlds;' and of them three things are affirmed. 1. That they were framed. 2. By what means: 'by the word of God.' 3. In what manner: 'so as that the things which are seen,' &c.

1. The object of this faith is *τοὺς αἰῶνας*, 'the worlds:' for the exposition whereof, name and thing, I must refer the reader unto that of ch. i. 3.

2. Of these worlds, that which we understand by faith is, *κατηγόρισ-*

Sai, 'that they were framed.' The word here used doth no where signify the original production of any thing, but the ordering, disposing, fitting, perfecting, or adorning of that which is produced. Nor is it any where applied to express the creation or making of the world. Wherefore, although that be included herein, (for that which is framed, fashioned, or fitted, must be first made or created,) yet something more is intended; namely, the disposal of all created things into that beautiful order which we do behold. For the apostle hath especial respect unto the things that are seen as they are orderly, beautiful, and glorious, setting forth the glory of him by whom they are made, as Ps. viii. 2, 3, xix. 1, 2; Rom. i. 21. So it is said that 'God by his Spirit garnished the heavens,' Job xxvi. 13; that is, cast them into that curious, glorious frame which we behold; whence they are called 'the work of his fingers,' Ps. viii. from a curious application of power in their frame and order. Hence he is said to fashion this work, Job x. 8; Ps. cxix. 73; that is, to give it shape and order. And the apostle hath in this word respect unto Gen. ii. 1, ויכלו. The heavens and the earth, and all the host of them, 'were finished,' perfected, completely framed. Being originally, as unto the matter of them, created out of nothing, in the six day's work they were completely finished and perfected: and,

Obs. III. As God's first work was, so all his works shall be perfect. He undertakes nothing but what he will finish and complete in beauty and order: and not only the original production of all things out of nothing, but the framing of them into their present order, is a demonstration of the eternal power of God.

And because the apostle hath respect, not merely unto the work of creation, but unto the perfecting and finishing of it in and upon the sixth day's work, he ascribes the understanding of it unto faith alone: for although some few had notions of the original creation of all things by a divine power, yet none ever knew any thing of this framing of the world, or the reducing of the matter of it into perfect order, but by divine revelation only. So we understand it by faith.

Fourthly. The efficient cause of this framing the worlds, is *ῥῆματι Θεου*, 'the word of God;' that exertion of his almighty power which was expressed by his word, let it be so and so; which was the sign of it, and the indication of its exercise. And the apostle, treating of the gradual fashioning of the world into its perfection, hath respect unto the repetition of that word in every day's work, until the whole was accomplished. By this word of God, or by the divine power of God, whose gradual operation was signified by the repetition of that creating word, the 'worlds were made.'

And the ineffable facility of almighty power in the production of all things out of nothing, and the framing of them into their perfect state, is intimated in this expression, 'He spake the word, and it was made; he commanded, and it stood fast.' It is alike easy to him to dispose of all things that are made. And so faith as unto the disposal of all things by divine providence, in times of greatest difficulties and insuperable obstacles, is secured by the consideration of the easy production of all things out of nothing by the same power. And this is that which the apostle intends to fix on the minds of believers in this fundamental instance of the work and effects of faith. For whereas that which he

exhorts and encourages his Hebrews to, is a patient continuance in the profession of the gospel against all difficulties and oppositions, giving them assurance that faith will enable them thereunto; this of its assent unto the creation of the world, a thing so long since past, doth not seem to be of any use or force unto these ends.' For although we may believe the creation of the worlds by an act of divine power, yet it doth not seem to follow thence, that faith will strengthen us, and make us victorious in our sufferings. But two things the apostle aims to evince herein, which are eminently suited unto this design. 1. That faith is the evidence of things not seen; thereby to call the Hebrews unto the consideration of its proper object, whereon, when it is duly fixed, it will carry them comfortably through all their difficulties. 2. That they might know how easy it is with God to help, relieve, and deliver them, by changing the nature of all things at his pleasure, who by his word, through an almighty facility, erected and perfected the worlds. And this consideration doth God himself frequently propose for the confirmation of the faith of the church in all their troubles, Isa. xl. 28, xlv. 24, xlv. 12, li. 13.

Fifthly. The way whereby the worlds were thus framed is declared in the latter part of the verse: 'so that things which are seen,' &c.

First. The subject spoken of is, *τα βλεπομενα*, 'things that are seen.' This is not of the same extent with the *τους αιωνας*, 'the worlds' which were framed. For they comprise all things visible and invisible, in heaven and earth, Col. i. 16. But the apostle restrains the subject spoken of unto those things which are the objects of our senses, and our reason working by them. These aspectable heavens and the earth, with all their host and ornaments; for these are they that in the first place and immediately declare the glory of God, Ps. viii. xix; Rom. i. 21. All things that are seen, or that may be seen, the heavenly orbs, with all their glorious luminaries, the earth, with all that is on it and in it, the sea, with all its fulness; all these things that are seen by us, by any of mankind, or that may be so; with these things, their greatness, their glory, their order, their use, the minds of men are and ought to be affected.

Secondly. Of these things it is affirmed, that they *εις το μη γεγονεναι*, 'were not made of the things that do appear.' Made they were, but not of the things that do appear, which seems to be a negation of any pre-existing material cause. Some, as was observed, by the transposition of the negative particle, read the words, 'were made of things that do not appear;' that is, they were made by the invisible power of God. So it answers unto that of the same apostle, Rom. i. 20, 'For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.' These visible things were made by them which are invisible, even the eternal power and wisdom of God. And this sense I would embrace, if the phrase *εκ φαινομενων* would bear it, which seems rather to respect the material than the efficient cause. But we may observe,

1. That *φαινομενα*, are things that 'appear clearly,' illustriously, in their shape and order.

2. That the apostle doth not speak absolutely of the first original production of all things out of nothing, but of the forming, framing, and fashioning of all things into their proper state and order; called the 'finishing' of the heavens and the earth, with their hosts, or order and ornaments.

3. There is therefore in the words, 1. A negation of any pre-existing material cause unto the creation of these worlds. 2. An assignation of the only efficient cause of it, which is the power of God; which things are rather supposed than asserted in the words. 3. Respect unto the order of the creation of all things, in bringing them unto their perfection. Now this was, that all the things which we now behold, in their order, glory, and beauty, did arise or were made by the power of God, out of that chaos, or confused mass of substance, which was itself first made and produced out of nothing, having no cause but the efficiency of divine power. For hereof it is said, that it 'was without form and void, and darkness was upon it, Gen. i. 2. That is, though absolutely, as a material substance, it was visible, yet it did not appear conspicuously in any shape or form; it was void, and without form; no such things at all appeared as the things which we now behold, that were made out of it by the power of God. Wherefore, in these words, which have much of obscurity and difficulty in them, the apostle doth both intimate the original production of all things out of nothing by the efficacy of divine power, and the making or framing of all things as they are in beauty and order to be seen, out of that unaspectable, unappearing matter which was first made out of nothing, and covered with darkness until it was disposed into order.

The understanding hereof, we have by faith alone from divine revelation. Nothing of the order of the creation can be known or understood any other way. And this the apostle intimates in those particles *εἰς το*, that is, *ὥστε*, 'so that;' by faith alone we understand that the worlds were made; namely, so as that the things which are seen, were not made of the things that appear. And,

Obs. IV. The aids of reason, with the due consideration of the nature, use, and end of all things, ought to be admitted of to confirm our minds in the persuasion of the original creation of all things; yet are they not to be rested in, but we must be take ourselves unto faith fixed on divine revelation.—For, 1. If they are alone, they will be often shaken with a contrary rational maxim, namely, *ex nihilo nihil fit*. 2. They can give us no light into the way and manner of the creation of all things, which faith alone discovers.

VER. 4.—FROM the proposition of the nature of faith in general, and a declaration of its efficacy with respect unto things believed, the apostle proceeds to give instances of its power and efficacy in particular persons, whose example in believing, he proposeth unto the Hebrews for their encouragement: and he begins with Abel, suitably on all accounts unto his design. For, 1. He was the first whose faith is expressly recorded and commended in the Scripture, and so meet to be mentioned in the first place. He was the first in the first distribution of the ages of the church that he makes. 2. He was the first that

expressed his faith in duties of worship, or made public solemn profession thereof, the duty which he calls the Hebrews unto. 3. He was the first that suffered in the cause of Christ, or for a testimony given unto faith in him. 4. He suffered the utmost of what any among them could fear, even death itself, by the shedding of his blood, which they had not yet undergone; they had not yet resisted unto blood. Wherefore, on all accounts, this was the meetest instance to begin withal, by which his whole cause and argument, in all the parts of it, is confirmed.

VER. 4.—ΠΙΣΤΕΙ ΠΛΕΙΟΝΑ ΨΥΣΙΑΝ ΑΒΕΛ ΠΑΡΑ ΚΑΪΝ ΠΡΟΣΗΝΕΓΚΕ Τῷ ΘΕῳ, ΔΙ' ἧς ΕΜΑΡΤΥΡΗΣΗ ΕΙΝΑΙ ΔΙΚΑΙΟΣ, ΜΑΡΤΥΡΟΥΝΤΟΣ ΕΠΙ ΤΟΙΣ ΔΩΡΟΙΣ ΑΥΤΟΥ ΤΟΥ ΘΕΟΥ· ΚΑΙ ΔΙ' ΑΥΤΗΣ ΑΠΟΘΑΝΩΝ ΕΤΙ ΛΑΛΕΙΤΑΙ.

ΠΛΕΙΟΝΑ ΨΥΣΙΑΝ, Vulg. Lat. plurimam hostiam; using a word in the superlative degree, because plurem in the comparative is not usual. 'A greater host,' say the Rhemists, attending the first signification of the word, but forsaking its sense. The Syriac, ܕܒܚܬܗ ܕܡܝܚܪܐ ܬܒ, 'a sacrifice more (far more) excellent,' or precious. Hostiam majoris pretii, Bez. 'a sacrifice of more worth or value,' referring it to the matter of the sacrifice. Gratiorem, 'more acceptable.'

ΕΜΑΡΤΥΡΗΣΗ, Vulg. Lat. testimonium consecutus est, 'he obtained testimony.' Syr. ܕܗܘܬ ܥܠܝܗ ܫܪܕܗܬܐ, 'there is extant (recorded) concerning him a testimony,' testimonium obtinuit, testimonio est ornatus, 'he obtained witness,' 'he was adorned with this testimony.' See of the word, ver 2.

ΕΠΙ ΤΟΙΣ ΔΩΡΟΙΣ ΑΥΤΟΥ, muneribus ejus; de donis ejus, Syr. ܥܠ ܩܪܒܢܐ, 'concerning his offering,' the sacrifice that he offered.

VER. 4.—*By faith Abel offered unto God a more excellent (acceptable) sacrifice than Cain; by which he obtained witness that he was righteous; God testifying of (unto or concerning) his gifts; and by it he being dead yet speaketh, (or is spoken of.)*

1. The person instanced in is Abel, the second son of Adam, and first son of the promise, and that under the considerations mentioned before. 2. It is affirmed of him, that he offered sacrifice unto God. 3. The manner of it is declared in comparison with that of Cain; he offered a more excellent sacrifice. 4. Hereon there was with respect unto him, a double consequent. 1st. When he was alive, that he obtained witness that he was righteous. 2dly. When he was dead, that he yet speaketh.

First. The person instanced in, is Abel: he who without example, without outward encouragement, without any visible theatre, without any witness of his sufferings to transmit them unto others, but God alone; the first in the world that suffered death in the cause of Christ and his worship. And this he did from his own brother, from one that joined with him in the outward acts of divine worship, to give an example of the two churches, the suffering and the persecuting, to the end of the world. This hath made him famous in all generations; which, as Chrysostom thinks, is intended in the last clause of the words, *ετι λαλεται*, 'he is yet spoken of,' that is, with fame and renown.

Obs. I. Every circumstance in suffering shall add to the glory of the sufferer; and those who suffer here for Christ without witness, as many have done to death in prisons and dungeons, have yet an all-seeing witness to give them testimony in due season. 'The righteous shall be had in everlasting remembrance;' and nothing that is done or suffered for God shall be lost for ever.

Secondly. That which is affirmed in general of this person, is, that he offered sacrifice to God, and he did it by faith.

First. Of his sacrifice an account is given us, Gen. iv. 3—5, which the apostle hath respect unto: and it is there declared, 1. What time he offered this sacrifice; it was *מקץ ימים*, that is, 'after the expiration of some time,' or days; namely, after he and Cain were settled in their distinct callings, ver. 3. Until then, they had been under the instruction of their parents; but being now fixed in their own peculiar stations and callings, they made their distinct solemn profession of the worship of God, which is the sense of the place, though not observed by any expositors. 2. The matter of his offering was the firstlings of his flock, and of the fat thereof. *First.* It was of living creatures, and therefore was made by mactation, or the shedding of blood; whence the apostle calls it *θυσια*, a sacrifice by mactation, *צבה*, though in the text it comes under the name of *מנחה*, which he renders by *δωρον*, 'a gift.' *Secondly.* It was of the best. 1st. Whilst they were alive, the firstlings of the flock, which God afterwards took as his portion, Exod. xiii. 12. 2dly. When it was dead, it was of the fat of them, which God also claimed as his own, Lev. iii. 16, vii. 25. That is, the fat of those firstlings. For his sacrifice was an holocaust, wherein, after the blood was shed at the altar, and offered unto God, the fat was burned on the altar, and the whole body at a distance from it.

It appears, therefore, that the sacrifice of Abel was, as unto the matter of it, both in itself and in God's esteem, of the most precious and valuable things in the whole creation, subject unto man and his use. And even hence it may be called, *πλειονα θυσιαν παρα Καιν*, 'a more excellent sacrifice than that of Cain,' which was only of the fruit of the ground, and those, it may be, gathered *raptim*, without choice or judgment of what was most meet to be offered unto God. And it is for ever dedicated as a rule for the church in all ages: that,

Obs. II. We are to serve God with the best that we have, the best that is in our power, with the best of our spiritual abilities; which God afterwards fully confirmed.

Secondly. And he offered this sacrifice to God; *τη Θεω, προσέφερε*, ver. 3. This was from the first institution of it, the highest and most peculiar way of owning and paying homage unto the divine Being. Unto whomsoever sacrifice is offered, he is owned as God. And therefore, when the Gentiles sacrificed to the devil, as they did, 1 Cor. x. 20, they owned him thereby as the god of the world, 2 Cor. iv. 4. And there are many superstitious observances in the papacy that entrench on this idolatry.

Thirdly. He offered it *πιστει*, 'by faith.' Now, faith herein respects, 1. The institution of the worship; and, 2. The heart or mind of the worshippers.

1. He did it by faith, because he had respect in what he did unto God's institution, which consists of a command and a promise, which faith hath regard unto. It was not a service that he himself invented, for if it had, he could not have performed it in faith, unto whose formal nature it belongs to respect a divine command and promise.

2. He did it in faith, in that he did it in the exercise of saving faith in God therein. He did it not hypocritically: he did it not in a mere attendance unto the outward duty, but it was kindled in his own heart by the Holy Spirit, before it was fired on the altar, from heaven. For,

Obs. III. God gives no consequential approbation of any duties of believers, but where the principle of a living faith goes previously in their performance.

Thirdly. It is observed by the apostle, that he thus offered a better, a choicer, a more excellent sacrifice, *παρα Καὶν*, 'than Cain;' for the plurimam of the Vulgar Latin is not capable of any good interpretation. And the reason whence it was more excellent, must be inquired into. And,

First. We observed before, that as to the matter of it, it was better, more valuable and precious, than that of Cain. But this is not a sufficient cause of ascribing such an excellency and preference unto it, as that on the account thereof Abel should obtain such acceptance with God, and a testimony from him. Firstlings of the flock, and their fat, were better than ordinary fruits of the earth; but yet not so as to constitute such a difference. Besides, the design of the apostle is to declare the efficacy and prevalency of faith, and not of any especial kind of sacrifices. Wherefore *δι' ἧς*, 'for which,' or 'whereby,' in the next words, is to be referred unto *πίστει*, 'faith,' and not unto *θυσίαν*, or 'sacrifice,' though that be the next antecedent. Wherefore,

Secondly. This difference was from his faith. And two things did depend thereon. 1. That his person was justified in the sight of God antecedently unto his sacrifice, as we shall see immediately. 2. On the account thereof, his sacrifice was grateful and acceptable unto God, as is commonly observed from the order of the words: 'The Lord had respect unto Abel and to his offering.'

But yet it is not evident where the great difference lay. For Cain also no doubt brought his offering in faith; for he believed the being of God, that God is; he believed his omnipotent power in the creation of the world, as also his government of it, with rewards and punishments. For all this he professed, in the sacred offering that he brought unto the Lord. And it is a vain fancy of the Targumist, who introduceth Cain and Abel disputing about these things, and Cain denying them all; for he made profession of them all in his offering or sacrifice. Wherefore it is certain, that the faith of Abel and Cain differed, as in their especial nature, so in their acts and objects. For,

1. Cain considered God only as a Creator and Preserver, whereon he offered the fruits of the earth, as an acknowledgment that all these things were made, preserved, and bestowed on man by him; but he had no respect unto sin, or the way of deliverance from it revealed in the first promise. The faith of Abel was fixed on God, not only as a Creator, but as Redeemer also; as he who in infinite wisdom and

grace, had appointed the way of redemption by sacrifice and atonement, intimated in the first promise. Wherefore his faith was accompanied with a sense of sin and guilt, and of our lost condition by the fall, and a trust in the way of redemption and recovery which God had provided. And this he testified in the kind of his sacrifice, which was by death and blood; in the one, owning the death which himself, by reason of sin, was obnoxious unto; in the other, the way of atonement, which was to be blood, the blood of the promised Seed.

2. They differed in their especial nature and acts. For the faith of Abel was saving, justifying, a principle of holy obedience, an effect of the Holy Spirit, in his mind and heart. That of Cain was a naked barren assent unto the truths before mentioned, which is usually described under the name of a common and temporary faith; which is evident from the event in that God never accepted his person nor his offerings.

And these are the things, which still make the hidden difference between the professors of the same faith and worship in general, whereof God alone is the Judge, approving some, and rejecting others. So from the foundation of the world, there was provision made, to warn the church in all ages, that the performance of the outward duties of divine worship is not the rule of the acceptance of men's persons with God. A distinction is made from the inward principle whence those duties do proceed. Yet will not the world receive the warning unto this day. Nothing is of a higher provocation, than that the same duties should be accepted in some, and rejected in others, and that because the persons of the one are accepted, and not of the other. Many have no greater quarrel at religion, than that God had respect unto Abel and his offerings, and not to Cain and his.

Fourthly. The consequences of his offering by faith are stated.

First. The first consequent of this efficacy of faith in Abel, is, that he 'obtained witness that he was righteous.' *Δι' ἧς*, 'by which;' that is, by which faith, as we showed before. *Εμαρτυρηθη*, 'he was testified unto,' he obtained witness, that is, from God himself. And this was so famous in the church, that he seems commonly to be called by that name, 'the righteous Abel;' as he is by our Saviour, speaking of him, Matt. xxiii. 35. But we do not find any such testimony in express words given unto him in the Scripture. Wherefore the apostle proves his assertion by that wherein such a testimony is virtually contained. 'For God,' saith he, 'testified unto his gifts;' wherein he allegeth those words in Moses, 'The Lord had respect unto Abel and his offering.' He testified in the approbation of his offering, that he had respect unto his person; that is, that he judged, esteemed, and accounted him righteous, for otherwise God is no respecter of persons. Whomsoever God accepts or respects, he testifieth him to be righteous, that is, to be justified, and freely accepted with him. This Abel was by faith, antecedently unto their offerings. He was not made righteous, he was not justified by his sacrifice, but therein showed his faith by his works; and God, by acceptance of his works of obedience, justified him, as Abraham was justified by works, namely, declaratively, he declared him so to be.

Obs. IV. Our persons must be first justified, before our works of obedience can be accepted with God; for by that acceptance he testifies that we are righteous.

By what way God gave this testimony unto the gifts or sacrifice of Abel, is not expressed. Most do judge, that it was by causing fire to fall from heaven to kindle and consume his sacrifice on the altar. Certain it is, that it was by some such assured token and pledge, as whereby his own faith was strengthened, and Cain provoked. For God did that with respect unto him and his offering, which he did not towards Cain and his, whereby both of them knew how things stood between God and them. As Esau knew that Jacob had gotten the blessing, which made him resolve to kill him; so Cain knew that Abel and his offering were accepted with God, whereon he slew him.

And here we have the prototype of the believing and malignant church in all ages; of them who, under the profession of religion, are born after the Spirit, or after the promise; and those that are born after the flesh only. Then that began, which the apostle affirms still to continue: 'He that was born after the flesh, persecuted him that was born after the Spirit; even so it is now,' Gal. iv. 29. This was the first public visible acting of the enmity between the seed of the woman and the seed of the serpent; for Cain was of the wicked one, the seed of the serpent, and slew his brother, 1 John iii. 12. And a pledge or representation it was of the death of Christ himself from the same principle. And it being the first instance, and consequently the pattern and example of the two seeds in all ages, we may give a brief account of it.

1. The foundation of the difference lay in their inward different principles. The one was a true believer, born of the Spirit, and heir of the promise; the other of the evil one, under the power of the principles of sin and malice. Yet notwithstanding these different internal principles, they lived together for a season in outward peace, as believers and unbelievers may do, and as yet do.

2. The occasion of acting this enmity in Cain, was the visible worship of God. Until that was undertaken and engaged in, he carried things quietly with his brother, as others walking in his way, and spirit continue to do. But from hence, on many accounts, they take occasion to act their enmity.

3. In this public worship, Abel attended diligently unto the mind of God, and conduct of faith, as we have shown; Cain trusted unto the formality of the outward work, without much regard to either of them. And there is nothing wherein true believers do more carefully exercise faith according to the mind of God, than in his solemn worship, according to the example of Abel, others adhering for the most part unto their own inventions.

4. Hereon God manifested his approbation of the one, and the disapprobation of the other; which provoked Cain to exercise his rage and malice unto the death of his brother. Their worship was different in the matter and manner of it. This provoked not Cain: he liked his own way better than his brother's. But when there was testimony given of God's acceptance of his brother and his worship, with a dis-

approbation of him and his, this he would revenge with the blood of his brother. God did not afterwards continue to give, nor doth he now give, any outward testimony of the approbation of one, and the disapprobation of another. Howbeit, a secret sense and fear hereof ariseth in the hearts of evil men, whence Satan fills them with envy and malice, and stirs them up unto persecution. For in themselves, they find nothing of that spiritual advantage and refreshment which ariseth in the true worship of God unto sincere believers. And they, on the other side, do openly avow such a satisfaction, in an apprehension of God's acceptance of them, as that they can undergo any persecutions on the account thereof. This provokes the world; this was the rise, this is the progress of persecution. And we may learn,

Obs. V. That those whom God approves, must expect that the world will disapprove them, and ruin them if it can.

Obs. VI. Where there is a difference within, in the hearts of men, on the account of faith and the want of it, there will for the most part be unavoidable differences about outward worship.—So there hath been always between the true church and false worshippers.

Obs. VII. God's approbation is an abundant recompense for the loss of our lives.—All which are plain in this instance of Abel.

Secondly. The second consequent of the efficacy of the faith of Abel, was after his death: 'And by it he, being dead, yet speaketh.' 'By it,' *δι' αὐτῆς*, that is, by the same faith; by the means of that faith that was the ground of his acceptance with God, whereon that which is ascribed unto his faith doth depend. And this is, that, *αποθανων ἐτι λαλειται*, 'he, being dead, yet speaketh.' *Λαλειται*, being of a middle form, may be rendered either 'he speaketh,' or 'he is spoken of.' And accordingly this expression is variously interpreted. Some take it for the good fame and report that Abel had in all generations: he was celebrated, well spoken of, and yet continueth so to be. And this way the word is applied by most of the ancients. But it is not according to the mind of the apostle. For, 1. It is evident that he ascribes something peculiar unto Abel, wherein others were not to be joined with him. But this of a good report is not so, but common to him with Noah, Abraham, and all the patriarchs: they were spoken of, and their praise celebrated in the church no less than Abel's. 2. The apostle plainly proceeds in representing the story concerning him, and what fell out after his death, as expressed in the words of God himself, Gen. iv. 10. 'The voice of thy brother's blood crieth unto me from the ground.' This is the speaking of Abel after his death, which is here intended, and this was peculiar unto him: it is not affirmed of any one besides in the Scripture. 3. The apostle interprets himself, ch. xii. 24, where he directly ascribes this speaking unto the blood of Abel, as we shall see on that place, if God permit.

Obs. VIII. There is a voice in all innocent blood shed by violence. There is an appeal in it from the injustice and cruelty of men, unto God as the righteous Judge of all. And of all cries, God gives the most open evidence that he hears it, and admits of the appeal. Hence most murders committed secretly are discovered; and most of those that are openly perpetrated, are openly revenged, sooner or later, by

God himself. For his honour and glory are concerned to appear upon the appeal to his justice, which is made by innocent blood. Especially he is so, when men, in taking away the lives of others, would prefix, as it were, his name to their deed, by doing it under a pretence of judgment, which is his. This is done by wicked judges, and false witnesses, as it was in the case of Naboth; and this God will not bear withal. Wherefore this voice, this speaking of blood, ariseth from the eternal law which God hath given unto mankind for the preservation of life from violence, whereof he hath taken on himself the supreme conservation and guaranty, Gen. ix. 5, 6.

But there is somewhat more in this speaking of the blood of Abel. For by the record of the Scripture, God hath designed it unto other ends in the way of an ordinance. As, 1. That it should be a type of the future persecution and sufferings of the church. 2. That it might be a pledge of the certain vengeance that God will take in due time on all murderous persecutors. Abel, being dead, speaketh these words of our Saviour: 'Shall not God avenge his own elect, which cry day and night unto him? I tell you that he will avenge them speedily,' Luke xviii. 7, 8. 3. That it might be instructive unto faith and patience in suffering, as an example approved of God, and giving evidence unto future rewards and punishments.

And from this first instance, the apostle hath given a mighty confirmation of his intention concerning the power and efficacy of faith, enabling men with blessed success, to do and suffer according to the mind of God. For Abel did, by faith alone, 1. Obtain the blessing of the promise from his elder brother, as did Jacob afterwards. 2. By it, as apprehending the promise, his person was justified and accepted with God. 3. He was directed thereby to worship God, both as to matter and manner, according unto his own will. 4. He had a divine testimony given both as unto his person as righteous, and his duties as accepted, to his unspeakable consolation. 5. He had this honour, that God testified his respect unto him when he was dead, and made his blood, as shed, an ordinance unto the instruction of the church in all ages.

From these considerations, this example was of great force to convince the Hebrews, that if indeed they were true believers, as he supposed of them, ch. x. 39, that faith would safely carry them through all the difficulties they had to conflict withal in their profession, unto the glory of God and their own eternal salvation. And we may learn, that,

Obs. IX. Whatever troubles faith may engage us into in the profession of it, with obedience according to the mind of God, it will bring us safely off from them all at last, (yea, though we should die in the cause,) unto our eternal salvation and honour.

VER. 5.—His second instance is in Enoch; for he is the second man unto whom testimony is personally given, that he pleased God, and was accepted with him. Others, no doubt, before him did so, and were so accepted, for he was the seventh from Adam; and as Abel was the first, so he is the second who was so peculiarly testified unto, and therefore the apostle instanceth in him in the second place, after Abel.

VER. 5.—ΠΙΣΤΕΙ ΕΝΩΧ ΜΕΤΕΤΕΘΗ ΤΟΥ ΜΗ ΙΔΕΙΝ ΘΑΝΑΤΟΝ, ΚΑΙ ΟΥΧ ΕΥΡΙΣΚΕΤΟ, ΔΙΟΤΙ ΜΕΤΕΘΗΚΕΝ ΑΥΤΟΝ ὁ ΘΕΟΣ. ΠΡΟ ΓΑΡ ΤΗΣ ΜΕΤΑΘΕΣΕΩΣ ΑΥΤΟΥ ΜΕΜΑΡΤΥΡΗΤΑΙ ΕΥΗΡΕΣΤΗΚΕΝΑΙ Τῷ ΘΕῳ.

VER. 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.*

This Ενωχ, 'Enoch,' hath a double testimony given unto him in the Scripture; one in the Old Testament, the other in the New. That in the Old Testament, is unto his faith and holiness, Gen. v., that in the New, is unto his being a prophet, and what he prophesied, Jude 14, 15. For it is probable, that all the holy fathers before the flood were prophets and preachers; as Enoch was a prophet, and Noah was a preacher of righteousness, 2 Pet. ii. 5. In their ministry did the Spirit of God 'strive with men,' which at the flood he put an end to, Gen. vi. 3. Yea, by the Spirit of Christ which was in them, 1 Pet. i. 11, he preached repentance unto them, before they were cast into their eternal prison, 1 Pet. iii. 19. And these seem to have had a different ministry for the declaration of the whole counsel of God. Noah was a preacher of righteousness, one that proposed the righteousness of God through the promise, to encourage men unto faith and repentance; as we say, a gospel preacher. And Enoch preached the threatenings of the law, the future judgment, with the vengeance that would be taken on ungodly sinners, especially scoffers and persecutors, which is the substance of his prophecy, or sermon, recorded in the Epistle of Jude. And he seems to have given his name unto his son in a spirit of prophecy; for he called him מְהוֹרָשָׁה, Gen. v. 21, that is, 'when he dies, there shall be a dismissal;' namely, of mankind from the earth, for he died just before the flood.

The first of these testimonies the apostle here makes use of, and so expounds it as to take away sundry difficulties that in itself it is liable to, לָקַח אֹתוֹ אֱלֹהִים, 'God took him;' which the author of the book of Wisdom expounds in a severe sense: 'God took him away, lest wickedness should alter his understanding,' ch. iv. 11, groundlessly. The apostle renders it by 'translated him,' that is, into a more blessed state. And וְאֵינֶנּוּ, 'and he was not,' which some of the Jews would have to intimate his death, the apostle renders by, 'he was not found,' that is, any more amongst men; and gives the reason of it, namely, because God had translated him into another world. And as unto what is affirmed in the story, that he walked with God, the apostle interprets it as a testimony that he pleased God, which makes plain the mind of the Holy Ghost in the words of Moses.

Of this Enoch it is affirmed, 1. That he was translated. 2. The end of that translation is declared: 'that he should not see death.' 3. The consequent of it: 'he was not found.' 4. The efficient cause of that translation, and the reason of that consequent: he was not found, because 'God translated him.' 5. The means of this translation on his own part: it was by faith. 6. The proof hereof: 'for before his translation he had this testimony, that he pleased God;' which must be opened briefly.

First. It is affirmed of him, that μετετεῖθη, 'he was translated;' translated out of one state and condition into another. There are but two states of good men, such as Enoch was, from first to last. 1. The state of faith and obedience here in this world: this Enoch lived in three hundred years; so long he lived and walked with God. To 'walk with God,' is to lead the life of faith in covenant obedience unto God. וַיִּהְיוּלֶךְ, 'he walked;' the same word whereby God prescribeth covenant obedience unto Abraham, וַיִּהְיוּלֶךְ לִפְנֵי, Gen. xvii. 1. The word in both places, in the same conjugation of Hithpael, signifies 'a continued walk up and down, every way.' So, 'to walk with God,' is in all our ways, actions, and duties, to have a continual regard unto God, by faith in him, dependence on him, and submission to him. This state Enoch had lived in, and passed through. 2. The other state is a blessedness in the enjoyment of God. No other state of good men is once intimated in the Scripture, or consistent with God's covenant. Wherefore Enoch being translated from the one, was immediately instated in the other, as was Elijah afterwards. As unto any further conjectures of the particular place where, or condition wherein he is, the Scripture leaves no room for them; and those that have been made, have been rash and foolish. Some things we may observe to explain this translation.

1. It was of the whole person, as unto state and condition. Enoch was translated: his whole person, soul and body, was taken out of one condition, and placed in another.

2. Such a translation, without a dissolution of the person, is possible; for as it was afterwards actually made in Elijah, so the apostle intimates the desirable glory of it, 2 Cor. v. 4, 'We groan, not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.'

3. Unto this translation, there is a change required, such as they shall have, who will be found alive at the coming of Christ: 'We shall not all sleep, but we shall all be changed,' 1 Cor. xv. 51. The same change in the bodies of them that are translated, as there is in those that are raised from the grave, is necessary unto this translation. They must be made incorrupt, powerful, glorious, spiritual, 1 Cor. xv. 42, 43. So was it with the body of Enoch, by the power of God who translated him; his body was made in a moment, in the twinkling of an eye, incorrupt, spiritual, immortal, meet for the blessed habitation above. So was Enoch translated.

4. If any one shall ask why Enoch was not joined with Elijah, who was afterwards, in like manner, translated at his appearance with the Lord Christ in his transfiguration, but Moses rather who died, Matt. xvii. 3. I say, although I abhor all curiosities in sacred things, yet it seems to be agreeable unto the mind of God, that the discourse which they had then with the Lord Jesus Christ, being about the accomplishment of the law in his death, as it was; Moses, who was the lawgiver, and Elijah, the most zealous defender of it should be employed in that service, and not Enoch, who was not concerned therein.

Secondly. The next end of this translation was, τοῦ μὴ ἰδεῖν θάνατον, 'that he should not see death;' or this was the effect of it, that he should not die. Death being the great object of sensible consideration,

it is expressed by words of sense; 'seeing it,' 'tasting it,' and the like. And two things are intended herein. 1. That this translation was without death; it was not by death. The Hebrew word לקח, 'took,' 'God took him,' Gen. v. 24, being applied unto his taking away a person by death, Ezek. xxiv. 16, 18, doth not necessarily prove, that he died not. But it is here interpreted by the apostle, that this taking away was by a translation from one state unto another, without the intervention of death. 2. That in a way of eminent grace and favour, he was freed from death. The great Lawgiver put in an exception unto the general sanction of the law, that all sinners should die. And this being in itself, and its own nature, penal, as also destructive of our present constitution in the dissolution of soul and body, an exemption from it was a signal grace and favour. And this was a divine testimony, that the body itself is also capable of eternal life. When all mankind saw, that their bodies went into the dust and corruption universally, it was not easy for them to believe that they were capable of any other condition, but that the grave was to be this eternal habitation, according to the divine sentence on the entrance of sin, 'Dust thou art, and unto dust thou shalt return.' But herein God gave us a pledge and assurance, that the body itself hath a capacity of eternal blessedness, in heaven. But whereas this evidence of a capacity in the body to enjoy eternal life and blessedness, was confined unto such as never died, it could not be a convincing pledge of the resurrection of bodies, over which death once had a dominion. This therefore was reserved for the resurrection of Christ.

Thirdly. Another consequent of this translation is, that και ουκ εὑρισκετο, 'he was not found.' In the text of Moses, it is only ואינו, 'and he was not.' He went away, and was no more among men; as David expresseth his departure from among men, Ps. xxxix. 14, במרם אלך ואינו, 'before I go away, and I be not;' that is, in this world any more. But in the exposition of the apostle, something farther is intimated. Enoch was the principal patriarch in the world, and besides a great prophet and preacher. The eyes of all men about were upon him. How God took him, is not declared. Whether there was any visible sign of it, as there was unto Elisha in the taking up of Elijah, 2 Kings ii. 11, is uncertain. But doubtless upon the disappearing of so great a person in the world, there was great inquiry after him. So when Elijah was taken up into heaven, though there was a visible sign of it, and his divine rapture was evident, yet the sons of the prophets, because of the rarity of the thing, would search whether he were not let down again in some mountain, or in some valley, and they 'sought for him three days, and found him not,' ver. 16, 17. The apostle seems to intimate some such thing in the old world upon the disappearance of Enoch; they made great search after him, but 'he was not found.' And therefore,

Fourthly. He adds the reason why he could not be found on the earth, namely, διότι μετέθηκεν αὐτον ὁ Θεος, 'because God had translated him' into another state and condition. And herein he gives us the principal efficient cause of his translation: it was an act of God himself, namely, of his power, grace, and favour. And when he did no more appear, אינו, 'when he was not found,' ουχ εὑρίσκετο, this was

that which all the godly were satisfied in; it was because God had translated him, whereof there was such evidence as was sufficient security for their faith, although at present we know not what it was in particular. But the apostle doth not only declare the truth of the thing, but also that it was a matter known unto the church in those days, whereon its use did depend.

Fifthly. This the apostle, which was alone unto his present purpose, ascribes unto his faith: *πιστει*, 'by faith he was translated.' He was so, 1. Not efficiently. Faith was not the efficient cause of this translation; it was an immediate act of divine power. 2. Not meritoriously; for it is recorded as an act of sovereign grace and favour. But, 3. Instrumentally only, in that thereby he was brought into that state and condition, so accepted with God, as that he was capable of so great grace and favour. But his being made an instance of this divine grace, for the edification of the church in all ages, was an act of sovereignty alone.

And this is peculiar unto these two first instances of the power of faith; that in the one it led him unto death, a bloody death; in the other it delivered him from death, that he did not die at all.

In the field of conjectures used on this occasion, I judge it probable,

1. That his rapture was visible in the sight of many that feared God, who were to be witnesses of it unto the world, that it might be his ordinance for the conviction of sinners, and the strengthening of the faith of the church, as also an exposition of the first promise. 2. That it was by the ministry of angels, as was that of Elijah. 3. That he was carried immediately into heaven itself, and the presence of God therein. 4. That he was made partaker of all the glory which was allotted unto the heavenly state before the ascension of Christ; concerning which, see our Discourse of the Person of Christ. But,

Obs. I. Whatever be the outward different events of faith in believers in this world, they are all alike accepted with God, approved by him, and shall all equally enjoy the eternal inheritance.

Obs. II. God can and doth put a great difference as unto outward things, between such as are equally accepted before him. Abel shall die, and Enoch shall be taken alive into heaven.

2dly. I am fully satisfied, from the prophecy of Enoch, recorded by Jude, that he had a great contest with the world about faith, obedience, the worship of God, and the certainty of divine vengeance on ungodly sinners, with the eternal reward of the righteous. And as this contest for God against the world is exceedingly acceptable unto him, as he manifested afterwards in his taking of Elijah to himself, who had managed it with a fiery zeal; so in this translation of Enoch upon the like contest, he visibly judged the cause on his side, confirming his ministry, to the strengthening of the faith of the church, and condemnation of the world.

Wherefore, although it be a dream, that the two witnesses mentioned, Rev. xi. 3—5, are Enoch and Elias personally, yet because their ministry is to bear testimony for God and Christ against the world, thereby plaguing and tormenting the men that dwell on the earth, ver. 10, as they also did, there may be an allusion unto them and their ministry.

And whereas there are two ways of the confirmation of a ministry. First. By suffering, and that sometimes to death, as did Abel; and, Secondly. By God's visible owning of them, as he did Enoch: both these are to befall these two witnesses, who were first to be slain, and then taken up unto heaven; first to suffer, and then to be exalted.

Obs. III. There is no such acceptable service unto God, none that he hath set such signal pledges of his favour upon, as zealously to contend against the world in giving witness to his ways, his worship, and his kingdom, or the rule of Christ over all. And,

Obs. IV. It is a part of our testimony, to declare and witness that vengeance is prepared for ungodly persecutors and all sorts of impenitent sinners, however they are and may be provoked thereby.

Obs. V. The principal part of this testimony consists in our own personal obedience, or visible walking with God in holy obedience, according to the tenor of the covenant, 2 Pet. iii. 11, 14. And this the apostle affirms of Enoch in the last place; 'for before his translation he had this testimony, that he pleased God.'

Sixthly. These words are an entrance into the proof of the apostle's assertion, namely, that it was by faith that Enoch was translated, which he pursues and confirms in the next verse. He was translated by faith; for before that translation he had that testimony. For it is said of him, 'that he walked with God three hundred years,' after which he was translated. The apostle doth not say, that this was testified of him before his translation, as signifying the time of the giving that testimony unto him, for it was not until many generations afterwards. But this testimony, when given him, did concern the time, *πρὸ τῆς μεταθέσεως αὐτοῦ*, 'before his translation,' as it doth evidently, Gen. v. 22, 24. That of 'walking with God' in Moses, the apostle renders by *εὐηρεσ-
τηκεναι τῷ Θεῷ*, 'pleasing of God;' for this alone is well-pleasing to him. His pleasure, his delight is in them that fear him, that walk before him. And the apostle gives us the whole sense of the divine testimony, that he 'walked with God,' namely, so as that his walk with God was well-pleasing unto him; that it was accepted with him, and his person therein.

And this also is peculiar unto these two first instances, that they had an especial testimony from God, as unto the acceptance of them and their services. So it is testified of Abel, that God had respect unto him and his gifts; and of Enoch, that he pleased God; both of them being declared to be righteous by faith.

And we may observe from the whole, that,

Obs. VI. As it is an effect of the wisdom of God, to dispose the works of his providence, and the accomplishment of his promises, according to an ordinary established rule declared in his word, which is the only guide of faith; so sometimes it pleases him to give extraordinary instances in each kind, both in a way of judgment and in a way of grace and favour. Of the latter sort was the taking of Enoch into heaven; and of the former was the destruction of Sodom and Gomorrah by fire from heaven. Such extraordinary acts, either the wicked security of the world, or the edification of the church, do sometimes make necessary.

Obs. VII. Faith in God through Christ hath an efficacy in the procuring of such grace, mercy, and favour in particular, as it hath no ground in particular to believe. Enoch was translated by faith; yet did not Enoch believe he should be translated, until he had a particular revelation of it. So there are many particular mercies which faith hath no word of promise to mix itself withal, as unto their actual communication unto us; but yet keeping itself within its bounds of trust and reliance on God, and acting by patience and prayer, it may be, and is, instrumental in the procurement of them.

Obs. VIII. They must walk with God here who design to live with him hereafter; or they must please God in this world who would be blessed with him in another.

Obs. IX. That faith which can translate a man out of this world, can carry him through the difficulties which he may meet withal, in the profession of faith and obedience in this world. Herein lies the apostle's argument. And this latter the Lord Jesus Christ hath determined to be the lot and portion of his disciples. So he testifies, John xvii. 15, 'I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.'

In these two instances of Abel and Enoch we have a representation of the state of the old world before the flood. There were two sorts of persons in it; believers, and such as believed not. Among these there were differences about religion and the worship of God, as between Abel and Cain. Some of them were approved of God, and some were not. Hence arose persecution on the part of the world; and in the church, the wicked, scoffing, persecuting world was threatened by predictions of judgments and divine vengeance to come, as they were in the preaching and prophecy of Enoch. God, in the meantime, exercised patience and long suffering towards them that were disobedient, 1 Pet. iii. 20, yet not without some instances of his especial favour towards believers. And thus it is at this day.

VER. 6.—THERE being no direct mention made of faith in the testimony given unto Enoch, but only that by walking with God he pleased him, the apostle in this verse proves from thence that it was by faith that he so pleased God, and consequently that thereby he obtained his translation.

VER. 6.—Χωρίς δε πίστεως αδύνατον ευαρεσθησαι· πιστευσαι γαρ δει τον προσερχομενον τῷ Θεῳ, ὅτι ἐστι, και τοις ἐκζητουσιν αυτον μισθαποδοτης γινεται.

Ευαρεσθησαι. Τῷ Θεῳ is not in the original, but is in all the old translations, and is to be supplied. We add 'him,' as contained in the word, and not as a supplement.

VER. 6.—*But without faith it is impossible to please him. For it becometh him that cometh to God, to believe that he is (a God to him, or his God,) and that he is a rewarder of them that diligently seek him.*

The assertion of the apostle, whereon he builds his exhortation, is, that 'Enoch was translated by faith.' The proof of this assertion he expresseth in the way of a syllogistical argument. The proposition he lays down in the verse foregoing. Enoch had a divine testimony that he pleased God. The assumption consists in this sacred maxim, 'Without faith it is impossible to please God.' Whence the conclusion follows, by the interposition of another argument of the same kind; namely, that whereby Enoch pleased God, by that he was translated; for his translation was the consequent and effect of his pleasing God. And, thirdly, he gives an illustration and confirmation of his assumption: 'For he that cometh unto God,' &c.

The adversative particle *δε*, 'but,' constitutes this form of argument: He pleased God, *but* without faith it is impossible, &c.

First. In the proposition itself, the form and matter of it may be considered. As unto the form, there is a positive affirmation included in the negative: 'Without faith, it is impossible to please God;' that is, faith is the only way and means whereby any one may please God. So *χωρις* is frequently used to intimate the affirmation of the contrary unto what is denied. John i. 3, *χωρις αυτου*, 'without him nothing was made;' that is, every thing was made by him. John xv. 5, *χωρις εμου*, 'without me you can do nothing;' that is, by me, or my strength, you must do all things. Rom. x. 14, 'How shall they hear,' *χωρις κηρυσσοντος*, 'without a preacher?' that is, all hearing is by a preacher. See Heb. vii. 20, ix. 7, 18. Wherefore, 'without faith, it is impossible to please God,' is the same with, 'all pleasing of God is, and must be, by faith,' it being impossible it should be otherwise. And this sense of the words is necessary unto the argument of the apostle, which is to prove the power and efficacy of faith, with respect unto our acceptance with God.

As unto the matter of the proposition, that which is denied without faith, or that which is ascribed to the agency of faith alone, is *ευαρεστησαι* 'to please,' placere, beneplacere. The verb is used only in this Epistle in these two verses, and ch. xiii. 16, in the passive voice, 'God is well pleased;' *promeretur Deus*, Vul. Lat. without any signification. The adjective *ευαρεστος* is used frequently, and constantly applied unto persons or things that are accepted with God, Rom. xii. 1, 2, xiv. 18; 2 Cor. v. 9; Eph. v. 10; Phil. iv. 18; Col. iii. 20. Three things are here included in it. 1. That the person be accepted with God, that God be well pleased with him. 2. That his duties do please God, that he is well pleased with them, as he was with the gifts of Abel, and the obedience of Enoch; so Heb. xiii. 16. 3. That such a person have testimony that he is righteous, just or justified, as Abel and Enoch had, and as all true believers have in the Scripture.

This is that pleasing of God, which is inclosed unto faith alone. Otherwise there may be many acts and duties which may be materially such as God is pleased with, and which he will reward in this world, without faith. Such was the destruction of the house of Ahab by Jehu. But 'the pleasing of God' under consideration, includes the acceptance with God of the person and his duties, or his justification before him. And this regulates the sense of the last clause of the verse. Our

coming unto God, and believing in him, must be interpreted with respect unto this well pleasing of him.

This is so by faith, as that without it, it is *αδυνατον*, ‘impossible.’ Many in all ages have attempted thus to please God without faith, and yet continue so to do. Cain began it: his design in his offering was to please God; but he did it not in faith, and failed in his design. And this is the great difference always in the visible church. All in their divine worship profess a desire to please God, and hope that so they shall do. To what purpose else was it to serve him? But, as our apostle speaks, many of them seek it not by faith, but by their own works and duties, which they do and perform, Rom. ix. 32. Those alone attain their end who seek it by faith; and therefore God frequently rejects the greatest multiplication of duties where faith is wanting, Isa. i. 11—15; Ps. xl. 6.

Secondly. Wherefore, saith the apostle, this is a fundamental maxim of religion, namely, ‘It is impossible to please God in any other way but by faith.’ Let men desire, design, and aim at it, while they please, they shall never attain unto it. And it is so impossible, 1. From divine constitution. Hereunto the Scripture bears testimony from first to last, namely, that none can, that none shall, ever please God but by faith, as our apostle pleads at large, Rom. iv. 3—5. 2. From the nature of the thing itself, faith being the first regular motion of the soul towards God, as we shall see immediately.

Howbeit, the contrary apprehensions, namely, that men by their works and duties may please God without faith, as well as by faith, or in the same manner as with faith, is so deeply fixed in the minds of men, as that it hath produced various evil consequences. For,

1. Some have disputed with God himself, as if he dealt not equally and justly with them when he was not well pleased with their duties, nor themselves accepted with him. Cain was so, being thereon not more wrathful with his brother than with God himself, as is plain in the rebuke given unto him, Gen. iv. 5—7. So did the Jews frequently, ‘Wherefore have we fasted, and thou seest not?’ Isa. lviii. 3. And so it is with all hypocrites unto this day: should they at any time be convinced that God is not pleased either with their persons or their duties, especially the duties of religious worship which they perform unto him, which they judge to be every whit as good as theirs who are accepted, they are angry in their hearts with God himself, and judge that he deals not well with them at all.

2. This is that which keeps up hatred, feuds, and persecutions in the visible church. The greatest part generally are contented with the outward performance of duties, not doubting but that by them they shall please God. But when they find others professing that the sincerity of saving faith, and that working in serious repentance, and universal obedience unto God, is necessary unto this pleasing of God, whereby their duties are condemned; their countenances fall, and they are full of wrath, and are ready even to slay their brethren. There is the same difference, the same grounds and reasons of it, between true believers and persecuting hypocrites still, as was between Abel and Cain. All profess a design to please God, as they both did; all perform the

same outward duties, the one commonly more attending unto the rule of them than the other, as they did; but the one sort plead a secret interest in divine favour, and acceptance by faith, that is invisible, the other trust unto their outward works; whence an endless difference doth arise between them.

3. This hath been the foundation of all superstition in divine worship. For a secret apprehension that God was to be pleased with outward works and duties, as Cain thought, was the reason of the multiplication of innumerable rites and ceremonies in divine service; of all the masses, purgatories, pilgrimages, vows, disciplines, idolatries, that constitute the Roman church. They were all found out in answer unto the inquiry made, Mic. vi. 6, 7. 'Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? 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?' Hence one pretended duty that shall have something to commend it, as its charge, its difficulty, or its beauty, as it is adorned, must be added unto another; all to please God without faith.

4. This hath stirred up and maintained innumerable controversies in the church in all ages. Some openly contend, that this pleasing of God is the fruit of the merit of our own works, and is not attained by faith. And others endlessly contend to bring our works and duties into the same order and causality as unto our acceptance before God, with faith itself. These think it as true, as unto the end of the apostle's discourse, namely, our pleasing of God, and being accepted with him, that 'without our works it is impossible to please God;' as it is, that 'without faith, it is impossible to please him,' which is to overthrow both his argument and design. Wherefore, unless we hold fast this truth, namely, Whatever be the necessity of other graces and duties, yet that it is faith alone whereby we please God, and obtain acceptance with him, we condemn the generation of the righteous in their cause from the foundation of the world, take part with Cain against Abel, and forego our testimony unto the righteousness of God in Christ.

Obs. I. Where God hath put an impossibility upon any thing, it is in vain for men to attempt it. From the days of Cain, multitudes have been designing to please God without faith, all in vain; like them that would have built a tower, whose top should reach to heaven. And,

Obs. II. It is of the highest importance to examine well into the sincerity of our faith, whether it be of the true kind or not; seeing thereon depends the acceptance of our persons, and all our duties. None ever thought that God was to be pleased without any faith at all: the very design of pleasing him avows some kind of faith. But that especial kind of faith whereby we may be justified they regard not. Of these things I have treated fully in my book of Justification.

Thirdly. Of this assertion the apostle gives a farther confirmation or illustration, by showing the necessity of faith unto acceptance with God. And this he doth, by declaring the duty of every one that would be so accepted. 'For it behoveth him that comes unto God, to believe,' &c. Wherein we have,

1. The assertion of the duty prescribed: 'it behoveth him,' or 'he must.'

2. The subject spoken of, which is, 'he that cometh unto God.'

3. The duty prescribed, which is, 'to believe.'

4. The object of this faith prescribed as a duty, which is twofold: 1st. That God is. 2dly. That he is the rewarder of them that diligently seek him.

That he gives a reason and proof of what he had before asserted, is declared in the illative conjunction, *γὰρ*, 'for.' This makes the truth herein manifest.

First. He makes application of his assertion to every one concerned in particular in a way of duty. Whoever he be that hath this design to come to God, and to be accepted with him, *δεῖ*, 'he ought,' 'he must' do so. This is his duty, from which no one living shall have an exemption.

Secondly. The subject spoken of is, *προσερχομενον τῷ Θεῷ*, 'he that cometh unto God.' *Προσερχομαι*, in general, signifies any access, or coming to any person or thing; nor is it used in a sacred sense any where in the New Testament, but only in this Epistle, and 1 Pet. ii. 4. But the simple verb *ερχομαι* is frequently so used. And this coming unto God signifies in particular an access or approach unto him in sacred worship; see ch. x. 1, with the Exposition. But in general, as in this place, and ch. vii. 25, 1 Pet. ii. 4, it denotes an access of the person into the favour of God; including the particular addresses made to God, and the other duties connected with such an approach. We must therefore inquire, what it is thus to come to God, and what is required thereunto; that we may understand what it is that the apostle makes believing so necessary unto, and whereby he proves, that 'without faith it is impossible to please God.' And,

1. There is required thereunto a previous sense of a wanting, lost condition in ourselves, by a distance from God. No man designs to come to God, but it is for relief, satisfaction, and rest. It must be out of an apprehension, that he is yet at such a distance from God, as not to be capable of relief or rest from him, and that in this distance he is in a condition indigent, and miserable, as also that there is relief and rest for him in God. Without these apprehensions, no man will ever engage in a design to come unto God, as having no reason for it, nor end in it. And this can be wrought in none sincerely, but by faith. All other powers and faculties in the souls of men without faith, do incline and direct them to look for rest and satisfaction in themselves. This was the highest notion of those philosophers, who raised human wisdom into an admiration, namely, the Stoics, that every one was to seek for all rest and satisfaction in himself, and in nothing else; and so they came at length expressly to make every man a God to himself. Faith alone is the gracious power which takes us off from all confidence in ourselves, and directs us to look for all in another, that is, in God himself. And therefore it must see that in God, which is suited to give relief in this condition. And this is contained in the object of it as here proposed, as we shall see.

2. There must antecedently hereunto be some encouragement given unto him that will come to God, and that from God himself. A dis-

covery of our wants, indigence, and misery, makes it necessary that we should come to God; but it gives no encouragement so to do. For it is accompanied with a discovery of our unworthiness so to do, and be accepted in doing it. Nor can any encouragement be taken from the consideration of the being of God, and his glorious excellencies absolutely. Nor is that any where in the Scripture absolutely, and in the first place, proposed for our encouragement. This therefore can be nothing but his free gracious promise, to receive them that come unto him in a due manner; that is, by Christ, as the whole Scripture testifieth. For what some pretend concerning coming unto God by encouragements taken from general notions of his nature, and his works of creation and providence, without any promise, is an empty speculation. Nor can they give any single instance of any one person that ever came to God, and found acceptance with him, without the encouragement of divine revelation, which hath in it the nature of a promise. Faith therefore is necessary unto this coming to God, because thereby alone we receive, lay hold of, embrace the promises, and are made partakers of them, which the apostle not only expressly affirmeth, but makes it his design to prove, in a great part of the chapter, as we shall see. There is nothing therefore more fond, more foreign to the apostle's intention, than what is here ignorantly and weakly by some pretended; namely, that faith here is nothing but an assent unto the truth of the being of God, and his distribution of rewards and punishments, without any respect unto the promise, that is, unto Christ and his mediation, as will yet farther appear. Wherefore,

3. To come to God, is to have an access into his favour, to please God, as did Enoch; so to come, as to be accepted with him. There may be a coming to God with our duties and services, as did Cain, when we are not accepted. But the apostle treats in this place only of an access with acceptance into his grace and favour, as is manifest from his instance, his design, and argument.

Thirdly. It is the duty of those that have this design, πιστευσαι, 'to believe.' This is the only way and means of attaining that end. Whence, 'believing' itself is often called, 'coming to God' or 'coming to Christ,' Isa. lv. 1, 3; John vi. 37, 44, vii. 37. And it is by faith alone that we have an access into this grace, Rom. v. 2, that is, whereby we thus come to God.

Fourthly. The object of this faith, or what in this case we ought to believe, is twofold. 1. The being of God: 'believe that he is.' 2. His office, 'that he is the rewarder of them that diligently seek him.'

The Syriac translation seems to make but one entire object of faith in the words, namely, that God is a rewarder, referring both the verb *εστι* and *γινεται* unto *μισθαποδοτης*; as if it were said, 'must believe that God is, and will be, the rewarder of them that diligently seek him;' namely, in this world, and hereafter also. But I shall follow the usual distinction of the words.

1. The first thing to be believed, is, *οτι εστι*, 'that God is.' The expression seems to be imperfect, something more being intended than the mere belief of the divine existence absolutely considered. The connexion seems to require, that we supply, as 'his God,' or 'God to him.'

The schoolmen, and sundry expositors on the place, as Catharinus, Salmeron, Tena, &c., dispute earnestly, how the being of God, which is the object of natural science, seeing it may be known by the light of reason, can be proposed as the object of faith, which respects only things unseen, inevident, supernatural, made known by revelation only. And many distinctions they apply unto the solution of this difficulty. For my part, I no way doubt but the same thing or verity may, on divers respects, be the object of reason and faith also. So is it when that which is consistent with reason, and in general discoverable by it, as the creation of the world, is more distinctly and clearly proposed unto faith by divine revelation; which doth not destroy the former assent on principles of reason, but confirms the mind in the persuasion of the same truth, by a new evidence given unto it.

But the apostle speaks not here of any such assent unto the truth of the being and existence of God, as may be attained by reason or the light of nature; but that which is the pure object of faith, which the light of reason can no way reach unto. For that he treats of such things only, is evident from the description which he premiseth of the nature of faith: namely, that it is the evidence of things not seen. And it is such a believing of the being of God, as gives encouragement to come unto him, that we who are sinners may find favour and acceptance with him. And that apprehension which men may have of the being of God by the light of nature, yea, and of his being a rewarder, Cain had, as we have shown; and yet he had no share in that faith which the apostle here requires.

Wherefore, it is evident from the context, the circumstances of the subject-matter treated of, and the design of the apostle, that the being or existence of God, proposed as the object of our faith to be believed in a way of duty, is the divine nature with its glorious properties or perfections, as engaged, and acting themselves in a way of giving rest, satisfaction, and blessedness unto them that come unto him. When we are obliged to believe that *he is*, it is what he proposeth when he declareth himself by that name, 'I am,' *Exod. iii. 14*, whereby he did not only signify his existence absolutely, but that he so was, as that he would actually give existence and accomplishment unto all his promises unto the church. So when he revealed himself to Abraham by the name of 'Almighty God,' *Gen. xvii. 1*, he was not obliged to believe only his eternal power and godhead, which are intelligible by the light of nature, *Rom. i. 20*, but also that he would be so unto him, in exerting his almighty power on his behalf; whereon he requires of him, that he should 'walk before him and be perfect.' Wherefore, the believing that God is, 'I am,' the 'almighty God,' is to believe him as our God in covenant, exercising the holy properties of his nature, wisdom, goodness, grace, and the like, in a way of giving rest and blessedness unto our souls. For all this he required Abraham to believe, as the ground of the covenant on his part, whereon he requires universal obedience from him.

To suppose that the apostle intends by that faith, whereby we may come to God and find acceptance with him, nothing but an assent unto the being of God absolutely considered, which is altogether fruitless

in the generality of mankind, is a vain notion, unsuited unto his design. Wherefore,

Obs. III. God himself in his self-sufficiency, and his all-sufficiency, meet to act towards poor sinners in a way of bounty, is the first motive or encouragement unto, and the last object of faith.—See Isa. l. 10; 1 Pet. i. 21.

2. The second thing which in order unto the same end of acceptance with God, we are required to believe, is, *μισθαποδοτης γινεται*, ‘that he is,’ or will be ‘a rewarder of them that diligently seek him;’ that is, he will act in all things towards them, suitably unto the proposal which he makes of himself unto faith, when he says, ‘I am,’ and ‘I am God almighty,’ or the like. Two things may be considered in this object of faith, 1. The assertion of the truth itself:—‘God is a rewarder.’ 2. The limitation of the exercise of that property as unto its object:—‘unto them that diligently seek him.’

And this limitation wholly excludes the general notion of believing rewards and punishments from God, present and future, from being here intended. For it is confined only unto the goodness and bounty of God towards ‘believers;’ ‘those that seek him.’ His dealing with them, is not exactly according unto distributive justice with respect unto themselves, but in a way of mercy, grace, and bounty. For ‘the reward is of grace, and not of works.’

First. That which these words of the apostle hath respect to, and which is the ground of the faith here required, is contained in the revelation that God made of himself unto Abraham, Gen. xv. 1, ‘Fear not Abram, I am thy shield, and thy exceeding great reward.’ God is so a rewarder unto them that seek him, as that he himself is their reward, which eternally excludes all thoughts of merit in them that are so rewarded. Who can merit God to be his reward? Rewarding in God, especially where he himself is the reward, is an act of infinite grace and bounty. And this gives us full direction unto the object of faith here intended, namely, God in Christ, as revealed in the promise of him, giving himself unto believers as a reward, (to be their God) in a way of infinite goodness and bounty. The proposal hereof, is that alone which gives encouragement to come unto him, which the apostle designs to declare.

Secondly. This farther appears from the limitation of the object, or of those unto whom he is thus a rewarder; namely, such as *τοις εκζητουσιν αυτον*, ‘diligently seek him.’ *Ζητειν*, to ‘seek the Lord,’ is used in general for any inquiry after him from the light of nature, or otherwise, Acts xvii. 27. But *εκζητειν*, the word here used by the apostle, argues a peculiar manner of seeking, whence we render it, ‘diligently seek him.’ But this duty of seeking God, is so frequently enjoined in the Scripture, and so declared to consist in faith acting itself in prayer, patience, and diligent attendance unto the ways of God’s manifestation of himself in his ordinances of worship, that I shall not here insist upon it. Only I shall observe some things that are necessary unto the interpretation of the place.

1. To seek God, is to do according to some rule, guiding us both what way we are to go, and what we are to expect with him and from him.

Those that sought him without such a rule, as the apostle tells them did but strive *ψηλαφησαιαν*, 'to feel after him,' as men feel after a thing in the dark, when they know neither what it is, nor how to come at it, Acts xvii. 27.

2. This rule neither is, nor ever was, nor can be any other but the rule of God's covenant with us, and the revelation made of himself therein. In the state of original righteousness, man was bound to seek God (for this is eternally indispensable to all creatures, until we come to the full fruition of him) according to the tenor of the covenant of works. His seeking of God, consisted in the faith and works of obedience, required in that covenant. And there is now no way to seek God, but according to the revelation that he hath made of himself in the covenant of grace, and the terms of obedience required therein. All other seeking of God, is vain, and not prescribed unto us in a way of duty. All those who do attempt it, do wax vain in their imaginations, and their foolish hearts are darkened. When once we have the knowledge of this rule, when God hath revealed his covenant unto us, and the confirmation of it in Christ, all things are plain and clear, both how we may find God, and what we shall find in him.

3. This seeking of God is progressive, and hath various degrees. For there is, 1. Antecedent unto it, God's finding of us in a way of sovereign grace and mercy. So 'he is found of them that sought him not,' Isa. lxxv. 1. And if he had not so sought us, we should never have sought after him. For 'herein is love, not that we loved God, but that he first loved us.' 2. In itself, it takes in our first conversion unto God. To seek God, is to seek his grace and favour in Christ Jesus, to seek his kingdom and righteousness, to turn and adhere unto him in faith, and love unfeigned. 3. A diligent attendance unto all the ways of duty and obedience, which he hath prescribed unto us. 'Hearken unto me, ye that follow after righteousness, that seek the Lord,' Isa. li. 1. 4. A patient waiting for the accomplishment of the promises, which the apostle so celebrates in Abraham. Wherefore,

4. This diligent seeking of God in them unto whom God, will be a rewarder in a way of goodness and bounty, is an access unto him by faith, initial and progressive, according to the tenor of the covenant of grace in Christ Jesus, that we may find favour and acceptance with him. So did Abel seek God, when he offered a bloody sacrifice, in faith of the future propitiation by the seed of the woman. So did Enoch seek God, when he walked before him in covenant obedience. Neither will God be such a rewarder as is here intended, he will not give himself as a reward unto any but those that seek him after this way.

Obs. IV. They who seek God only according to the light of nature, do but feel after him in the dark, and they shall never find him as a rewarder; namely, such as here described, though they may have pregnant notions of his justice, and of rewards and punishments according unto it.

Obs. V. They who seek him according to the law of works, and by the best of their obedience thereunto, shall never find him as a rewarder, nor attain that which they seek after; as the apostle expressly declares, Rom. ix. 31, 32.

I have insisted the longer on the exposition of this verse, both on the account of the important truths contained in it, as also because some of late have endeavoured to wrest this text, as they do other Scriptures: as though it should teach, that no other faith was required unto the justification of them of old, but only an assent unto the being of God, and his wisdom, righteousness, and power in governing the world with rewards and punishments; so to exclude all consideration of the promise of the Lord Christ, and his mediation from their faith. So is the place expounded by Crellius, and Grotius who followeth him, with his admirers, and others that borrow falsehoods from them. But as that assent is supposed and included herein, as necessary unto all religion, so, that it is what and all that is here proposed and required is consistent neither with the scope of the place, the design of the apostle, nor any expression in the text rightly understood. Observe,

Obs. VI. It is the most proper act of faith, to come and cleave to God as a rewarder in the way of grace and bounty, as proposing himself for our reward.

Obs. VII. That faith is vain, which doth not put men on a diligent inquiry after God.

Obs. VIII. The whole issue of our finding of God when we seek him, depends on the way and rule which we take and use in our so doing.

VER. 7.—NOAH is the third person mentioned in the Scripture, to whom testimony was given in particular that he was righteous; and therefore, the apostle produceth him in the third place, as an instance of the power and efficacy of faith, declaring also wherein his faith wrought and was effectual.

VER. 7.—Πιστει χρηματισθεις Νωε περι των μηδεπω βλεπομενων, ευλαβηθεις κατεσκευασε κιβωτον, εις σωτηριαν του οικου αυτου· δι' ης κατεκρινε τον κοσμον και της κατα πιστιν δικαιοσυνης εγενετο κληρονομος.

Χρηματισθεις, Vulg. Lat. responso accepto; Rhem. 'having received an answer.' Hence sundry expositors who adhere unto that translation, inquire how Noah may be said to have an answer from God, whereas no mention is made of any inquiry of his in this matter. Some say, that Adam had foretold that the world should be twice destroyed, once by water, and again by fire. Hereon Noah inquired of God to know when the first of them should fall out, and received this answer, that it was now approaching. Some say, that 'to answer' in Scripture, is oft-times used for 'to begin a speech unto another,' when there was nothing spoken before; whereof they give instances. I mention these things only to show what needless pains men put themselves unto, out of a prejudicate adherence unto what may deceive them, as here, by following a false translation. For in the original word, there is nothing that intimates an answer upon an inquiry. But the truth is, the translation hath not so much deceived them, as they have deceived themselves. For responsum in Latin, is a 'divine oracle,' and so used in all good

authors. Responsa Deorum, responsa Haruspicum, are oracular directions; and so is responsum absolutely. Syr. כד אהמלל עמה, when 'he was spoken to,' when there was a 'word with him.' Divinitus admonitus, as we say properly, 'warned of God.'

Περὶ τῶν μηδεπω βλεπομένων, Syr. 'of those things which are not seen;' omitting μηδεπω, nondum; nondum adhuc, as all other translations. Arab. 'when it was revealed to Noah about things which yet were not seen.'

Ευλαβηθεῖς, veritus, reveritus, metuens, timuit, venerabundus, 'fearing,' 'he feared,' 'moved with fear,' 'a reverential fear.'

Κατεσκευασε, apparavit, 'he prepared;' Vulg. Lat. aptavit, 'he fitted by preparing and making of it.' Syr. עבד, fecit, condidit, 'he made, or built an ark.'

Εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ, Syr. לְחַיַּת דְּבָרֵי בֵּיתָא, 'unto the lives (that is, the saving of the lives) of the sons of his house,' or family.

VER. 7.—*By faith Noah being warned of God, of things not as yet seen, 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.*

Chrysostom well commends this instance of the apostle, in that it not only gives a demonstration of the efficacy of faith, on the one hand, in Noah; but also of the effect and consequence of unbelief on the other, in the whole world besides. Hence the application of this example, was exceedingly seasonable and proper unto these Hebrews, who stood now on their trial of what they would follow and abide by. Here they might see as in a glass, what would be the effect of the one and the other.

There is in the words, 1. The person spoken of, or instanced in, which is Noah. 2. What is affirmed of him; that he was warned of God of things not yet seen. 3. The effect hereof by faith. First. Internal in himself; he was moved with fear. Secondly. External, in obedience; he built an ark. 4. The consequent of his so doing. First. The saving of his own family. Secondly. The condemnation of the world. Thirdly. His own becoming an heir of the righteousness that is by faith.

First. The person spoken of is Noah, concerning whom some things may be observed that relate to the sense of the place.

1. Being designed of God for the great work to which he was to be called; namely, to live and act at that time and that season, wherein God would destroy the world for sin; he had his name given him by a spirit of prophecy. His father Lamech called him נֹחַ, whereof he gave this reason, נַח יִדְּמֵנוּ, 'this shall comfort us, concerning our work and toil of our hands, because of the ground which the Lord hath cursed,' Gen. v. 29. He foresaw that by him, and in his days, relief would come from the effects of the curse; which there did, 1. In the just destruction of the wicked world, wherein the earth for a while had rest from its bondage under which it groaned, Rom. viii. 22. 2. In that in him, the promise of the blessed seed should be preserved, whence all

rest and comfort do proceed. But either the name of נח, is not derived from נח 'to rest, or cause to rest,' but from נחם, 'to comfort,' mem being rejected in the framing of the name; or else there is not in the words of Lamech, וְהָיָה יְנֻחָםנוּ, 'this same shall comfort us,' a respect unto the etymology of the word, but an expression of the thing signified.

2. As unto his state and condition antecedent unto what is here declared of him, two things are affirmed. 1. That he 'found grace in the eyes of the Lord,' Gen. vi. 8. 2. That he was 'just, perfect in his generation, and walked with God,' ver. 9. He was accepted with God, justified and walked in acceptable obedience, before he was thus divinely warned, with what followed thereon. Wherefore, these things did not belong unto his first believing; but unto the exercise of that faith which he had before received. Nor was he then first made an heir of righteousness, but declared so to be, as Abraham was justified when he offered Isaac his son.

3. His employment in the world was, that he was a preacher of righteousness, 2 Pet. ii. 5, that is, of the righteousness of God by faith; and of righteousness by repentance and obedience among men. And there is no doubt but that before, and whilst he was building the ark, he was urgent with mankind to call them to repentance, by declaring the promises and threatenings of God. And in a blessed state he was, to be a preacher of righteousness unto others, and an heir of righteousness in himself.

4. He is said to be ογδοος, 2 Pet. ii. 5, the 'eighth person.' But, as Enoch was the seventh from Adam, and he the third from Enoch, he could not be the eighth, but was the tenth in the line of genealogy from Adam. He is therefore called the eighth, because he was the head of the eight that were saved, the other seven depending on him, and being saved by him; unless we shall suppose him to be called the eighth preacher of righteousness, that is from Enos, when the separation was first made between the wicked and the godly, and wickedness increasing, those who feared God began publicly to preach repentance, Gen. iv. 26.

Secondly. That which is affirmed of him is, that he was χρηματισθεὶς, 'warned of God' of things not as yet seen. Χρηματίζω is, 'to give an answer with authority,' by kings or magistrates unto ambassadors or orators. It is noted by Plutarch, that it was one cause of the conspiracy against Cæsar, that he miscarried herein. Προσιόντων των ὑπατων και των στρατηγων ἅμα δε και της βουλῆς ἀπάσης ἐπομενης, ουχ ὑπεξ-αναστας, ἀλλ' ὡσπερ ιδιωταις τισι χρηματιζων ἀπεκρίνατο, 'The Consuls, with the Prætors, and the whole Senate following them, coming to him, he arose not, but spake as unto a company of private men.' And χρηματίζομαι is used in the Scripture in a common sense to be called or named, Acts xi. 26; Rom. vii. 3. But its more frequent use is for a divine warning, Matt. ii. 12, 22; Luke ii. 26; Acts x. 22; Heb. viii. 5. And χρηματισμός is a divine oracle, Rom. xi. 4. And it is used to express any kind of divine revelation, as by inspiration of the Holy Ghost, Luke ii. 26; by the ministry of angels, Acts x. 22; by dreams, Matt. ii. 12, 22; by an immediate voice of God, Rom. xi. 4.

And this warning of God was no other but that which is recorded,

Gen. vi. 13, 14. And there were two parts of it, the first minatory, or a declaration of the purpose of God to destroy the whole world, ver. 13. The second is directory of what he required of him in making an ark, ver. 14—16. Accordingly, as we shall see, it had a twofold effect on Noah; the first, of fear in himself from the threatening; the other, of obedience in building the ark according to direction. Both parts of this divine warning were *περι των μηδεπω βλεπομενων*, ‘of things not yet seen.’ ‘Things of this sort, namely, ‘things not seen,’ he had before declared to be the proper object of faith, ver. 1. But the things here intended were not in their own nature invisible; they were sufficiently seen when they did exist. Therefore, the apostle saith, they were not ‘yet’ seen; namely, the flood, and the saving of himself in an ark. These were not seen when Noah was warned about them, nor for a hundred years after. They were seen, neither in themselves nor in their causes. For although in the morally procuring cause of the flood, namely, the wickedness of the world, it was present, yet there was nothing then to be seen or learned of its destruction by a flood. And efficient cause it had none, but the invisible power of God. Wherefore, it was a pure act of faith in Noah to believe that which he had no evidence for, but by divine revelation: especially considering, that the thing itself revealed was in itself strange, direful, and unto human reason every way incredible. And we may observe,

Obs. I. It is a high commendation to faith, to believe things on the word of God, that in themselves and all second causes are invisible, and seem impossible, Rom. iv. 17—21.

Obs. II. No obstacle can stand in the way of faith, when it fixeth itself on the almighty power of God, and his infinite veracity, Rom. xi. 23; Tit. i. 2.

Obs. III. It is a great encouragement and strengthening unto faith, when the things which it believes as promised or threatened, are suitable unto the properties of the divine nature, his righteousness, holiness, goodness, and the like; such as it becometh God to do. Such was the destruction of the world when it was filled with wickedness and violence.

Obs. IV. We have here a pledge of the certain accomplishment of all divine threatenings against ungodly sinners and enemies of the church, though the time of it may be yet far distant, and the means of it may not be evident. Unto this end is this example made use of, 2 Pet. ii. 5.

Thirdly. Of this warning of God given unto Noah, the first effect, as we observed, respected the first part of the warning, which was a threatening of total destruction. He was ‘moved with fear.’ And here *πιστις*, ‘faith,’ in its efficacy, begins to take place. For although he may be said to be warned of God through faith, inasmuch as he became accepted with God by faith, whereon he received the especial favour of this divine warning; yet here respect seems to be had unto the effect which it had in Noah, with the consequents thereof. ‘By faith he was moved with fear;’ his believing the word of God had this effect on him. Of the meaning of the word *ευλαβηθεις*, see the exposition of ch. v. 7. A reverential fear it is of God’s threatenings, and not an anxious soli-

citous fear of the evil threatened. In the warning given him, he considered the greatness, the holiness, and the power of God, with the vengeance becoming those holy properties of his nature, which he threatened to bring on the world. Seeing God by faith under this representation of him, he was filled with a reverential fear of him. See Hab. iii. 16; Ps. cxix. 120; Mal. ii. 5.

Neither is this fear that effect wherein his faith did ultimately acquiesce, but he used it only as a means unto the farther end of obedience in building the ark; and therefore we render it 'moved with fear.' This fear, which arose from faith, was used by the same faith to excite and stir him up unto his duty. And therefore, this reverential fear of God is frequently in the Scripture used for the whole worship of God, and all the obedience required of us; because it is a continual motive unto it, and a means of a due performance of it. So then,

Obs. V. A reverential fear of God, as threatening vengeance unto impenitent sinners, is a fruit of saving faith, and acceptable unto God. See the exposition of ch. iv. 1.

Obs. VI. It is one thing to fear God as threatening with a holy reverence; another to be afraid of the evil threatened, merely as it is penal and destructive, which the worst of men cannot avoid.

Obs. VII. Faith produceth various effects in the minds of believers, according to the variety of objects it is fixed on; sometimes joy and confidence, sometimes fear and reverence.

Obs. VIII. Then is fear a fruit of faith, when it engageth us unto diligence in our duty, as it did here in Noah: 'being moved by fear, he prepared an ark.'

Fourthly. The second effect of his faith was, 'he prepared an ark.' In this he had respect unto the second part of the divine warning, 'make thee an ark,' Gen. vi. 14. God said to him, 'make thee an ark,' and in compliance with that command and direction, it is here said, that he 'prepared an ark.' The word here used, *κατεσκευασε*, is variously rendered, as we have shown. Our translation, by 'prepared,' is proper. For it compriseth all that Noah did, from the first provision unto the last finishing of it. All the preparation of materials, all their disposition into a fabric by divine direction, and the finishing of them in their order, is comprised in this word. And we may observe about it,

1. That the preparing, building, and finishing of this *κιβωτον*, 'vessel meet to swim in the water,' which from the Hebrew *תבה*, the Greeks rendered *κιβωτος*, the Latins *arca*, and we from them an 'ark,' was a thing new in the earth, great, requiring labour and expense in a long continuance of time, as is supposed, a hundred and twenty years. And a strange thing no doubt it was in the world, to see a man with so great an endeavour build a ship, where there was no water near him.

2. During the preparation of this ark, he continued to preach righteousness and repentance unto the inhabitants of the world; nor could it be avoided, but that he must, in what he did, let them know, in what way they should be destroyed if they did not repent.

3. In this state of things, the Scripture observeth three things concerning the inhabitants of the old world. 1. That they were disobedient: they did not repent, they did not return to God upon his preach-

ing, and the 'striving of the Spirit of Christ with them therein,' 1 Pet. iii. 19, 20. For which cause they were not only temporally destroyed, but shut up in the everlasting prison. 2. That they were secure, not having the least thoughts, fears, or expectation of the destruction which he denounced approaching to them, being not moved with his threatenings to the last hour, Matt. xxiv. 38, 39. 'They knew not, until the flood came and took them all away.' 3. That they were scoffers, as is plainly intimated, 2 Pet. iii. 3—6. They scorned and derided Noah, both in his preaching and in his building.

And we may hence further observe,

Obs. IX. That all these things tend to the commendation of the faith of Noah. Neither the difficulty nor length of the work itself, nor his want of success in preaching, as unto their repentance and conversion to God; nor the contempt and scorn which were cast upon him by the whole world, did weaken or discourage him in the least from going on with the work and duty whereunto he was divinely called. A great precedent and example it was to all that may be called to bear testimony for God, in times of difficulty and opposition.

Obs. X. We have here an eminent figure of the state of impenitent sinners, and of God's dealing with them in all ages. 1. When their sins are coming to the height, he gives them a peculiar time and space for repentance, with sufficient evidence that it is a season granted for that end. 2. During this space, the long-suffering of God waits for their conversion, and he makes it known that it doth so. 3. He allows them the outward means of conversion, as he did to the old world in the preaching of Noah. 4. He warns them in particular of the judgments that are approaching them, which they cannot escape, as he did by the building of the ark. And such are the dealings of God with impenitent sinners in some measure and proportion in all ages. They, on the other side, in such a season, 1. Continue disobedient under the most effectual means of conversion. No means shall be effectual unto that end, Isa. vi. 9—12. And when the preaching of righteousness loseth its efficacy in the conversion of sinners, it is a token of approaching desolations. 2. They are secure as unto any fear or expectation of judgments, and shall be so until they are overwhelmed in them, Rev. xviii. 7, 8. 3. There are always amongst them scoffers, that deride all that are moved with fear at the threatenings of God, and behave themselves accordingly, which is an exact portraiture of the present condition of the world.

Of this faith of Noah, and the fruits of it in fear and obedience, the immediate effect was *εις σωτηριαν του οικου αυτου*, 'the saving of his family.' He did it to the saving of his household. That is, he himself, his wife, his three sons and their wives, that is, such as on the foresight of the flood they had espoused; for probably they came not together in conjugal duties until after the flood, for they had no child till then, Gen. x. 1, and eight persons only were to be saved. This family, God in sovereign grace and mercy would preserve and deliver, principally to continue the conveyance of the promised seed, which was to be produced from Adam, Luke iii. 38; and was not, in the immutable counsel of God, liable to an intercision; which it would have been,

if God had destroyed all mankind, and created a new race of them upon the earth; and in the next place, for the continuation and propagation of a church to be brought unto God by virtue of that promise.

And in this saving of the family of Noah by the ark, we have a figure of God's saving and preserving a remnant in all ages, when desolating judgments have destroyed apostatized churches and nations. So the apostle Peter declares with respect unto the vengeance and overwhelming destruction that was coming on the apostatized church of the Jews, 1 Pet. iii. 20, 21, 'The ark wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism doth now save us.' I deny not, but that there is a great allusion in general between salvation by the ark and that by baptism, inasmuch as the one did represent, and the other doth exhibit Christ himself. But the apostle hath a particular design in this comparison. For judgment by an universal destruction was then coming on the whole church and people of the Jews, but God would save a few by baptism, that is, by their initiation into gospel faith and repentance, whereby they were separated from the perishing infidels, and were really and actually delivered from the destruction that befel them; as Noah and his family were in the ark. So then,

Obs. XI. The visible professing church shall never fall into such an apostasy, nor be so totally destroyed, but that God will preserve a remnant for a seed to future generations, Isa. vi. 11—13; Rom. ix. 27; Rev. xviii. 4.

Fifthly. There is a double consequence of this faith of Noah and his obedience therein. 1. With respect unto the world: 'he condemned' it. 2. With respect unto himself: he 'became the heir of righteousness which is by faith.' Both these are ascribed unto Noah; and the way whereby he did them is expressed in those words, δι' ἧς, 'by the which.' That is, say some, 'by which ark;' others, 'by which faith;' for the relative agrees with either of these antecedents. I shall not contend about it. The meaning is, by the which faith acting and evidencing itself in the building of the ark, these things were wrought.

1. He κατέκρινε τον κοσμον, 'condemned the world.' Not as the judge of it, properly and authoritatively; but as an advocate and a witness, by plea and testimony. He condemned it by his doctrine, by his obedience, by his example, by his faith in them all. He did so, 1. In that he justified God. God had had a long contest with the world, his Spirit strove with them, and now in the issue, after much patience and forbearance, he was coming to destroy them. Herein 'God would be justified in his sayings, and overcome when he was judged,' as the apostle speaks, Rom. iii. 4. This was done by Noah; he cleared and justified God in his threatenings and in the execution of them, and therein condemned the world as guilty, and justly deserving the punishment inflicted on them. 2. He condemned the world by casting a weighty aggravation on its guilt, in that he believed and obeyed, when they refused to do so. It was not any thing evil, grievous, or impossible, that was required of them, but what he gave them an example of in himself, which greatly aggravated their sin. So is the expression used Matt. xii. 41, 'The men of Nineveh shall rise in judgment with this

generation, and shall condemn it, because they repented at the preaching of Jonas, and behold a greater than Jonas is here.' Their example being not followed, did aggravate the guilt of that generation. 3. He condemned the world by leaving it utterly without excuse. He that takes away the principal plea that a guilty person can make in his own defence, may justly be said to condemn him. And this Noah did towards the old world. He left them no pretence that they had not been warned of their sin and approaching ruin; so as that they had nothing to plead for themselves why the execution of judgment should be respited for one moment. 4. He condemned the world by approving of the vengeance that befel them, though very severe. So shall the saints judge and condemn fallen angels at the last day, 1 Cor. vi. 3. And we may observe, that,

Obs. XII. Those whom God calleth unto, fitteth for, and employeth in any work, are therein *συνεργοι Θεου*, 'co-workers with God,' 1 Cor. iii. 9; 2 Cor. vi. 1. So as that what God doth himself efficiently, is ascribed unto them instrumentally, as working with him and for him. So the preachers of the word do 'save men,' 1 Tim. iv. 16, and so are they said to condemn them.

Obs. XIII. Let those that are employed in the delaration of God's promises and threatenings, take heed unto themselves to answer the will of him by whom they are employed, whose work it is wherein they are engaged.

Obs. XIV. It ought to be a motive unto diligence in exemplary obedience, that therein we bear testimony for God against the impenitent world, which he will judge and punish.

2. The last thing in the words, or the second consequent of his faith and obedience, is, that he became heir *της κατὰ πίστιν δικαιοσύνης*, 'of the righteousness which is by faith.' What the righteousness here intended is, the 'righteousness of faith,' is so fully declared by the apostle in all his other writings, and so laid down in the close of the foregoing chapter, that there can be no question about it. The nature of this righteousness, with the way of attaining it, I have so fully manifested in my treatise of Justification, that I shall not all here speak to it. He calls it elsewhere, sometimes the 'righteousness of God' absolutely, sometimes the 'righteousness of God which is by faith,' sometimes 'the gift of righteousness by Christ,' sometimes 'the righteousness of faith,' or the 'righteousness which is by faith,' as in this place. In all which, our free gratuitous justification by the righteousness of Christ imputed unto us by faith or through believing, is intended. This Noah obtained by faith. For that in this faith of the patriarchs no respect was had unto Christ and his righteousness, is such a putid figment, is so destructive of the first promise and of all true faith in the church of old, is so inconsistent with and contrary to the design of the apostle, and is so utterly destructive of the whole force of his argument, as we shall show afterwards, that it deserves no consideration.

Grotius and his followers say, that Noah, as a reward of his faith, was left possessor of the whole earth, as an inheritance unto him and his children; which is a wild exposition of being 'an heir of the righteousness of faith,' and needs no confutation.

The way whereby he obtained this righteousness is, that he was *εγενετο κληρονομος*, 'made heir of it.' Some say he is so called and said to be, because this righteousness utterly failing in the old world before the flood, it was left in Noah as his right and inheritance, which he carried along with him into the new world after the flood. Righteousness did not utterly perish, Noah had a title unto it, and continued in the possession of it. But there is somewhat more in this expression. The way whereby we come to be made partakers of this righteousness, is by gratuitous adoption. This is by faith, John i. 12. Whatever we receive upon or by virtue of our adoption belongs unto our inheritance; thereof we are heirs. See Rom. viii. 15—17. So in justification, forgiveness of sin and the inheritance go together, Acts xxvi. 18. And this inheritance is by the promise, not by the law or works, Gal. iii. 18, 19; Rom. iv. 14. Wherefore, Noah was the heir of the righteousness which is by faith, in that by free adoption through faith, he came to have an interest in and right unto the righteousness which is tendered in the promise, whereby it is conveyed unto us as an inheritance. And whereas it is said that he became so, if respect be had unto his faith in building of the ark, the meaning is, that he was then evidenced and declared so to be; as Abraham was said to be justified, when he offered Isaac, who was personally justified long before. So also was Noah by the testimony of God himself, before he was warned to build an ark. And we may learn,

Obs. XV. That all right unto spiritual privileges and mercies, is by gratuitous adoption.

Obs. XVI. That the righteousness of faith is the best inheritance; for thereby we become heirs of God and joint-heirs with Christ.

VER. 8—THE apostle hath now passed through the first period of Scripture records; namely, from the beginning of the world unto the flood; and therein he hath considered the examples of all concerning whom it is testified in particular, that they pleased God, and were accepted with him in their obedience. And two things he proves from them with respect to his present purpose. 1. That they all pleased God and were righteous by faith. 2. That their faith was effectual to secure them in that state of divine favour, by enabling them to discharge all duties of obedience, notwithstanding the difficulties and oppositions which they met with. Hereby he makes good his design with respect unto these Hebrews; namely, to convince them, that if they did not persevere in their profession, it was because of their unbelief, for that true faith would certainly carry them through with constancy and perseverance, whatever difficulties they should meet withal, giving them encouragement from what it wrought in others from the beginning.

Hence he proceeds to the next period of time, from the flood and the renovation of the world in the family of Noah, unto the giving of the law; so to manifest that in every state of the church, the way of pleasing God was one and the same: as also, that faith still retained its efficacy under all alterations.

He who in this period of time is first testified unto in the Scripture, is he whose example on all accounts was most forcible with these He-

brews, which he had before at large proposed unto them, and insisted on, ch. vi. 11—16, the exposition of which place may be consulted to give light to this context. This is Abraham, on whose example, by reason of the eminency of his person, the relation of the Hebrews unto him, from whom they derived all their privileges, temporal and spiritual, the efficacy of his faith, with the various successful exercises of it, he declares and urgeth at large from hence unto the end of the eighteenth verse.

VER. 8.—Πιστει καλουμενος Αβρααμ ὑπηκουσεν ἐξελθειν εἰς τον τον ον ημελλε λαμβανειν εἰς κληρονομιαν. Και ἐξηλθε, μη ἐπισταμενος που ερχεται.

Καλουμενος Αβρααμ, Vulg. Lat. qui vocatur Abraham; Rhem. 'he who is called Abraham;' which can no way be reconciled unto the text. Those who will adhere unto that translation, do suppose that the change of his name is here intimated, when from Abram he was called Abraham. But that is not vocatus, but cognominatus; not καλουμενος, but προσαγορευσεις. And if καλουμενος were ever used in such a sense, as it is not, it should have been ὃς ἐκληθη, and not καλουμενος, without any article. Besides, as the apostle had no reason to speak of Abraham in that manner, 'he who is called Abraham,' as if he were a person but little known to them; so this interpretation takes away the whole foundation of the faith of Abraham, and of all the effects of it, and so of the whole argument of the apostle, which was his divine call, which he refers unto. Wherefore, all other translations avoid this mistake. Syr. ܝܪܗܝܬ ܕܐ, 'when he was called.' Evocatus, 'called forth.'

Ὑπηκουσεν ἐξελθειν, obedivit exire, 'obeyed to go forth.' Syr. Dicto audiens fuit, auscultavit ut exiret, ut abiret, ut emigraret, 'hearkened, obeyed to go forth, to wander away.' Some supply Deo to auscultavit, which may be better supplied to called; 'called of God.' Our English translation makes a transposition of the words: instead of 'he obeyed to go forth' unto the place, it refers ἐξελθειν, 'to go forth,' unto καλουμενος, 'being called to go out' unto a place; and so refers obeyed afterwards, not only to the call of Abraham, but also unto what he did in compliance therewithal. Ὑπηκουσεν, auscultavit, dicto audivit, 'a word proper to answer;' καλουμενος, 'being called,' he so heard as to yield obedience; so to hearken or hear, is frequently used in the Scripture.

VER. 8.—*By faith Abraham being called (of God) obeyed to go out into a place which he should after receive for an inheritance; and he went out, not knowing whither he went.*

In Abraham there was a foundation laid of a new state of the church after the flood, more excellent than that which preceded. He was the first also after the flood, unto whom testimony was given in particular, that he pleased God. He was the progenitor of the Hebrews, from whom they derived all their privileges, in whose person they were initiated into the covenant, with a right unto the promises. He was

also by promise the ‘father of all that believe;’ and therefore it was the great concern of those Hebrews then, and is so now of us, to consider aright the example of his faith and obedience.

Designing to give many illustrious instances of the power and efficacy of the faith of Abraham, the apostle begins with that which was the beginning and foundation of them all, namely, the call of God, and his compliance therewith. And the nature, life, and power of faith, is represented in three words in this instance: *πιστει, καλουμενος, υπηκουουσε*. It respects the call of God which it rests upon, and which it is resolved into; and it acts itself in obedience to all the commands of God. This alone is that faith which the apostle celebrates, and whereunto he ascribes the great effect of our pleasing God.

In the words of the verse there is proposed unto us, 1. The foundation of the faith and obedience of Abraham, which was his being ‘called’ of God. 2. What he was called unto, which was a journey or pilgrimage, described, First. By the term from whence he went, ‘Go out.’ And, Secondly. From the term whither he went, ‘unto a place,’ &c. 3. The exercise of his faith, and the effects of it, ‘he obeyed.’ 4. The commendation of his faith, from the difficulty wherewith his obedience was accompanied, with respect unto what he was called unto, ‘not knowing,’ &c.

First. He was ‘called,’ *καλουμενος*, that is, of God, by an immediate word of command from him.

1. He did it not without a command. He did not leave all his present satisfactions, he did not put himself on innumerable hazards for the future, merely of his own accord. Had he not had a divine call, there had been no work for faith. Where there is no call from God, there can be no faith or trust in God. Where the call is general, as in our ordinary occasions, so is our faith in God, resigning all circumstances unto his disposal; but this special call of Abraham required a special faith.

2. Concerning this call of Abraham, there are many difficulties arising from the record of it, Gen. xii. 1, 2, with its repetition by Stephen, Acts vii. 2—4. For, Gen. xii. this call is reported as made after the death of Terah, his father, in Haran, ch. xi. 31, 32. By Stephen, it is assigned unto his being in Mesopotamia, before he left the land of the Chaldees. Besides, Haran, or Charan, was in Mesopotamia, where, in the relation of Stephen, he is said to dwell, after he left Mesopotamia. Wherefore some say he was twice called, once in the land of the Chaldees, and again in Haran. Others say his call was but one; but then some say it was at Ur of the Chaldees, before he first went thence with his father; others at Haran, after his father’s death.

It will not consist with my design, nor the nature of an exposition, to insist at large on these things. Some few observations will clear the whole difficulty, so far as is necessary unto our purpose. As,

First. Mesopotamia is, in good authors, sometimes taken largely for all that part of Asia which is separated from Syria by the river Euphrates, comprehending both Assyria and Chaldea; and sometimes strictly and properly for the country between the two rivers of Euphrates and Tygris, whence it hath its denomination. Hence, when

Stephen affirms that the God of glory appeared unto Abraham in Mesopotamia, he takes it in the largest sense, comprehending Chaldea, wherein Ur was, as is plain, ver. 2, 4. And Abraham coming thence unto Haran, came into a city of Mesopotamia, properly so called, and that near to Euphrates, which he was to pass over into Syria.

Secondly. By assigning the appearance of God unto Abraham before he left the land of the Chaldees, Stephen directly affirms his call to have been whilst he was there, before he departed with his father and came to Haran. And this is evident from the story in Moses, when it is said that he and his father went forth from Ur of the Chaldees to go into the land of Canaan, ch. xi. 31. For they could have no design to leave their native country, with all their possessions and relations, to go into so remote and unknown a country, without some special call and direction from God.

Thirdly. Wherefore those words of Moses, וַיֹּאמֶר יְהוָה אֶל־אַבְרָם, Gen. xii. 1, are well rendered by our translators, 'Now the Lord had said unto Abram;' that is, he had said while he was in Ur of the Chaldees, before he and his father departed thence to go into the land of Canaan, ch. xi. 31. And because this call had no respect unto Terah, but unto Abraham only, Moses first records his journey with his father toward Canaan, and then, on the death of his father, takes up again, and particularly expresseth his call, ch. xii. 1. The pursuit whereof from thence he distinctly declares.

Fourthly. And this is evident from the call itself, 'Get thee out of thy country, and from thy kindred, and from thy father's house,' ver. 2; for Abraham had all these in Ur of the Chaldees, and not in Haran.

Wherefore this call of Abraham was but one, and given at once; namely, whilst he was in Ur of the Chaldees, before his going out from thence with his father, and the death of his father thereon, which place Stephen reckons to be Mesopotamia, in the large notation of it. And this one call is particularly recorded, ch. xii. 1—3, after the death of Terah, when he only remained who was alone concerned therein. But the reader may see these things fully discoursed, with a just reconciliation of Moses with Stephen, in our Exercitations, Exer. 19.

Of this call of Abraham there were two parts: 1. A command, Gen. xii. 2, 'Get thee out of thy country,' &c. 2. A promise, ver. 2, 3, 'And I will make of thee,' &c. Of this promise there were two parts: First, a temporal blessing, in the multiplication of his seed, ver. 2. Secondly, a spiritual blessing, in confining the promised blessing, Seed, unto him and his family, in whom all the families of the earth were to be blessed. And it is a thing most absurd, and contrary to the whole design of the Scripture, and the dispensation of the covenant, to confine the faith of Abraham unto the land of Canaan, and the glory of his posterity therein. For the life of the promise made unto him on his call, whereby his faith was animated, was in the blessing of all the families of the earth in him, which was in Christ alone the promised Seed, as all but infidels must confess.

The apostle takes notice only of the first part of the call, namely, the command. And therein two things are considerable. 1st. From what he was to go and depart. 2dly. What he was to go unto. 1.

He was 'to go out,' *καλουμενος εξελθειν*. He was 'called to go out;' so our translation disposeth the words: or being called, *υπηκουσεν εξελθειν*, 'he obeyed to go out,' or in going out, as they lie in the original. They are both to the same purpose. In the latter way, 'obeyed' is immediately referred to faith; in the former, 'going out' is so, his faith wrought by obedience in his going out.

It is said 'he was called to go out.' From whence, and from what, we are referred unto the story, Gen. xii. 1. 'Get thee (γὲν-γὲν, vade tibi) out of thy country, and from thy kindred, and from thy father's house;' that is, leave and forsake all things that are pleasant, useful, desirable unto thee. For these three things, country, kindred, and father's house, comprise them all. And they fall under two considerations: 1. As man is naturally inclined to the love of them, to adhere unto them, to value them, and delight in them. These are the things which, by all sorts of circumstances, do from their nativity insinuate themselves into the minds and affections of men, so as that they cannot be separated from them without the greatest convulsions of nature. And we have the testimony of mankind hereunto, with sundry instances of such as have preferred these things before their own lives. 2. They may be considered as useful and beneficial unto life, and the comforts of it. Whatever is so, is contained in these things. Whereas therefore natural affection and sense of usefulness unto all the advantages and comforts of life, are the two cords that bind us unto any thing whatever, the forsaking of all things that fall under both of them, must needs proceed from some great cause and efficacious impulse.

This therefore commends the faith of Abraham in the first place, and evinceth the powerful efficacy of faith in general; that under its conduct, in obedience to the call of God, he could, and did, relinquish all these things, cast out their insinuations into his affections, and break the cords of delight and interest, which they cast upon him. And we may see herein that,

Obs. I. It becomes the infinite greatness, and all-satisfactory goodness of God, at the very first revelation of himself unto any of his creatures, to require of them a renunciation of all other things, and of their interest in them, in compliance with his commands.—'Get thee away' from country, friends, relations, and enjoyments, is a command becoming the greatness of God. 'I am the Lord thy God,' is his first word unto us; and the next is, 'Thou shalt have no other gods but me,' with me, before me, besides me: nothing to be in my place in comparison of me, in competition with me, forsake all and be mine only. Unless we have a sense of that greatness of God which makes such commands to become him alone, we yield no obedience unto him in a due manner.

Obs. II. The power of sovereign grace, in calling men to God, and the mighty efficacy of faith complying therewith.—Whilst Abraham lived with his father on the other side of the river, they served other gods, Josh. xxiv. 2, or were engaged in the superstition and idolatry then prevalent in the world. And the minds of men being once thoroughly infected with these, as having received them by tradition from their fathers, are very hardly recovered from their snares. In

this state, he had all worldly accommodations that his own country, kindred, and inheritance, could afford him. Yet such was the powerful efficacy of sovereign grace, in his call by God, that it enabled him by faith to relinquish and renounce them all, and to betake himself at once to a new state and condition, both as unto things temporal and eternal. It is well if all of us who make profession of the same faith, have an experience of the same grace.

Obs. III. It is the call of God alone that makes a distinction amongst mankind, as unto faith and obedience, with all the effects of them.—Abraham thus believed and obeyed God, because he was called. And he was called, not because he was better, or wiser than others, but because it pleased God to call him and not others, 1 Cor. i. 26—31.

Obs. IV. The church of believers consists of those that are called out of the world.—The call of Abraham is a pattern of the call of the church, Ps. xlv. 10; 2 Cor. vi. 17, 18.

Obs. V. Self-denial in fact or resolution, is the foundation of all sincere profession.—Abraham began his profession in the practice of this, and proceeded unto the height of it in the greatest instances imaginable. And the instruction that our Saviour gives herein, Matt. x. 37, 38, xvi. 24, 25, amounts but unto this, If you intend to have the faith of Abraham, with the fruits and blessings attending it, you must lay the foundation of it in self-denial, and in the relinquishment of all things, if called thereunto, as he did. Wherefore the faith of Abraham being every-where in the Scripture set up as the measure and standard of the faith of believers in all ages, and the apostle in this place giving us an account of the beginning and progress of it for our example, there is nothing that belongs more directly unto the exposition of the place, than a due observation of its nature, actings, and effects, for our instruction, without which, the mind of the Holy Ghost in the context is not understood, though expositors take very little notice of these things. Now the foundation of the whole is laid herein, that the first act of saving faith consists in the discovery and sight of the infinite greatness, goodness, and other excellencies of the nature of God, so as to judge it our duty upon his call, his command and promise, to deny ourselves, to relinquish all things, and to do so accordingly.

Secondly. We have seen what Abraham was called *from*; the next thing in the words is, what he was called *unto*; namely, ‘a place which he should after receive for an inheritance.’ He was not called merely to forsake the place where he was, and then left to rove and wander up and down uncertainly; but he was called unto, *τον τοπον*, ‘a certain place.’ For it so falls out many times, that men, wearied by one means or another, (as convictions or afflictions,) of their present spiritual state and condition, so as to have a mind to relinquish it, yet having no discovery of another, of a better state, with rest in Christ by the gospel, they rove up and down in their minds and affections for a season, and then return to the state or place from which they came out, which the patriarchs refused to do, ver. 15, or else perish in their wanderings.

This place wherunto he went, is described by his future relation unto it, and interest in it: he was afterwards to receive it for an in-

heritance. At present he received it not, but only in right and title, nor did he receive it during his life: neither he, nor his posterity, for some generations, had any inheritance in it, only he bought a burying-place in it of the children of Heth, whereby he took seisin of the whole. But he received it afterwards in his posterity, as is known. And he is said to, *λαμβάνειν*, 'receive it.' It was given unto him, bestowed on him, by way of a free gift or donation. He did only receive it; and so it is with respect unto all good things betwixt God and us: he is the free donor of them, we are but passive recipients. And he received this country, *εις κληρονομίαν*, 'for an inheritance.' And unto an inheritance, there is required, 1. Right and title unto it, that a man may be a lawful possessor of it. Now this country was before possessed by others, who enjoyed it by a prescription from its first plantation. But God, as the great possessor of heaven and earth, as the sovereign Lord of all things, transferred their right and title unto that land, and vested it in Abraham. So it is frequently repeated, that God gave them this or that land.

Obs. VI. There is no right, title, or possession, that can prescribe against the righteousness of God, in the disposal of all inheritances here below at his pleasure.—Whatever single persons, whatever whole nations, may think or boast of their title and right, as unto God, they are all but tenants at will and pleasure: he can disinherit and disseise them of all, as he sees good; and when he will do so, (as he gives instances of his so doing in all ages,) no plea will be admitted against his right, and the exercise of it. So do kings hold their crowns, nations their soil, and private men their possessions.

Obs. VII. God's grant of things unto any, is the best of titles, and most sure against all pretences or impeachments.—Judg. xi. 24, 'We will possess what the Lord our God gives us to possess.'

Obs. VIII. Possession belongs unto an inheritance enjoyed.—This God gave unto Abraham in his posterity, with a mighty hand, and stretched out arm; and he divided it unto them by lot.

Obs. IX. An inheritance may be given only for a limited season. The title unto it may be continued unto a prefixed period. So was it with this inheritance; for although it is called an everlasting inheritance, yet it was so only on two accounts. 1. That it was typical of that heavenly inheritance which is eternal. 2. Because, as unto right and title, it was to be continued unto the end of that limited perpetuity which God granted unto the church-state in that land; that is, unto the coming of the promised Seed, in whom all nations should be blessed; which the call and faith of Abraham did principally regard. Until that time was expired, although many incursions were made into, and upon this inheritance of Abraham, yet all they that made them were oppressors, and were punished for their usurpation. But when the grant of it to them expired, and those wicked tenants of God's vineyard forfeited their right unto it by their unbelief and by their murdering the true heir, God disinherited them, dispossessed them, and left them neither right nor title to, or any interest in this inheritance, as it is at this day. It is no more the inheritance of Abraham; but in Christ he is become heir of the world, and his spiritual posterity enjoy all the pri-

vileges of it. Wherefore, the grant of this land for an inheritance unto Abraham in his posterity, had a season limited unto it. Upon the expiration of that term, their right and title unto it were cancelled and disannulled. And thereon God in his providence sent the armies of the Romans to dispossess them, which they did accordingly unto this day. Nor have the present Jews any more, or any better title unto the land of Canaan, than unto any other country in the world. Nor shall their title be renewed thereunto upon their conversion unto God; for the limitation of their right was unto that time wherein it was typical of the heavenly inheritance. That now ceasing for ever, there can be no special title unto it revived. And we see herein,

Obs. X. That it is faith alone that gives the soul satisfaction in future rewards, in the midst of present difficulties and distresses.—So it did to Abraham, who, in the whole course of his pilgrimage, attained nothing of this promised inheritance. And,

Obs. XI. The assurance given us by divine promises, is sufficient to encourage us to advance in the most difficult course of obedience.

Thirdly. The last thing in the words is, the commendation of the faith of Abraham, from his ignorance of the place whither he was to go upon the call of God. He had only said unto him, that he should go into a land that he would show him, Gen. xii. 1.

1. But of what nature the land was, how, or by whom inhabited, or what way he was to go into it, he told him not. It should seem indeed, that God had told him from the beginning, that it was the land of Canaan which he designed. For when he first left Ur of the Chaldees, he steered his course towards Canaan, Gen. xi. 31, but yet it is said, that, *μη επισταμενος*, ‘he knew it not.’ He did not understand any thing of the circumstances of it, nor what in that land he was called unto, nor where it was: so that it may be well said, that ‘he went whither he knew not.’ The sum is, that he wholly committed himself to the power, faithfulness, goodness, and conduct of God, without the least encouragement from a prospect of the place whither he was going.

2. All these things being put together, namely, what he was called from, what he was called unto, his readiness in obedience, the ground of his whole undertaking, namely, the call of God, which he received and obeyed by faith; here is not only an eminent instance of his faith recorded, but an invincible encouragement given unto those Hebrews to whom the apostle wrote, and unto us with them, to remain assured that faith is able to carry us through all the difficulties of our profession, unto the full enjoyment of the promise. This I look upon as a second instance of the faith of Abraham, wherein it was signally exemplary. He did not only, on the first call of God, through a view of his greatness and sovereign authority, forego all that he had at present, but engage himself unto absolute obedience, without any prospect what it might cost him, or what he was to undergo on the account of it, or what was the reward proposed unto him. And the same is required of us.

VER. 9.—HAVING declared the foundation of the faith of Abraham, and given the first signal instance of it, he proceeds to declare his pro-

gress in its exercise: first in general, and then in particular acts and duties, wherein he intermixeth some special acts of it, whereby he was enabled and encouraged in and unto all other duties of it.

That which he ascribes unto his faith in general, is laid down in this verse, whereunto he adjoins that encouraging act of it which enabled him in his duty, ver. 10.

VER. 9.—Πιστει παρωκησεν εις την γην της επαγγελιας ως αλλοτριαν, εν σκηναις κατοικησας μετα Ισαακ και Ιακωβ των συγκληρονομων της επαγγελιας της αυτης.

Παρωκησεν, Syr. קוּרָא חֵרֵב, 'He was a stranger,' a sojourner. Vulg. Lat. Demoratus est, 'He tarried.' Rhem. 'He abode.' Erasm. Commigravit, that is, μετωκησεν, saith Beza, 'He went, or wandered,' to answer the preposition εις following; 'He went into the land.' Bez. Commoratus est, 'he abode;' and then it must refer unto κατοικησας, 'he dwelt in tents.' Others, Advena fuit, 'He was a stranger, a guest, a sojourner.' Heb. בֵּר הָיָה, 'He was a stranger,' or נָגַד, 'he sojournd.'

Εν σκηναις, Vulg. Lat. in casulis. Rhem. 'in cottages.' In tentoriis, 'in tents or tabernacles.'

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

1. That which is assigned in general unto the faith of Abraham, is, that 'he sojourned.' 2. The place where is added: 'in the land of promise.' 3. How he esteemed of that land, and how he used it: 'as in a strange land.' 4. Who were his companions therein, namely, Isaac and Jacob, on the same account with himself as the heirs of promise.

1. Παρωκησεν, 'He sojourned:' παροικειω is commoror, 'to abide,' but it is to abide as a stranger. So it is used, Luke xxiv. 18. Σὺ μόνον παροικεῖς ἐν Ἱερουσαλὴμ, 'Art thou only a stranger in Jerusalem?' a sojourner there for a season, not an inhabitant in the place. And it is nowhere else used. Thence is παροικος, 'a stranger, a sojourner,' Acts vii. 6. 'Thy seed shall be, παροικον ἐν γῇ αλλοτρίᾳ, a stranger,' should sojourn in a strange land. So παροικοι are joined with παρεπιδημοι, 1 Pet. ii. 11, 'strangers and pilgrims:' and with ξενοι, 'foreigners,' Eph. ii. 19, and are opposed to πολῖται, 'citizens,' or the constant inhabitants of any place: χρόνος παροικίας, is the time of our pilgrimage here, 1 Pet. i. 17. Wherefore παρωκησε is, 'he abode as a stranger,' not as a free denizen of the place; not as an inheritor, for he had 'no inheritance, not a foot breadth in that place,' Acts vii. 6: not as a constant inhabitant or house-dweller, but as a stranger that moved up and down as he had occasion. His several motions and stages are recorded by Moses.

2. There is the place of his sojourning: 'in the land of promise,' εις την γην, for ἐν τη γῇ, into for in the land; so Acts vii. 6. The land, εις ἣν ὑμεῖς νυν κατοικεῖτε, 'wherein you now dwell.' Heb. בָּרָא; and

from the use of the Hebrew κ , $\epsilon\iota\varsigma$ is frequently put for $\epsilon\nu$ in the New Testament, and on the contrary. Wherefore, not the removal of Abraham into that land which he had mentioned in the foregoing verse, but his abode as a stranger, a foreigner, a pilgrim in it, is intended. And this was the land $\tau\eta\varsigma \epsilon\pi\alpha\gamma\gamma\epsilon\lambda\iota\alpha\varsigma$, ‘of promise;’ that is, which God had newly promised to give unto him, and wherein all the other promises were to be accomplished.

3. He sojourned in this place, $\acute{\omega}\varsigma \alpha\lambda\lambda\omicron\tau\rho\iota\alpha\nu$, ‘as in a strange land.’ He built no house in it, purchased no inheritance, but only a burying-place. He entered indeed into leagues of peace and amity with some, as with Aner, Eshcol, and Mamre, Gen. xiv. 13, but it was as a stranger, and not as one that had any thing of his own in the land. He reckoned that land at present no more his own than any other land in the world, no more than Egypt was the land of his posterity when they sojourned there, which God had said was not theirs, nor was so to be, Gen. xv. 13.

4. The manner of his sojourning in this land was, that, $\epsilon\nu \sigma\kappa\eta\nu\alpha\iota\varsigma \kappa\alpha\tau\omicron\iota\kappa\eta\sigma\alpha\varsigma$, ‘he dwelt in tabernacles;’ ‘in cottages,’ saith the Vulgar Latin absurdly. It was no unusual thing in those days, and in those parts of the world, for many, yea, some nations, to dwell in such moveable habitations. Why Abraham was satisfied with this kind of life, the apostle declares in the next verse. And he is said to dwell in tabernacles, or tents, because his family required more than one of them; though sometimes they are called ‘a tent’ only, with respect unto that which was the peculiar habitation of the master of the family; and the women had tents unto themselves. So Isaac brought Rebekah into his mother Sarah’s tent, Gen. xxiv. 67. So Jacob and his wives had all of them distinct tents, Gen. xxxi. 33. These tents were pitched, fixed, and erected, only with stakes and cords, so as that they had no foundation in the earth; whereunto the apostle, in the next verse, opposeth ‘an habitation that hath a foundation.’ And with respect unto their flitting condition in these moveable houses, God in an especial manner was said to be their dwelling-place, Ps. xc. 1.

5. He thus sojourned and dwelt in tents, $\mu\epsilon\tau\alpha \text{Ισαακ και Ιακωβ}$, ‘with Isaac and Jacob.’ It is evident that Abraham lived until Jacob was sixteen or eighteen years old; and therefore may be said to live with him as unto the same time wherein they both lived; nor is there any force in the objection, that Isaac had a separate tent from Abraham; for it is not said, that they lived in the same tents, but that at the same time they all lived in tents. Yet there is no need to confine it unto the same time; the sameness of condition only seems to be intended. For as Abraham was a sojourner in the land of Canaan, without any inheritance or possession, living in tents; so was it also with Isaac and Jacob, and with them alone. Jacob was the last of his posterity who lived as a sojourner in Canaan; all those after him lived in Egypt, and came not into Canaan, until they took possession of it for themselves. And they were, $\tau\omega\nu \sigma\upsilon\gamma\kappa\lambda\eta\rho\omicron\nu\omicron\mu\omega\nu \tau\eta\varsigma \epsilon\pi\alpha\gamma\gamma\epsilon\lambda\iota\alpha\varsigma \tau\eta\varsigma \alpha\upsilon\tau\eta\varsigma$, ‘heirs with him of the same promise;’ for not only did they inherit the promise as made unto Abraham, but God distinctly renewed the same promise unto them both. Unto Isaac, Gen. xxvi. 3, 4, and unto Jacob, Gen.

xxviii. 13—15. So were they heirs with him of the very same promise; see Ps. cv. 9—11.

The sense of the words being declared, we may yet farther consider the matter contained in them.

We have here an account of the life of Abraham after his call. And it fell under a twofold consideration. 1. As unto the internal principle of it: so it was a life of faith. 2. As unto the external manner of it: so it was a pilgrimage, without a fixed, settled habitation. Both are proposed in the first words of the text, 'By faith he sojourned.'

First. As unto the internal principle of it: it was a life of faith.

First. The life which he now led was a life of faith, with respect unto things spiritual and eternal. For he had for the foundation and object hereof: 1. The promise of the blessed Seed, and the spiritual blessing of all nations in him, as a confirmation of the first fundamental promise of the church, concerning the Seed of the woman that was to break the serpent's head. And, 2. God entered expressly into covenant with him, confirming it with the seal of circumcision, wherein he obliged himself to be his God, his God almighty, or all-sufficient for his temporal and eternal good. To suppose that Abraham saw nothing in this promise and covenant but only things confined unto this life, nothing of spiritual grace or mercy, nothing of eternal reward or glory, is so contrary to the analogy of faith, to express testimony of Scripture, so destructive of all the foundations of religion, so unworthy of the nature and properties of God, rendering his title of the father of the faithful, and his example in believing so useless, as it is a wonder that men of any tolerable sobriety should indulge to such an imagination.

Secondly. It was a life of faith with respect unto things temporal also. For as he was a sojourner in a strange land, without friends or relations, not incorporated in any political society, or dwelling in any city, he was exposed unto all sorts of dangers, oppression, and violence, as is usual in such cases. Besides, those amongst whom he sojourned were for the most part wicked and evil men, such as, having fallen into idolatry, were apt to be provoked against him for his profession of faith in the most high God. Hence, on some occurrences of his life that might give them advantage, it is observed as a matter of danger, that the Canaanite and the Perizzite dwelt then in the land, Gen. xiii. 7, xii. 6. And this he feared, ch. xx. 11. Moreover, he had sundry particular trials, wherein he apprehended that his life was in imminent danger, Gen. xii. 11—13, ch. xx. 2. In all these dangers and trials, with others innumerable, being helpless in himself, he lived in the continual exercise of faith and trust in God, his power, his all-sufficiency, and faithfulness. Hereof his whole story is full of instances, and his faith in them is celebrated frequently in the Scripture.

Thirdly. In things of both sorts, spiritual and temporal, he lived by faith, in a constant resignation of himself unto the sovereign will and pleasure of God, when he saw no way or means for the accomplishment of the promise. So was it with him with respect unto the long season that he lived without a child, and under the command he had to offer him for a sacrifice, when he had received him. On all these accounts he was the father, the pattern, or example of believers in all generations.

We saw before the foundation of his faith and the entrances of his believing: here we have a progress of them proposed unto our imitation. And that wherein we are instructed hereby, is, that when we are once engaged, and have given up ourselves to God in a way of believing, there must be no choice, no dividing or halting, no halving; but we must follow him fully, wholly, and universally, living by faith in all things.

Secondly. For the external part or manner of his life, it was a pilgrimage, it was a sojourning. Two things are required unto such a state of life: 1. That a man be in a strange country. 2. That he have no fixed habitation of his own. If a man be freed from either of these, he is not a pilgrim. A man may want a habitation of his own as his inheritance, and yet being in his own country, not be a pilgrim; and a man may be in a strange country, and yet having a fixed habitation of his own therein, he may not be a pilgrim; but when both these concur, there is a state of pilgrimage. And so it was with Abraham. He was in a strange land, though it were the land of promise: yet having no interest in it, no relation, no possession, no inheritance, it was unto him a strange land. And he did but sojourn in any place, having no habitation of his own. And this of all others is the most disconsolate, the most desolate estate, and most exposed unto dangers; wherefore he had nothing to trust unto, or rest upon, but divine protection alone. So is his state and protection described, Ps. cv. 12—15. And we may observe,

Obs. I. That where faith enables men to live unto God, as unto their eternal concerns, it will enable them to trust unto him in all the difficulties, dangers, and hazards of this life.—To pretend a trust in God as unto our souls and invisible things, and not resign our temporal concerns with patience and quietness unto his disposal, is a vain pretence. And we may take hence an eminent trial of our faith. Too many deceive themselves with a presumption of faith in the promises of God, as unto things future and eternal. They suppose that they do so believe, as that they shall be eternally saved, but if they are brought into any trial, as unto things temporal, wherein they are concerned, they know not what belongs unto the life of faith, nor how to trust in God in a due manner. It was not so with Abraham: his faith acted itself uniformly with respect to the providences, as well as the promises of God. Wherefore,

Obs. II. If we design to have an interest in the blessing of Abraham, we must walk in the steps of the faith of Abraham.—Firm affiance in the promises for grace, mercy, and eternal salvation, trust in his providence for preservation and protection in this world, with a cheerful resignation of all our temporal and eternal concerns unto his disposal, according to the tenor of the covenant, are required hereunto. And they are all indispensably necessary unto that obedience wherein we are to walk with God, as he did. The faith of most men is lame and halt in the principal parts and duties of it.

Obs. III. Where faith is once duly fixed on the promises, it will wait patiently under trials, afflictions, and temptations, for their full accomplishment; as did that of Abraham, which is here celebrated.—See the Exposition of ch. vi. 12, 15.

Obs. IV. Faith discerning aright the glory of spiritual promises, will make the soul of a believer contented and well satisfied with the smallest portion of earthly enjoyments, &c.

VER. 10.—THE apostle gives a full indication in this discourse, that Abraham was very well satisfied with this state and condition to which God had called him in the world, of a stranger and pilgrim, without possession, and without inheritance. And therefore he proceeds in the next place to declare the grounds and reasons whereon he was so satisfied.

VER. 10.—Εξεδέχετο γὰρ τὴν τοῦς Ξεμελιούς εἰχουσάν πολιν, ἥς τεχνίτης καὶ δημιουργὸς ὁ Θεός.

VER. 10.—*For he looked for a city (that city) which hath foundations, whose Builder and Maker is God.*

The conjunction γὰρ, intimates that a reason is given in these words, why Abraham behaved himself as a sojourner on the earth; it was because he knew that his portion did not lie in the things here below, but he looked for things of another nature, which by this means were to be obtained. For it is the end that regulates our judgment concerning the means.

And there are in the words, 1. What is assigned unto Abraham or his faith, namely an expectation of, a looking for, somewhat more than he at present enjoyed. 2. What he so looked for, which is a city, in opposition unto those tents, or moveable habitations which he lived in. 3. That city is described, 1st. From the nature of it: it hath foundations. 2dly. From the Builder and Framer of it, which is God.

First. Our first inquiry must be, what that city was, and then how he looked for it.

Some late expositors, not for want of wit or learning, but out of enmity unto the efficacy of the office of Christ under the Old Testament, and the benefit of the church thereby, have laboured to corrupt this testimony, some by wresting that word, 'the city,' the object of Abraham's expectation; and others that of his 'looking for,' or expecting of it, which must therefore be vindicated.

'That city,' τὴν πόλιν. The article prefixed denotes an eminency in this city; that is Jerusalem, saith Grotius, and so interprets the words: 'He hoped that his posterity should in those places have, not wandering habitations, but a city that God would prepare for them in an especial manner.' But he is herein forsaken by his follower. Nor do the Socinians dare to embrace that interpretation, though suited unto their design. But,

1. This is expressly contrary unto the exposition given by the apostle himself of this expression, or rather the repetition of the same thing, ver. 16, '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.' The city and country which they looked for was heavenly, and that in opposition unto the land of Canaan, and Jerusalem the metropolis thereof.

2. It is not suitable to God's dealing with Abraham, to his promise to him, to the nature and effects of his faith, that he should have nothing to encourage him in his pilgrimage, but a hope that after many generations his posterity should have a city to dwell in, in the land of Canaan, wherein the condition of most of them was not better than his in tents.

3. Whereas the framing and making of this city respects the being and substance of it, there is no reason why the building of that Jerusalem should be so ascribed to God, as to exclude the work and workmanship of men by whom indeed it was built. For the sense of that expression, 'whose maker and builder is God,' is the same with that of ch. viii. 2, 'which the Lord pitched and not man.'

4. It is plain that this was the ultimate object of the faith of Abraham, the sum and substance of what he looked for from God on the account of his promise and covenant. To suppose that this was only an earthly city, not to be possessed by his posterity till eight hundred years afterwards, and then but for a limited time, is utterly to overthrow his faith, the nature of the covenant of God with him, and his being an example to gospel believers, as he is here proposed to be.

This city therefore which Abraham looked for, is that heavenly city, that everlasting mansion, which God hath provided and prepared for all true believers with himself after this life, as it is declared, ver. 16. It is also sometimes called 'a tabernacle,' sometimes 'a house,' sometimes 'a mansion,' 2 Cor. v. 1; Luke xvi. 9; John xiv. 2. It being the place of their everlasting abode, rest, and refreshment. And herein is comprised also the whole reward and glory of heaven in the enjoyment of God. With the expectation hereof did Abraham and the following patriarchs support, refresh, and satisfy themselves, in the midst of all the toil and labour of their pilgrimage. For,

Obs. I. A certain expectation of the heavenly reward, grounded on the promises and covenant of God, is sufficient to support and encourage the souls of believers under all their trials in the whole course of their obedience.

Obs. II. Heaven is a settled quiet habitation.—A suitable dwelling for them that have had a life of trouble in this world.

First. The first part of the description of this city is taken from the nature of it, namely, that it is such as *τοὺς θεμελίους ἔχουσιν*, 'hath foundations.' It is generally granted, that there is an opposition herein to tents or tabernacles, such as those wherein Abraham sojourned, which had no foundation, being supported only by stakes and cords. But the especial nature of the foundations of this city is intended, in comparison wherewith, the foundations of other cities laid in stone and mortar are none at all. For experience hath manifested that they also are fading, temporary, and subject to ruin. But these foundations are such as give perpetuity, yea eternity to the superstructure, all that are built on them. Wherefore these foundations are the eternal power, the infinite wisdom and immutable counsel of God. On these is the heavenly city founded and established. The purpose of God in his wisdom and power to make the heavenly state of believers immutable, and eternal, subject to no change, no alteration, no opposition, is the foundation of this city. For,

Obs. III. All stability, all perpetuity in every state here and hereafter, ariseth from the purpose of God, and is resolved thereinto.

Secondly. The second part of the description of this city is from the maker and builder of it, that is God. Most expositors judge that both the words here used are of the same signification; and indeed the difference between them is not material if there be any. Τεχνιτης, is properly artifex, he who in building projecteth, contriveth and designeth the whole frame and fabric, that regularly disposeth of it according to the rules of art. And δημιουργος, is conditor, 'the builder' or maker. That is, not he whose hands are employed in the work, but he whose the whole work is, at whose charge, on whose design, and for whose service it is made. So are condo and conditor always applied in Latin authors. Between these two, namely artifex and conditor, contrivers and the chief author and disposer of the whole, there is in other buildings an interposition of them that actually labour in the work itself, the workmen. Here is nothing said of them, because they were supplied in this building by a mere word of infinite and sovereign power without labour or toil; he said 'Let it be so, and it was so.' Wherefore, God alone is the only contriver, framer, and erecter of the heavenly city, without the least concurrence of any other agent, without the least use of any instrument.

Next to the constitution of the person of Christ, and the tabernacle which he pitched therein, this was the greatest instance of his infinite wisdom and skill in architecture. Heaven, with respect to the visible fabric of it, with its immense spaces, luminaries, and order, is the principal means of the demonstration of the divine glory to us, among all the works of creation. But here it is considered as the habitation of God himself, with all that enjoy his presence, and the polity or order which is therein. And this is the most ineffable effect of infinite wisdom and power. And,

Obs. IV. This is that which recommends to us the city of God, the heavenly state, that it is, as the work of God alone, so the principal effect of his wisdom and power.

Secondly. Of this city it is said, that Abraham by faith ἐξεδέχετο, 'looked for it,' that is, he believed eternal rest with God in heaven, whereon he comfortably and constantly sustained the trouble of his pilgrimage in this world. This expectation is an act and fruit of faith, or it is that hope proceeding from faith whereby we are saved. Or rather it is a blessed fruit of faith, trust, and hope, whereby the soul is kept continually looking into and after the things that are promised. This was in Abraham a signal evidence of his faith, as also of the power of his faith in his support, and the way whereby it did support him. The same with what the apostle ascribes to all believers, 2 Cor. iv. 16—18, 'For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things that are seen are temporal, but the things which are not seen are eternal.' This is a full description of the faith of Abraham, in the operation and effect here

ascribed to it by the apostle. And herein it is exemplary and encouraging to all believers under their present trials and sufferings, which is the apostle's present design.

Slichtingius takes great pains to prove, that indeed Abraham did not by faith look for a heavenly city or eternal reward, in direct contradiction to the express words and argument of the apostle. Some general notions and apprehensions of the future reward he grants he might have from the goodness and power of God; but faith of an eternal estate he had not, because God had not revealed nor promised it. Why then is it said, that he expected it or looked for it? Because God did purpose in himself to do it in his time, it was as certain as if Abraham had believed it, whence he is said to expect it. But to suppose that Abraham, who had the first promise of a deliverer and deliverance from all the effects of sin, and the promise of him in whom all nations should be blessed, and was entered into that covenant with God, wherein God engaged himself to be his God after this life, as our Saviour expounds it, should have no faith of eternal life, is to deny the faith of God and the church. And we may observe that,

Obs. V. A constant expectation of an eternal reward, argues a vigorous exercise of faith, and a sedulous attendance to all duties of obedience.—For without these it will not be raised nor preserved, 2 Cor. iv. 16—18; 1 John iii. 1.

VER. 11.—THE instances of the faith of Abraham insisted on by the apostle in this discourse, may be referred to two heads. First. Such as respect his call. Secondly. Such as respect the promise made to him. Those of the first sort are two, 1. His obedience to the divine call in leaving his country, and father's family. 2. His patience in enduring the troubles of a pilgrimage all his days, in a land wherein he was a stranger. The consideration of both these we have passed through.

Here he proceeds to the instances of his faith with respect to the promise made to him, namely, that in his seed all the nations of the earth should be blessed. And these also are two. 1. That which concerned the birth of Isaac, by whom the promise was to have its accomplishment. 2. What he did by faith on the command of God, in offering up of the son of the promise.

In the first of these, or what concerned the birth of Isaac the son of the promise, Abraham was not alone, but Sarah his wife was both naturally and spiritually no less concerned than himself. Wherefore the apostle in the midst of his discourse concerning Abraham and his faith, in this one instance introduceth Sarah in conjunction with him, as on many reasons she ought not to have been omitted.

VER. 11.—Πιστει και αυτη Σαρρά (στειρα ουσα) δυναμιν εις καταβολην σπερματος ελαβε, και παρα καιρον ηλικιας ετεκεν, επει πιστον ηγησατο τον επαγγελαμενον.

Στειρα ουσα, 'being barren.' Vul. Lat. Sterilis, תהא סתרה, 'who was barren.' And the words are retained in many vulgar translations. We omit them, for they are found only in two copies of the original;

nor are they taken notice of by the ancient scholiasts. And it is far more probable that these words were inserted in one or two copies, than that they were left out of all the rest. For there is no colour of reason why they should be omitted; but the addition of them, especially containing a truth, seems to set out more fully the greatness of the instance proposed.

Εἰς καταβολὴν σπέρματος. Vul. Lat. In conceptione seminis. Rhem. ‘Received virtue in conceiving seed.’ Δύναμις is properly vis, ‘strength, power;’ the Vulgar renders it here virtutem, proper enough in Latin, but virtue is very improper in our language, as to the use of the word. ‘In the conception,’ for ‘to conceive.’ Ad concipiendum semen, ad retinendum semen, ad concipiendum et retinendum semen. Syr. דְּהַקְבִּיל, נָגַד ut susceperet semen. The inquiries and disputes of expositors on these words, as to their precise signification with reference to Sarah, are useless, and some of them offensive. Strength to conceive a child, after the manner of other women, is all that the apostle intends.

Ἐτεκεν, is absent in one ancient Greek copy, which supplies it by τεκνῶσαι, after ἐλαξε, ‘to beget children.’ It is omitted in the Vulgar, which reads the words etiam præter tempus ætatis, ‘yea past the time of age.’ The Syriac retains it, יָבִיל, ‘brought,’ or ‘bare a child.’ Those who omit it, refer the whole to the cause, or her conception; those who retain it, express the effect also, in child-bearing.

Ἠγήσατο. Vul. Credidit, ‘she believed.’ So the Syriac, דִּאֲשַׁר, ‘Believed assuredly.’ Reputavit, judicavit; ‘accounted,’ ‘judged.’

VER. 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.*

First. The person whose faith is here proposed as exemplary, is Sarah. But many expositors suppose that it is not Sarah’s faith, but Abraham’s, which wrought this effect by Sarah, that is commended. The reasons which I have seen on the one side or the other are light, and easily answered. But there are those which are cogent, to convince that it is the faith of Sarah that is intended. For,

1. The manner of expression is a certain determination of her person to be the subject spoken of; *καὶ αὐτὴ Σάρρα*, ‘and,’ or ‘also,’ ‘Sarah herself.’ The words plainly signify the introduction of another person in the same order, or to the same purpose, with him before spoken of. 2. As Abraham was the father of the faithful, or of the church, so she was the mother of it, so as that the distinct mention of her faith was necessary. She was the free woman from whence the church sprang, Gal. iv. 22, 23. And all believing women are her daughters, 1 Pet. iii. 6. See Gen. xvii. 16. 3. Her working and obedience is proposed to the church as an example, and therefore her faith may justly be so also, 1 Pet. iii. 5, 6. 4. She was equally concerned in the divine revelation with Abraham, and was as sensible of great difficulties in its accomplishment as Abraham, if not more. 5. The blessing of the promised seed was confined and appropriated to Sarah, no less than to Abraham, Gen. xvii. 16, ‘I will bless her, yea I will bless her, and

she shall be a mother of nations.' See Gen. xvii. 19, xviii. 10. Herein her faith was necessary, and is here recorded.

Secondly. Some things may be observed in the proposition of this instance and example. As,

1. That it is the faith of a woman that is celebrated. Hence that sex may learn, even that they also may be examples of faith to the whole church, as Sarah was. And it is necessary for their encouragement, because, 1. Of the especial concernment of their sex in the first entrance of sin, which the apostle animadverts on, for their instruction in humility, and subjection to the will of God, and makes it a matter of especial grace, that they shall be saved, 1 Tim. ii. 9—15. 2. Because of their natural weakness, subject in a peculiar manner to various temptations, which in this example they are encouraged to conflict withal and overcome by faith. Whence it is that they are heirs together with their believing husbands of the grace of life, 1 Pet. iii. 7.

2. Here is a signal commendation of the faith of Sarah, even in that very instance wherein it was shaken and failed, though it recovered itself afterward. For whatever working there might be of natural affections, in the surprise which befel her on the promise of a son, whereon she laughed, yet there was a mixture of unbelief in it, as appears from the reproof given her, 'Is any thing too hard for the Lord?' Gen. xviii. 13, 14. But being awakened by that reproof, and receiving a fuller evidence that it was the Lord which spake to her, she recovered herself, and rested by faith in his power and truth. Wherefore,

Obs. I. Faith may be sorely shaken and tossed at the first appearance of difficulties lying in the way of the promise, which yet at last it shall overcome.—And there be many degrees of its weakness and failure herein. As, 1. A mere recoiling, with some disorder in the understanding, unable to apprehend the way and manner of the accomplishment of the promise. This was in the blessed virgin herself, who on the promise of her conception of a child, replied, 'How shall,' or can 'this be, seeing I know not a man?' Luke i. 34. But she immediately recovered herself into an acquiescency in the power and faithfulness of God, ver. 37, 38, 45. 2. It ariseth to a distrust of the event of the promises or their accomplishment, because of the difficulties that lie in the way; so was it with Zacharias, the father of John Baptist, who thereon had his own dumbness given him for a sign of the truth of the promise, Luke i. 18, 20. So was it with Sarah on this occasion, for which she was reproofed. This is denied of Abraham, 'he staggered not at the promise of God through unbelief,' Rom. iv. 20. And this at times is found in us all. 3. When there is for a season an actual prevalency of unbelief. So it was with the apostle Peter, when he denied his master, who yet was quickly recovered. It is therefore our duty, 1. To watch that our faith be not surprised or shaken by the appearance of difficulties and oppositions. 2. Not to despond utterly on any degree of its failure, for it is in its nature, by the use of means, to recover its vigour and efficacy.

3. The carriage of Sarah is twice repeated by the Holy Ghost, here and 1 Pet. iii. 6, and in both places only what was good in it, namely, her faith toward God on her recovery after her reproof, and her obser-

vance of her husband, whom, speaking to herself, she called Lord, are mentioned and proposed without the least remembrance of her failing or miscarriage. And such will be the judgment of Christ at the last day, concerning all those whose faith and obedience are sincere, though accompanied with many failings.

Thirdly. The next thing in the words is, what is here ascribed to the faith of Sarah, or what she obtained by virtue of it. She 'received strength to conceive seed.'

1. She 'received' it, *ελαβε*. It was not what she had in her, or of herself; she had it in a way of free gift, whereunto she contributed nothing but a passive reception. 2. That which she received was *δυναμιν*, 'strength,' that is, power and ability for the especial end aimed at; this she had lost through age. And I do believe that this was not a mere miraculous generation, but that she received a general restoration of her nature to an ability for all its primitive operations, which was before decayed; so was it with Abraham afterward, who after this, after 'his body was as dead,' received strength to have many children by Keturah.

2. What she received this strength for by faith, was, *εις καταβολην σπερματος*, 'to conceive seed.' There is no need to debate the precise signification of the word *καταβολη*, in this place, as elsewhere. The arguings of some about it are offensive. It may suffice, that the meaning of the phrase is, 'to conceive a child in the womb after a natural way and manner, such as there was not in the conception of our Lord Jesus Christ in the womb of the blessed virgin. Wherefore it is most probable that the holy virgin conceived in her womb immediately on the angelic salutation declaring it to her. But Sarah conceived not till some good while after the divine revelation made to her, that she should have a child. See Gen. xvii. 21, xxi. 2.

Here some copies read *στειρα ουσα*, 'being barren,' which was true, and increaseth the miracle of her conception. That whereas she had been barren all the usual and ordinary time of women's bearing children in the course of their lives, she should now in her old age conceive seed. It is observed, indeed, that 'Sarai was barren,' Gen. xi. 30. But yet when the trial of her faith came, the difficulty did not arise from a natural barrenness, but that the time of life for bearing of children was now past with her. 'She was old, and it ceased to be with her after the manner of women,' Gen. xviii. 11, 12, or as the apostle expounds it, 'her womb was dead,' Rom. iv. 19. And this is that which here the greatness of this effect of faith is ascribed to, namely, that she was 'delivered of a child when she was past age.'

If we read *ετεκε* with most copies, 'she was delivered of a child,' or 'she childed,' 'she bare a child,' then the particle *και* is conjunctive, and denotes an addition to what was said of her conceiving seed, namely, that she 'also childed,' or brought forth a child. If it be absent, it is to be rendered by 'even,' to denote a heightening circumstance of what was before effected. She received strength to conceive seed, 'even' when she was past age. But the former is to be followed; she conceived, and accordingly 'bare a son,' Gen. xxii. 2.

That which was eminent herein, manifesting that it was a mere effect

of faith, is, that it was thus with her, *παρα καιρον ἡλικίας*, ‘after the season of age was past.’ So the apostle expounds that passage in Moses, ‘Sarah was old and well stricken in age, and it ceased to be with Sarah after the manner of women,’ Gen. xviii. 11, 12. She was ninety years old at that time, Gen. xvii. 17. And this was that which at first shook her faith, for want of a due consideration of the omnipotency of God; for that the improbability hereof, and the impossibility of it in an ordinary way of nature, was that which shook her faith for a season, is evident from the reply made by God to her, ‘Is any thing too hard for the Lord?’ Gen. xviii. 14. She considered not, that where divine veracity was engaged, infinite power would be so also to make it good. And we may observe that,

Obs. II. Although God ordinarily worketh by his concurring blessing on the course of nature, yet he is not obliged thereunto.—Yet,

Obs. III. It is no defect in faith, not to expect events and blessings absolutely above the use of means, unless we have a particular warrant for it; as Sarah had in this case.

Obs. IV. The duty and use of faith about temporal mercies are to be regulated by the general rules of the word, where no especial providence doth make application of a promise.

Obs. V. The mercy here spoken of, concerning a son unto Abraham by Sarah his wife, was absolutely decreed, and absolutely promised; yet God indispensably requires faith in them for the fulfilling of that decree, and the accomplishment of that promise. The great engine whereby men have endeavoured to destroy the certainty and efficacy of the grace of God, is this, that if he have absolutely decreed and promised any thing which he will accomplish, then all our duty with respect unto it is rendered unnecessary. And if this be so, all the faith of the church under the Old Testament, concerning the promised seed or coming of the Messiah, was vain and useless, for it was absolutely decreed, and absolutely promised. So would have been the faith of Sarah in this case, nor could she have deserved blame for her unbelief. But it is no way inglorious unto the methods of God, as unto his own grace and our obedience, that they are unsuited unto the carnal reasonings of men.

Fourthly. The last thing in the words is, the ground of the effect declared, or the nature of that faith whereby she obtained the mercy mentioned. And this was, because ‘she judged him faithful who had promised. *Επει*, quoniam, ‘because;’ it doth not intimate the meritorious cause of the thing itself, nor any procuring cause of it; it only shows the reason of what was before asserted; namely, that it was by faith that she obtained a child; for ‘she judged.’ That which is ascribed unto her on this occasion, which contains the general nature of that faith whereby she received strength, is, that ‘she judged him that had promised,’ &c.

The act ascribed unto her is, that she *ἡγήσατο*, ‘judged,’ she reckoned, esteemed, reputed him so to be. Vulg. Lat. and Syr. ‘she believed,’ which is true; but there is more in this word than a naked assent; a determinate resolution of the mind and judgment, on a due consideration of the evidence given for its assent unto any truth. And

herein the nature of true faith in general doth consist, namely, in the mind's judging and determination upon the evidence proposed. Sarah's faith in this case was the issue of a temptation, a trial. When she first heard the promise, she considered only the thing promised, and was shaken in her faith by the improbability of it, being that which she had lost all expectation and even desire of. But when she recollected herself, and took off her mind from the thing promised unto the promiser, faith prevailed in her. This is manifest in the especial object of her faith herein; and that was *τον επαγγελαμενον*, 'he that promised,' that is, God himself in his promises. She first thought of the thing promised, and this seemed unto her altogether incredible; but at length, taking off her thoughts from consideration of all second causes, she fixed her mind on God himself who had promised, and came unto this resolution, whatever difficulties or oppositions lie in the way of the accomplishment of the promise, he that made it was able to remove them all; and such was his faithfulness, that he would make good his word wherein he had caused her to put her trust.

So it is added in the last place, that she judged him *πιστον*, 'faithful.' She resolved her faith into, and rested upon the veracity of God in the accomplishment of his promises, which is the immediate proper object of faith, Tit. i. 1. But yet also she joined with it the consideration of almighty power; for she thus recollected herself upon those words of God, 'Is any thing too hard for the Lord?' And we may see,

Obs. VI. That the formal object of faith in the divine promises is not the things promised in the first place, but God himself in his essential excellencies of truth, or faithfulness and power.—To fix our minds on the things themselves promised, to have an expectation or supposition of the enjoyment of them, as suppose mercy, grace, pardon, glory, without a previous acquiescency of mind in the truth and faithfulness of God, or on God himself as faithful, and able to accomplish them, is but a deceiving imagination. But on this exercise of faith in God we make a comfortable application of the things promised unto our own souls, as did Sarah in this case. And,

Obs. VII. Every promise of God hath this consideration tacitly annexed to it, 'Is any thing too hard for the Lord?'—There is no divine promise, but when it comes unto the trial, as unto our closing with it, no promise of the new covenant, but we apprehend as great a difficulty and improbability of its accomplishment unto us, as Sarah did of this. All things seem easy unto them who know not what it is to believe, nor the necessity of believing. They do so to them also who have learned to abuse the grace of God expressed in the promises, and to turn it into wantonness; but poor, humble, broken souls, burdened with sin, and entangled in their own darkness, find insuperable difficulties, as they apprehend, in the way of the accomplishment of the promises. This is their principal retreat in this distress, 'Is any thing too hard for the Lord?' This, God himself proposeth as the foundation of our faith in our entering into covenant with him, Gen. xvii. 11. And therefore,

Obs. VIII. Although the truth, veracity, or faithfulness of God be in a peculiar manner the immediate object of our faith, yet it takes in

the consideration of all other divine excellencies for its encouragement and corroboration. And all of them together are that name of God whereon a believing soul stays itself in all extremities, Isa. l. 10. And,

Thus is the righteousness of God revealed from faith to faith; that is, the righteousness of Christ as tendered in the promise, is made known and communicated from the faith of God therein, unto the faith of them by whom it is believed.

VER. 12.—IN this verse we have an illustration of the fruit of faith before declared, by the eminent consequence of it, in the numerous or innumerable posterity of Abraham.

VER. 12.—Διο και αφ' ενός εγεννηθησαν, και ταυτα νενεκρωμενου, καθως τα αστρα του ουρανου τω πληθει, και ωσει αμμος η παρα το χειλος της θαλασσης η αναριθμητος.

VER. 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.*

The things contained in this verse, as they were a consequence of the original mercy or fruit of faith in the conception and birth of Isaac, so they are reckoned also themselves to the gratuitous remuneration of faith; although it be not added particularly that it was by faith. For they are expressly contained in the promise to Abraham, which he received by faith, and that in the very words recorded here by the apostle, Gen. xv. 4, 'The Lord said unto him, He that shall come forth out of thine own bowels shall be thine heir,' which is what was declared in the foregoing verse; and then he adds, 'Look now towards heaven, and tell the stars, if thou be able to number them; so shall thy seed be;' as it is in this place. And ch. xxii. 17, 'I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore.' Wherefore the belief hereof belonged to that faith of Abraham which he is commended for; and it had its peculiar difficulties also, that rendered it both acceptable and commendable. For whereas he himself had but one son by virtue of the promise, it was not easy for him to apprehend how he should have such an innumerable posterity.

And it may be observed, that the first testimony given to the justification of Abraham by faith, was on his belief of this part of the promise, that 'his seed should be as the stars of heaven that cannot be numbered;' for thereon it is immediately added, that 'he believed in the Lord, and he counted it to him for righteousness,' Gen. xv. 5, 6. For although this promise concerned things temporal, yet it belonged to the way of redemption by Christ, the promised seed, so as that justifying faith may act itself, and be an evidence of our justification, when we believe promises even about temporal mercies, as they belong to the covenant; whereof we have innumerable examples under the Old Testament.

The note of inference, διο, 'therefore,' respects not a consequence in the way of reasoning, but the introduction of a consequent, or other

matter, on what was before asserted. And the particle *καί* in the original is not conjunctive, but emphatical only; so we render it 'even,' 'even of one.'

The blessing here declared as a fruit of faith is 'a numerous posterity,' *τῷ πληθει*. Not only had Abraham and Sarah one son on their believing, but by him a numerous, yea, an innumerable posterity. But it may be inquired, whence this should be such a blessing as to be celebrated amongst the most eminent fruits of faith, as being the subject of a solemn divine promise. I answer, it was so, because the whole church of God, who should be the true worshippers of him under the old testament, was confined to the posterity of Abraham. Therefore was their multiplication a singular blessing, which all the faithful prayed for and rejoiced in. So is it stated by Moses, Deut. i. 10, 11, 'The Lord your God hath multiplied you, and behold you are this day as the stars of heaven for multitude. The Lord God of your fathers make you a thousand times so many more as you are, and bless you as he hath promised you.' And,

Obs. I. When God is pleased to increase his church in number, it is on various accounts a matter of rejoicing unto all believers, and a subject of their daily prayers, as that which is frequently promised in the word of truth.

Obs. II. An ungodly carnal multitude, combined together in secular interests for their advantage, unto the ends of superstition and sin, calling themselves the church, like that of Rome, is set up by the craft of Satan, to evade the truth, and debase the glory of these promises.

This blessing of a numerous posterity is variously set forth, illustrated, and heightened.

First. From the root of it. It was one, one man, that is, Abraham. Unto him alone was the great promise of the blessing Seed now confined. And he, though but one, was heir of all the promises. And this privilege of Abraham, the Jews, when they were grown wicked and carnal, boasted of, and applied unto themselves. 'They spake, saying, Abraham was one, and he inhabited the land; but we are many, the land is given us for an inheritance,' Ezek. xxxiii. 24. He was that one whose rights and privileges they appropriated unto themselves. He was mentioned so here by the apostle, to set off the greatness of the mercy proposed, that so many should spring of one.

Secondly. From the consideration of the state and outward condition of that one, when he became the spring of this numerous posterity: 'of him as good as dead,' *καὶ ταῦτα νεκρωμενον*; so all our translations from Tindal, much to the sense of the words. So it is expressed, Rom. iv. 19, *σωμα ἡδη νεκρωμενον*, 'his body now dead;' or rather 'mortified,' brought towards death, made impotent by age, being, as the apostle there observes, about a hundred years old. The word *ταῦτα* is variously rendered; but, as Erasmus observes, it is often used adverbially, and rendered idque, atque id, et quidem; 'and that,' 'and truly.' And if we shall say that *καὶ ταῦτα* is taken for *καὶ πρὸς ταῦτα*, as sometimes it is, the meaning will be plain: 'And as unto these things,' that is, the generation of children, 'one that was dead,' Otherwise, I cannot better express the sense than as it is in our translation.

For this sense cannot be allowed, that there sprang from one, and that after he was dead, with respect unto the succeeding progenitors of the people; but respect is had unto the then present state of Abraham. His body naturally was as useless unto the end of the procreation of such a posterity as if it had been dead.

Obs. III. God oftentimes by nature works things above the power of nature in its ordinary efficacy and operations. So by weak and dead means he often produceth mighty effects.

The way of the raising of this posterity from this one, we express by 'they sprang from him;' that is, as the word *εγεννηθησαν* signifies, were begotten or born in their several generations, the original spring and fountain of them all being in him.

Thirdly. The greatness of this fruit of faith in a numerous posterity, is expressed by declaring the multitude of them in a twofold proverbial expression.

1. They were, *τω πληθει*, 'for multitude,' as many as, *τα αστρα του ουρανου*, 'the stars in the sky.' I had rather say, 'the stars of heaven,' as it is in the original, for so they are constantly called; and in all naturalists, the place of their fixation is termed 'the starry heaven.' This expression was first used by God himself, who commanded Abraham to go out, or brought him forth abroad, and bid him look towards heaven, and tell the stars, if he were able to number them. Now, although it is pretended that by rules of art those of them which are visible or conspicuous may be numbered, and are not so great a multitude as is supposed; yet it is evident, that in a naked view of them by our eyes, without any outward helps, such as God called Abraham unto, there can be no greater appearance of what is absolutely innumerable. Besides, I judge that in this comparison of the posterity of Abraham unto the stars of heaven, not only their number, but their beauty and order are also respected. The stars in heaven are like the inhabitants of a well-governed commonwealth, a people digested into order and rule, with great variety as unto their magnitude and aspects. This was a just representation of the numerous posterity of Abraham, disposed into the order of a wise commonwealth in the giving of the law.

2. In the other allusion they are declared to be absolutely innumerable. It is not said that they should be as many as the sand by the sea-shore, but as that is *innumerable*, so should they also be. So were they a multitude in their successive generations, which could be no more numbered than the sand by the sea-shore. On many considerations, there cannot be a greater instance of the absolute certainty of an almighty efficacy in divine promises for their accomplishment, than is in that here proposed. Neither their own sins, nor the oppressions of the world, not their Egyptian bondage, nor the graves of the wilderness, could hinder this fruit of faith, or the accomplishment of this promise; and hence proceeded the miraculous multiplication of the posterity of Jacob in Egypt, wherein from seventy-five persons, in little more than two hundred years, there sprang six hundred thousand men, besides women and children. Wherefore,

Obs. IV. Whatever difficulties and oppositions lie in the way of the

accomplishment of the promises under the New Testament, made unto Jesus Christ concerning the increase and stability of his church and kingdom, they shall have an assured accomplishment.

VER. 13.—UPON the proposal of these instances, because there was somewhat peculiar in them, distinct from those before recounted, and those which follow after, namely, their pilgrim estate after the call of Abraham, the apostle diverts unto the declaration of what they did, what they attained, and what they professed in that state. His entrance into it is in this verse.

VER. 13.—Κατα πιστιν απεθανον ουτοι παντες μη λαβοντες τας επαγγελιας, αλλα πορρωθεν αυτας ιδοντες, και πεισθεντες, και ασπασαμενοι, και ομολογησαντες οτι ξενοι και παρεπιδημοι εισιν επι της γης.

Κατα πιστιν, Vul. Lat. Juxta fidem, ‘according to faith.’ Syr. כְּבִרְיָא, ‘in faith,’ as in the former places, where it is εν πιστει. Bez. Secundum fidem, more properly than juxta.

Μη λαβοντες τας επαγγελιας. Vul. Lat. Non acceptis repromissionibus, ‘having not received the promises.’ Bez. Non adepti promissa, ‘having not obtained the promises,’ I think less to the mind of the apostle. Syr. כְּבִרְיָא, ‘Their promise,’ the promise made to them. Ethiop. ‘All these believing, obtained their own promises;’ as it is usual with that translator, to contradict the text.

Πορρωθεν. E longe, è longinquo, eminus; ‘afar off,’ at a great distance.

Πεισθεντες is not in the Vul. Lat. nor Syriac; but is in most Greek copies, and is necessary to the sense.

Ασπασαμενοι. Vul. Lat. Salutantes. Bez. Amplexi essent; as we ‘embraced.’ Syr. וְרִיבָהּ, ‘and rejoiced in it.’

VER. 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 in the earth.*

There is proposed unto us in the words, 1. The persons spoken of: and, 2. What is affirmed of them.

First. The persons spoken of, οἱ πάντες, ‘all these;’ that is, not all that he had instanced in from the beginning of the chapter, although they also, all of them except Enoch, who was translated, died in faith; but those only who left their own country, on the especial command of God, living as pilgrims in the land of Canaan, and elsewhere, that is, Abraham, Sarah, Isaac, and Jacob. This is evident from what is affirmed of them in the ensuing verses, 13—15.

Secondly. Of all these many things are affirmed.

First. That they, απεθανον κατα πιστιν, ‘died in faith.’ That they lived by faith he had before declared, and now he adds, that so they died also. It is in the original, ‘according to faith,’ in the same sense.

So, 'to walk,' *κατα σαρκα*, Rom. viii. 4, is the same with 'living,' *εν σαρκι*, ver. 8. And so it is well rendered, 'in faith.' There is no doubt but that the apostle commends the faith of them spoken of, from its perseverance unto the end; as there is no faith genuine or accepted with God, but what doth and will do so. Their faith failed them not, neither unto nor in their last moments. But there is also somewhat more intended, namely, the exercise of faith in dying. They died in the exercise of faith, as unto their own persons and state. And hereunto is required, 1. The firm belief of a substantial existence after this life; without this, all faith and hope must perish in death. 2. A resignation and trust of their departing souls into the care and power of God, when they understand not how they could continue in their own conduct. 3. The belief of a future state of blessedness and rest, here called an heavenly country, a city prepared for them by God. 4. Faith of the resurrection of their bodies after death, that their entire persons, which had undergone the pilgrimage of this life, might be instated in eternal rest. For on this their dying in faith, God, after death, was not ashamed to be called their God, ver. 16. Whence our Saviour proves the resurrection of the body, Matt. xxii. 31, 32. And,

Obs. I. It is the glory of true faith, that it will not leave them in whom it is, that it will not cease its actings for their support and comfort in their dying; when the hope of the hypocrite doth perish.—And,

Obs. II. The life of faith doth eminently manifest itself in death, when all other reliefs and supports do fail.—And,

Obs. III. That is the crowning act of faith, the great trial of its vigour and wisdom, namely, in what it doth in our dying.—And,

Obs. IV. Hence it is, that many of the saints, both of old and of late, have evidenced the most triumphant actings of faith in the approach of death.

Secondly. The second thing affirmed of them is, that they, *μη λαβοντες τας επαγγελιας*, 'received not the promises.'

1. It is granted, that the promises are here taken for the things promised, *επαγγελιας* for *επαγγελα*. For as unto the promises themselves they saw them, they were persuaded of them, they embraced them; wherefore it cannot be said that they received them not. And of Abraham it is said expressly, that he did receive the promises, ver. 17, as also that all other believers under the old testament did obtain them, ver. 33.

Again, the promises in the plural number is the same with the promise in the singular, ver. 33. For the promise intended was but one; but whereas it is frequently renewed, it is called the promises; as also because of the manifold occasional additions that were made unto it, and declaratory of it.

This promise, or the thing promised, some expositors (as Grotius and his follower) take to be the land of Canaan, which these patriarchs possessed not. But nothing can be more remote from the intention of the apostle; for whilst they received not these promises, the country which they looked after was heavenly. And in the close of this discourse, he affirmeth of them who lived in Canaan in its greatest glory, and pos-

essed it in quietness, as Samuel and David, that they received not the promise, ver. 39.

Wherefore this promise is no other but that of the actual exhibition of Christ in the flesh, with all the privileges of the church thereby, which the apostle had so fully insisted on, ch. vii.—x. foregoing. So in particular, Abraham's seeing the promises afar off, and embracing them, is interpreted by his seeing the day of Christ, and rejoicing, John viii. 56. This was the great fundamental promise of the blessing Seed made unto Abraham, which virtually comprised in it all other promises and blessings, temporal and eternal. This was that 'better thing' which God had provided for us under the new testament, that they without us should not be made perfect, ver. 40. And,

Obs. V. The due understanding of the whole old testament, with the nature of the faith and obedience of all the saints under it, depends on this one truth, that they believed things that were not yet actually exhibited nor enjoyed. This is the line of life and truth that runs through all their profession and duties; the whole exercise of their faith and love, without which it was but a dead carcase. It was Christ in the promise, even before his coming, that was the life of the church in all ages. And,

Obs. VI. God would have the church from the beginning of the world to live on promises not actually accomplished. For although we do enjoy the accomplishment of the great promise of the incarnation of the Son of God, yet the church continues still to live on promises which, in this world, cannot be perfectly fulfilled. And,

Obs. VII. We may receive the promises as to the comfort and benefit of them, when we do not actually receive the things promised; see ver. 1. And,

Obs. VIII. As our privileges in the enjoyment of the promises are above theirs under the old testament, so our faith, thankfulness, and obedience, ought to excel theirs also.

Thirdly. The third thing in the words is the exercise and actings of their faith towards those promises which they had not yet received, that is, in their full accomplishment. And this is expressed under two heads: 1. What did immediately respect the promises themselves. 2. What profession they made thereon, as unto all other things.

First. With respect to the promises themselves, there were three degrees of the actings of their faith. 1. They saw them afar off. 2. They were persuaded of them. 3. They embraced them: wherein the whole work of faith, with reference unto divine promises, is comprised and regularly disposed. For sight or knowledge, with trust or assured persuasion, and adherence with love, comprise the whole work of faith.

1. They 'saw them afar off,' at a great distance, *πορρωθεν αυτας ιδοντες*. This farther makes it evident, that it is the things promised, and not the promises themselves, that are intended; for the promises were present with them, given unto them, and not afar off. The word respects 'time,' and not 'distance of place:' *E longinquo*. It was then a long space of time before those promises were to be accomplished. And this space was gradually taken off and shortened, until it was said to be 'a very little while,' Hag. ii. 6, 7, and he that was promised was

to come 'suddenly,' Mal. iii. 1. But at present it was far off. This kept the church in a longing expectation and desire of the coming of this day, wherein the principal work of its faith and love did consist.

Obs. IX. No distance of time or place can weaken faith as unto the accomplishment of divine promises. There are promises still left unto us upon record, that are, it may be, afar off; such as those which concern the destruction of antichrist, and the glory of the kingdom of Christ in the latter days. The rule of faith concerning them is given us, Hab. ii. 3, 4. Yea,

Obs. X. Quiet waiting for the accomplishment of promises at a great distance, and which most probably will not be in our days, is an eminent fruit of faith. He that believeth will not make haste.

Thus they 'saw them,' *ιδουτες*. It is an act of the mind and understanding that is expressed by this verb of sense. They understood the mind of God in the promises, that is, in general; and had the idea of the things promised in their minds. It is true, they discerned not distinctly and particularly the whole of what was contained in them; but they considered them, and diligently inquired into the mind of God in them, 1 Pet. i. 11, 12. They looked on the promises, they saw them as a map, wherein was drawn up the whole scheme of divine wisdom, goodness, and grace, for their deliverance from the state of sin and misery; but at such a distance as that they could not clearly discern the things themselves, but only saw a shadow of them.

And this is the first act of faith with respect unto divine promises, namely, the discerning or understanding of the goodness, wisdom, love, and grace of God in them, suited unto our deliverance and salvation. And this I take to be intended in this expression, 'they saw them;' which expositors take no notice of.

2. They 'were persuaded of them,' *πεισθεντες*, 'fully or certainly persuaded of them,' as the word is used frequently. This is the second act of faith with respect unto divine promises, and it is the mind's satisfactory acquiescence in the truth of God, as unto their accomplishment; for when we discern the excellency of the things contained in them, the next inquiry is after an assurance of our participation of them. And herein, on the part of God, his truth and veracity do represent themselves unto us, Tit. i. 2. Hence ariseth a firm persuasion of mind concerning their accomplishment. And to confirm this persuasion, God, in infinite condescension, confirmed his promise and his truth therein unto Abraham with his oath, as the apostle at large declares, ch. vi. 12—18. Hereon they were assuredly persuaded, that they were not empty flourishes, mere promises, that they were not subject unto any disappointment; but notwithstanding their great distance, and the interveniency of all sorts of difficulties, they should certainly be accomplished in their appointed time and season, Isa. lx. 22.

Obs. XI. This firm persuasion of the truth of God in the accomplishment of his promises unto us, upon a discovery of their worth and excellency, is the second act of faith, wherein the life of it doth principally consist.

3. On this persuasion, they 'embraced them,' *ασπασαμενοι*. The word signifies 'to salute,' and is applied unto such salutations as are

accompanied with delight and veneration. And because this kind of salutation is usually expressed by stretching out the hands to receive and embrace that which is saluted, it is used also for 'to embrace,' which is the most proper sense of it in this place. Wherefore this embracing of the promises is the heart's cleaving to them with love, delight, and complacency, which, if it be not a proper act of faith, yet is it an inseparable fruit thereof.

The apostle therefore hath here given us a blessed representation of the faith of these primitive believers, and therein of the frame of their hearts and minds in their walking before God. God had given unto them, had confirmed and repeated the great promise of the blessing Seed, as a recoverer from the state of sin, misery, and death. They knew that this, as unto the actual accomplishment of it, was yet at a great distance from them; howbeit they saw that of the divine wisdom, goodness, and grace in it, which was every way suited unto their satisfaction and reward. Hereon they thrust forth the arms of their love and affection, to welcome, entertain, and embrace him who was promised. And of this embracement of the promises, or of the Lord Christ in the promise, the book of Canticles is a blessed exposition. This was the life, this was the comfort and support of their souls in all their wanderings, under all their sufferings, in all the hazards and trials of their pilgrimage; and seeing it succeeded so well with them, as the apostle in the next verses declares, it is an eminent encouragement unto us to abide in the profession of the faith of the gospel, notwithstanding all difficulties, oppositions, and persecutions, that we meet withal; we having already received that great privilege, whereof they were only in the expectation.

And we may observe by the way, the impiety of many in our days, who even deride such a faith as hath the divine promises for its especial object, which it embraceth, mixeth itself withal, and which produceth in them in whom it is, an affiance in God for the accomplishment of these promises unto themselves. For this was that faith whereby the elders obtained a good report, and not a mere, naked, barren assent unto divine revelation, which is all that they will allow unto it.

Secondly. The second effect of their faith was, that they confessed that they were strangers and pilgrims on the earth. 'To confess,' is to grant that which we cannot deny, whether we do it willingly or unwillingly. But that is not the sense of the word here used: it hath another signification. *Ὁμολογια* is the profession that we make of our faith and hope, 2 Cor. ix. 13; 1 Tim. vi. 12; Heb. iii. 1, iv. 14, x. 23. And it is applied unto the witness which the Lord Christ gave unto himself, and his doctrine, 1 Tim. vi. 13. So is the verb *ὁμολογεω* constantly used, 'to avow publicly,' to profess openly, what is our faith and hope, especially when we meet with danger on the account of it. See Matt. x. 32; Luke xii. 8; Rom. x. 9, 10.

That therefore which is ascribed unto these believers, is, that on all occasions they avowedly professed that their interest was not in, nor of this world; but that they had such a satisfactory portion in the promises which they embraced, that they publicly renounced such a concern in the world, as other men take whose portion is in this life. And,

Obs. XII. This avowed-renunciation of all other things besides Christ in the promise, and the good-will of God in him, as to the repose of any trust or confidence in them for our rest and satisfaction, is an eminent act of that faith whereby we walk with God; Jer. iii. 23, 24; Hos. xiv. 2, 3.

That in particular which they thus professed of themselves, is that they were ξένοι και παρεπιδημοί, ‘strangers and pilgrims on the earth.’ Rest or home is the perfection of our natures or beings; and it was originally intrusted with powers of operation for the attaining of it. But by sin those powers are lost, and the end is no more by them attainable; yet we cannot but continue still to seek after it, and the most of men do look for it in this world, in this life. This therefore is their home, their country, their city of habitation. These believers professed that it was not so with them, that this was not their rest, they did but wander about in the world for a season. This profession made Abraham, Gen. xxiii. 4, and Jacob, Gen. xlvii. 8, 9, and David, 1 Chron. xxix. 15; Ps. xxxix. 12. And that all believers are such, the apostle Peter declares, 1 Pet. ii. 11.

If we distinguish these two sorts, ξένοι, ‘strangers,’ are such as are alway moving, having no abiding place at all; such as was the state of our Lord Jesus Christ, during his ministry, when he had not where to lay his head: παρεπιδημοί, ‘or pilgrims,’ are such as take up an abode for a season, without an intermixture with the rights, duties, or privileges of the place wherein they are.

This they are said to be, ἐπὶ τῆς γῆς, ‘on the earth,’ during their whole continuance in this world. And an intimation is given of that other state which they looked for, and wherein their interest did lie, namely in heaven.

The sum of the whole is, that they professed themselves called out of the world, separated from the world as unto interest, design, rest, and reward; having placed their faith, hope, and trust, as unto all these things, in heaven above, and the good things to come. What it is to be strangers and pilgrims in this world; what actings of faith, what frames of spirit, ought to be in them that are so, what evils and dangers they shall be assuredly exposed unto, what duties the consideration hereof is a motive unto, what use they may make of the world, and the things of it, what is required to state them in the heavenly polity, whereby, although they are pilgrims, yet they are not vagabonds, would be here too long to explain.

VER. 14.—FROM the profession of these patriarchs, that they were strangers and pilgrims on the earth, the apostle makes an inference from what is contained therein, which doth more expressly declare their faith than the words themselves which they were said to use.

VER. 14.—Οἱ γὰρ τοιαῦτα λεγοντες εμφανιζουσιν ὅτι πατρίδα ἐπιζητοῦσι.

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

Οἱ γὰρ, 'for they that say such things;' be they who they will, that speak such things as these sincerely. Or these persons in their circumstances saying such things, as they are recorded in the Scripture to have spoken and publicly avowed.

Εμφανίζουσιν, 'declare plainly.' They make it manifest and evident unto all; that is, there is this plain open meaning and sense in their words. This is that which may easily be known to have been their mind, and what they designed in their words or expressions.

And this was that they did seek a country or a city for themselves, as the Syriac expresseth it. That ἐπιζητοῦσι, 'they diligently inquired after it,' as the word signifies, or seek it with diligence.

There is an entrance in these words on a train of evident consequences, one upon and from another, which he pursues in the next verses. For from their profession, he concludes that they desired a country; and if they did so, it must be either that from whence they came, or some other. That from whence they came it could not be, for the reason he assigns. And if some other, it must be a better than either that from whence they came, or where they were; which could be no other but a heavenly country, that is, heaven itself.

And some few things we may observe on this first inference of the apostle; as,

Obs. I. This is the genuine and proper way of interpreting the Scripture, when from the words themselves, considered with relation unto the persons speaking of them, and to all their circumstances, we declare what was their determinate mind and sense.—Hereunto, on the due apprehension of the literal sense of the words themselves, the studious exercise of reason in all proper ways of arguing, is required. Some there are who deny all exposition of the Scripture, which is to say, that it ought not to be understood. Some are feigned to suppose, that there is nothing needful hereunto but spiritual illumination. And some think there is no need of any such thing thereunto, but only the common use of our rational faculties, as in the understanding of other arts and sciences; the vanity of all which imaginations, I have at large elsewhere discovered and disproved.

The inference of the apostle from these words of the patriarchs, is so evident and uncontrollable, that he affirms that they themselves declare plainly, what he declares to be their sense contained in their words; and indeed take the words precisely, without a consideration of the mind wherewith they were spoken, the circumstances in which, and the end for which they were spoken, and they do not express any peculiar act or fruit of faith. For the very heathen had an apprehension that this life is but a kind of pilgrimage. So speaks Cicero, De Senectute. Ex hac vitâ ita discedo tanquam ex hospitio non tanquam ex domo. Commorandi enim diversorium natura nobis, non habitandi dedit. But under their circumstances, there must be another sense in the words. For they speak them not as the common condition of mankind, but as their peculiar portion in the world, with respect unto the promises of God. And herein in general they declare a sense of want, of an indigent condition; that it is not with them as with others, who have their portion in this life. And whoever declares a sense of want,

at the same time declares a desire of a suitable supply of that want, which is included in the sense of it. And the want which they so declared, consisting in this, that in this world they were strangers and pilgrims, the only supply whereof is a country of their own for them to inhabit and enjoy, with all its rights and privileges, they declared plainly therein, that they sought a country. For it is only when men obtain that which is wanting to them, as they are strangers and pilgrims, that they will cease so to be. Most men do meet with, and are sensible of, sundry wants, yet they are such as may be supplied in the place where they are in this world; and their great desire, with their utmost endeavour, is that they may be here supplied. Such persons, be they never so poor, or indigent, or harbourless, are not pilgrims on the earth: this is their home, although they are but ordinarily provided for. Much less are they so, who have an affluence of all things unto their satisfaction, though they sometimes meet with a pinch or loss. They only are so, who live always in a sense of such wants as this world cannot supply.

VER. 15.—Whereas these patriarchs did thus express their desire of a country, and diligently sought after it, it may be because having lost their own country, their relations and enjoyments, meeting with the difficulties of a wandering course of life, they had a desire to return home again, where they might have quiet habitations. This objection, which, if of force, would overthrow his present design, the apostle obviates and removes in this verse.

VER. 15.—Και ει μεν εκεινης εμνημονευον αφ' ης εξηλθον, ειχον αν καιρον ανακαμψαι.

VER. 15.—*And truly if they had been mindful of that from whence they came out, they might have had opportunity to have returned.*

There is in the words, 1. A supposition that these pilgrims had originally a country of their own whereunto they did belong. 2. An assertion, First. That they left this country of their own accord. Secondly. That in the profession they made of their being strangers and pilgrims, they had no respect to the country they left, nor desire to return to it; which, 3. Is proved by the possibility and facility of such a return.

1. Originally they had a country of their own, εκεινης αφ' ης εξηλθον. This was 'Ur of the Chaldees,' Gen. xi. 32, called also 'Mesopotamia,' Acts vii. 2; Gen. xxiv. 10; 'the country on the other side of the flood,' Josh. xxiv. 2. Wherefore respect may be had either to Ur of the Chaldees, which Abraham first left with his father, or Haran on the other side of Euphrates, where he first dwelt.

2. From this country εξηλθον, 'they went out.' They left it, they departed from it on the command of God. That is, Abraham and Sarah did so; and Isaac with Jacob continuing to follow them in obedience to the same call, are said to do so also. And they went forth of it, not for want, or to increase their riches; for Abraham had possessions and goods therein; nor were they driven out by external force or

persecution, as the Jews fancy, but in an obediential compliance with the call of God, and this secured them from all desires of a return.

3. In their profession of being strangers and pilgrims, they had not respect to this country. *Εἰ ἐμνημονέονον*. Si meminissent, si memores fuissent; si recordarentur, si mentionem fecissent. Syr. Si quærentes essent. We render it well, 'if they had been mindful,' that is, remembered it with a mind and desire after it. It is natural to all men to remember, to mind, and desire their own country. Nothing is more celebrated amongst all sorts of ancient writers, nor more illustrated by examples, than the love of men to their country, and their fervent desire after the enjoyment of it. Especially it was made evident in many when they came to die:

— Et dulces moriens reminiscitur Argos.

This love to, this desire after their native soil, was mortified in these holy persons by faith, acting in obedience to the call of God, so as that no remembrance of their first enjoyments, no impressions from their native air, no bonds of consanguinity among the people, no difficulties they met withal in their wanderings, could kindle in them any peculiar love to, or desire after this country. They minded it not.

Obs. I. It is in the nature of faith to mortify, not only corrupt and sinful lusts, but our natural affections, and their most vehement inclinations, though in themselves innocent, if they are any way uncompliant with duties of obedience to the commands of God. Yea, herein lies the principal trial of the sincerity and power of faith. Our lives, parents, wives, children, houses, possessions, our country, are the principal, proper, lawful objects of our natural affections. But when they, or any of them, stand in the way of God's commands, if they are hindrances to the doing or suffering any thing according to his will, faith doth not only mortify, weaken, and take off that love, but gives us a comparative hatred of them; Matt. x. 37; Luke xiv. 26; John xii. 25.

4. That they had not respect to this country in the profession they made, the apostle proves from hence, that they might have returned to it, if they had any mind thereunto. Wherefore should they thus complain, when they might have gone home when they would? *Ἐἶχον αὐ*, 'they might have had,' or as some copies read, only *εἶχον*, 'they had,' which better expresseth the mind of the apostle. For not only they 'might have had,' but really they 'had,' (as we shall see,) sundry opportunities of returning. *Καιρὸν*, tempus, Vul. Lat. opportunitatem, 'a season,' a fit and meet time so to do. For, 1. From the call of Abraham to the death of Jacob there were two hundred years; so as they had time enough for a return if they had a mind to it. 2. There was no external difficulty thereunto by force or opposition. 3. The way was not so far, but that Abraham sent his servant thither out of Canaan, and Jacob went the same journey with his staff. But they gave sundry evidences also that they would not on any opportunity return thither; for the text in the best reading grants that such opportunities they had. So when Abraham sent his servant to take a wife for Isaac from thence, on his servant's inquiry whether if the woman would not come with him he should engage his son to return thither,

when so great an opportunity was offered, replied, 'Beware that thou bring not my son thither,' namely, to the land from whence I came, Gen. xxiv. 5, 6. And afterwards, when Jacob going thither, on the like occasion, was increased there greatly with a numerous family, wives, children, goods, riches, and cattle in abundance; yet there he would not stay, but through innumerable hazards returned again into Canaan, Gen. xxxi. It is therefore most evident, that no opportunity could draw them to think of *ανακαμψαι*, 'a return' into their own country; and therefore it could not be that, with respect whereunto they professed themselves to be strangers and pilgrims; that was not the country which they did seek and desire.

Obs. II. And it appears hence, that when the hearts and minds of believers are fixed on things spiritual and heavenly, as theirs were, it will take them off from inordinate cleaving to things otherwise greatly desirable.

VER. 16.—THE apostle hereon draws another inference, wherein he expresseth the true real object of their faith and desires, with the great advantage and dignity which they obtained thereon.

VER. 16.—*Νυνι δε κρειττονος ορεγονται, τουτεστιν, επουρανιον· διο ουκ επαισχυνεται αυτους ο Θεος, Θεος επικαλεισθαι αυτων· ήτοιμασε γαρ αυτοις πολιν.*

Νυνι δε. Atqui nunc autem. Syr. *ܢܝܢܝ ܕܝܢܐܝܬܐ*, 'but now it is known,' or 'certain,' it appears by the event.

Κρειττονος, meliorem, the Syr. adds, *ܡܠܝܚܐ*, 'than that,' better than the country which they came from. Bez. Potiorem, the same with the Syr.

Ορεγονται. Appetunt, expetunt, desiderant, 'earnestly desire,' in the present tense, speaking historically of what was then done.

Επαισχυνεται. Vul. Lat. Confunditur. Rhem. 'is not confounded' to be called their God, very improperly. Non pudet, non erubescit, Syr. *ܠܐ ܢܝܠܐ*, 'abstained, refrained not.'

Επικαλεισθαι. Vul. Lat. Vocari, cognominari, to have this title of 'their God,' to be added to his name.

VER. 16.—*But now they (earnestly) 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.*

Here at length the apostle declares, what was the acting of their faith in that confession which they made, 'that they were strangers and pilgrims on the earth.' For, 1. It was not a mere complaint of their present state and condition; nor, 2. Did it include a desire after any other earthly country; not that in particular from whence they came, where were all their dear concerns and relations. Wherefore, 3. It must be another country, of another sort and kind, that they desired and fixed their faith on, which is here declared.

There are three things in the words.

1. What their faith was exercised in, under the profession which

they made, namely, that they did ‘desire a better country, that is, an heavenly.’

2. What was the consequent thereof, ‘God is not ashamed to be called their God.’

3. The ground and evidence hereof, ‘for he hath prepared for them a city.’

First. In the first, the apostle declares that in the midst of the world, and against the world, which contemns things future and invisible in comparison of those which are of present enjoyment and use, they lived in the hope, desire, and expectation of a future, invisible, heavenly country. And in this profession, testimony is borne unto the truth and excellency of divine promises. Yea,

Obs. I. To avow openly in the world, by our ways, walking, and living, with a constant public profession, that our portion and inheritance is not in it, but in things invisible, in heaven above, is an illustrious act and fruit of faith. But then it is incumbent on us, that we do not in any thing contradict this testimony. If we love the world like others, use and abuse it like others, we destroy our own profession, and declare our faith to be in vain. In the first part of the words, we may consider,

1. The manner of their introduction:—‘but now.’

2. The way of the acting of their faith:—it was ‘by desire.’

3. The object of that desire:—‘a better and heavenly country.’

1. *Νυνι δε*, ‘but now.’ *Νυν*, ‘now,’ is not in this place an adverb of time, but an illative particle; and joined with *δε*, ‘but,’ signifies an adversative inference, as *עתה* is used in the Hebrew, Ps. ii. 10, ‘Be wise, now, therefore.’ It was not so with them, they desired not a return into their country, but they desired.

2. Their faith acted by desire, *ορεγονται*, ‘earnest desire;’ so *ορεγομαι* signifies. It is twice used by our apostle in his first Epistle to Timothy, and nowhere else. In the one place it is applied to the desire of episcopacy, ch. iii. 1, and in the other, unto that of money, ch. vi. 10, which usually are vehement; in the latter place we render it by coveted; a craving desire. They had an earnest active desire, which put them on all due ways and means of attaining it. Slothful, inactive desires after things spiritual and heavenly, are of little use in or unto the souls of men. This kind of earnest desire includes, 1. A sense of want, and unsatisfiedness in things present. 2. A just apprehension of the worth and excellency of the things desired, without which none can have an earnest desire after any thing. 3. A sight of the way and means whereby it may be attained, without which all desire will quickly fade and fail. Such a desire in any, is an evidence of faith working in a due manner.

3. That which they thus desired, was *κρειττονος*, ‘a better,’ that is, a heavenly. A better, more excellent country, which is to be supplied; not that wherein they were, the land of Canaan, not that from whence they came, the land of the Chaldees; in the one, they were pilgrims, unto the other, they would not return; but another, a better. ‘Better,’ may respect degrees or kinds. A country better in degrees than either of them; better air, better soil, more fruitful, more peaceable; but there

was no such on the earth, nor any such did they desire. Wherefore, it respects a country of another kind, and so the apostle expounds it; *τοῦτεστιν ἐπουρανίου*, 'that is, an heavenly.' He had before declared, that they looked for a city that had foundations, whose framer and builder is God, ver. 10. Here he expresseth where that city is, and what it is, namely, heaven itself, or a habitation with God in the everlasting enjoyment of him.

The apostle here clearly ascribeth unto the holy patriarchs, a faith of immortality and glory after this life, and that in heaven above with God himself, who prepared it for them. But great endeavours are used to disprove this faith of theirs, and overthrow it.

If we may believe the papists, they were deceived in their expectation. For whereas the apostle teacheth, that when they died, they looked to go to heaven, they affirm that they came short of it, and fell into a *limbus*, they know not where.

The Socinians grant a state of immortality and glory to be here intended; but they say that these holy men did not look for it, nor desire it, by virtue of any promise of God. But they are said to do so, because it was that which in the purpose of God would ensue, but they had no ground to believe it. There is herein not only boldness, but wantonness in dealing with the Scripture. For this exposition is not only expressly contradictory unto the words of the apostle in their only sense and meaning, but also destructive of his whole argument and design. For if he proves not that their faith wrought in the desire and expectation of heavenly things, he proves nothing at all unto his purpose.

Grotius and his follower would have the country intended, to be the land of Canaan, and the city to be Jerusalem, which yet in a mystical sense, were typical of heaven; for these were promised unto their posterity: than which nothing can be more remote from the mind of the Holy Ghost. For, 1. That which they looked for and earnestly desired, they did at last enjoy, or their faith was in vain, and their hope, such as made them ashamed. But they never personally possessed Canaan or Jerusalem. 2. This country is directly opposed unto that wherein they were pilgrims, which was the land of Canaan, and called a better country, in opposition unto it, and so could not be the same. 3. The city which was prepared, was that whose only framer and builder was God, that is, heaven itself. 4. This country is said to be heavenly, which the land of Canaan and the city of Jerusalem, are never said to be; but are opposed unto heaven, or that which is above.

Certainly men follow prejudices, and are under the influence of other corrupt opinions, so as that they advise not with their own minds, who thus express themselves concerning these holy patriarchs. Shall we think that those who were testified unto, to have lived by faith, to have walked with God, who gave themselves unto prayer and meditation continually, who denied themselves as unto all worldly accommodations, whose faith produced inimitable instances of obedience, rose no higher in their faith, hope, desires, and expectations, than these earthly things, wherein their posterity were to have no share comparable unto that of many of the worst enemies of God; the whole of it being at this day,

one of the most contemptible provinces of the Turkish empire! I no way doubt, but on the promise of the blessed seed, they lived in that faith of heaven and glory, which some that oppose their faith, were never acquainted withal. But we see here, that,

Obs. II. Faith looks on heaven as the country of believers, a glorious country, an eternal rest and habitation.—Thence they derive their original; they are born from above, there is their portion and inheritance; God is the one and the other; thereunto they have right by their adoption; that is prepared for them as a city, a house full of mansions; therein they have their conversation, and that do they continually long after while they are here below. For,

Obs. III. In all the groans of burdened souls under their present trials, there is included a fervent desire after heaven and the enjoyment of God therein.—So was there in this complaint of the patriarchs, that they were strangers and pilgrims. Heaven is in the bottom of the sighs and groans of all believers, whatever may outwardly give occasion unto them, Rom. viii. 23.

Secondly. The consequent or effect of their faith, acting itself in their earnest desires of a heavenly country, is, that God is not ashamed to be called their God.

1. The word *διο*, ‘therefore,’ denotes, not the procuring or meritorious cause of the thing itself, but the consequent, or what ensued thereon, as it doth frequently.

2. The privilege granted hereon, was, that God would be called their God. He doth not say, that he would *be their God*, for that he was absolutely in the first call of Abraham; but that he would be so styled, called, he would take that name and title to himself: so the word *επικαλεσθαι* signifies; not *vocari*, but *cognominari*. And the apostle respects what is recorded, Exod. iii. 6, 15, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob: this is my name for ever, and this is my memorial unto all generations.’ He assumes unto himself this title, whereby he will be known and called on as by his own name. And this was the greatest honour that they could be made partakers of. He who is the great possessor of heaven and earth, the God of the whole world, of all nations, of all creatures, would be known, styled, and called on as their God, in a peculiar manner, and distinguisheth himself thereby, from all false gods whatever. It is true he hath revealed himself unto us by a greater and more glorious name; he hath taken another title unto himself, unto the manifestation of his own glory, and the comfort of the church, far above it; namely, ‘the God and Father of our Lord Jesus Christ.’ Howbeit, by reason of the covenant made with them, he is yet known by this name. And whilst this name stands upon record, there is yet hope of the recovery of their present forlorn, undone condition.

Obs. IV. This is the greatest privilege, honour, advantage, and security, that any can be made partakers of, that God will bear the name and title of their God.—And thus is it with all believers, by virtue of their relation unto Christ, as he declares, John xx. 17, ‘I ascend unto my Father, and your Father; unto my God and your God.’ See 2 Cor. vi. 16–18. The privileges and benefits which depend hereon,

cannot be numbered. Their honour and safety in this life, their resurrection from the dead, as our Saviour proves, and eternal life flow from thence.

Obs. V. God's owning of believers as his, and of himself to be their God, is an abundant recompence of all the hardships which they undergo in their pilgrimage.

3. There is the way whereby he came to be so called; *οὐκ ἐπαισχυνεται*, 'he is not ashamed' to be so called, to take that name upon himself. And sundry things are intimated in this expression. As,

First. Infinite condescension. Though it seem to be a thing infinitely beneath his glorious majesty, yet he is not ashamed of it. It is a condescension in God to take notice of, to behold the things that are done in heaven and earth, Ps. cxiii. 5, 6. How much more doth he so humble himself, in taking this title on him. This infinite condescension is intimated in this peculiar expression, 'He is not ashamed.'

Secondly. It is so, that it would be unto him a matter of reproach. So it was in the world: innumerable gods were set up in opposition to him, idols acted and animated by devils. But all agreed to reproach and despise the God of Abraham, Isaac, and Jacob, three poor pilgrims on the earth. While those idols multiplied unto themselves great swelling titles of vanity, their best conceptions of him were, that he was the 'unknown God,' *Incerti Judæ Dei*. But notwithstanding all the reproaches and contempt of the world, God was not ashamed of them, nor of the title which he had assumed unto himself; nor did he disuse it, until he had famished all the gods of the earth, and vindicated his own glorious being and power. But,

Thirdly. It is usual that in such negative enunciations, the contrary positive is included. So the apostle affirms, that he was not ashamed of the gospel of Christ, Rom. i. 16, that is, he gloried in it, or the faith and knowledge of it was his honour, as he every-where expressed himself. So God was not ashamed; that is, he took this title to himself, as his honour and glory. If it be asked, how this title could be any glory unto God, I say, it was so, in that by virtue thereof, and to fill it up, he glorified his grace, his goodness, his truth and power, above all that he did besides in the world. For he gives himself this name in the confirmation of his covenant, in and by which he glorifies himself, in the communication of all good things, temporal and eternal. Wherefore, to know God as the God of Abraham, &c., is to know him as he glorifies all the holy properties of his nature, in the confirmation of the covenant. Therefore he takes this title as his honour and glory.

Besides, in being thus their God, he doth such things in them, and for them, that they shall be a glory to him. For until his own Son came in the flesh, he could not be more glorified in the earth by the obedience of his creatures, which is his glory, than he was in that act of Abraham, which the apostle immediately instanceth in. Their graces, their sufferings, their obedience, were his glory. And therefore, as it is said that 'he will be for a crown of glory, and a diadem of beauty, unto his people,' Isa. xxviii. 5, his owning of them shall be their crown and diadem; so is it also, that they shall be 'a crown of glory in the hand of the Lord, and a royal diadem in the hand of their God,' Isa. lxii. 3.

He will, by his Spirit and graces in them, make them his crown and diadem, which he will hold in his hand, to show it unto all the world. Well therefore is it said, that 'he is not ashamed to be called their God.' And we may observe, that,

Obs. VI. Divine Wisdom hath so ordered the relation between God and the church, that that which is in itself an infinite condescension in God, and a reproach unto him in the wicked idolatrous world, should also be his glory and honour, wherein he is well pleased. To trace the steps, and declare the mystery of this wisdom, is the principal subject of the Scripture, too large a subject to be here entered into.

Obs. VII. Where God, in a way of sovereign grace, so infinitely condescends, as to take any into covenant with himself, so as that he may be justly styled their God, he will make them to be such as shall be a glory to himself. And,

Obs. VIII. We may see herein the woeful condition of them who are ashamed to be called his people, and make that name a term of reproach unto others.

Thirdly. The last clause of the verse, 'for he hath prepared for them a city,' doth either give a reason why he was not ashamed to be called their God, or contains an evidence that he was so called.

In the first way, the causal conjunction, *γὰρ*, 'for,' denotes the reason or cause whence it was, that God was not ashamed to be called their God. It is true, they were poor wanderers, pilgrims in the earth, who had neither city nor habitation, that it might be a shame to own them. But, saith the apostle, God had not herein respect unto their present state and condition, but to that which he had provided for them.

Or it may be an evidence that he was not ashamed to be called their God, in that he did what might become that relation.

The thing itself which is either the cause or evidence of that title, is, that 'he hath prepared for them *πολιν*, a city.' What this city is, we have already declared and vindicated, namely, that city whose framer and builder is God, the same with the heavenly country which they desired. Hereof it is said, that God hath *ἡτοιμασεν αυτοις*, 'prepared it for them.' An allusion taken from the disposing of colonies into cities and towns, where all things are ready prepared for their habitation and entertainment. And the word here used is constantly applied unto the preparation of heaven and glory for believers, Matt. xx. 23, xxv. 34; Mark x. 40; John xiv. 2, 3; 1 Cor. ii. 9. And two things are included in it.

1. The eternal destination of glory unto all believers, Matt. xxv. 34. 'A kingdom prepared for you from the foundation of the world;' that is, designed, destinated unto you in the eternal counsel of God. Thus God had prepared a city for these pilgrims, in his eternal purpose, to bring them unto rest and glory.

2. It denotes the fitting and suiting of that city unto them, as the means of their eternal rest and blessedness. It is such, so ordered, so furnished, so made meet for them, as to answer all the ends of God's being their God, and being so called. So our blessed Saviour useth the word, John xiv. 2, 3, 'I go to prepare a place for you;' his entrance into heaven being prerequisite unto that glorious state which is

promised unto the believers of the New Testament, as I have shown elsewhere.

This preparation therefore of a city denotes, 1. An eternal act of the will and wisdom of God, in designing heaven and glory unto the elect. 2. An act of his power and grace in the actual disposing and producing of it of that nature, as may be an everlasting habitation of rest and glory. Thus,

Obs. IX. Eternal rest and glory are made sure for all believers, in the eternal purpose of the will of God, and his actual preparation of them by grace; which being embraced by faith, is a sufficient support for them under all the trials, troubles, and dangers of this life. Luke xii. 32.

VER. 17—19.—HAVING spoken of the faith of the first patriarchs in the third period of time, the second from the flood, in general, with respect unto their peculiar state as pilgrims in the land of Canaan; he now singles them out in particular, giving particular instances of their faith, beginning with Abraham.

VER. 17—19.—Πιστει προσενηνοχεν Αβρααμ τον Ισαακ πειραζομενος, και τον μονογενη προσεφερεν ο τας επαγγελιας αναδεξαμενος. Προς ον ελαληση, οτι εν Ισαακ κλησησεται σοι σπερμα. Λογισαμενος οτι και εκ νεκρων γεγειρειν δυνατος ο Θεος· οθεν αυτον και εν παραβολη εκομισατο.

Προσεφερεν· Syr. אָהַרְבָּהּ עָלָיו, ‘He lifted him upon the altar,’ to intimate, it may be, the event, that he was not actually sacrificed; but the word is the same with that before.

Πειραζομενος· Tentatus, cum tentaretur, ‘when he was tried,’ say we; more properly, ‘when he was tempted,’ to answer the original word, wherein it is said, ‘God tempted Abraham.’

Ο τας επαγγελιας αναδεξαμενος, אָהַרְבָּהּ הוּא בְּמוֹלָכָא, ‘Him whom he had received by promise.’ But it is the receiving the promise, and not the accomplishment of it in the birth of Isaac, that the apostle intends. For he considered it as that which includes the blessing Seed, as well as the type of it in Isaac. Vul. Lat. In quo suscepit promissiones, ‘in whom he received the promises;’ against the words and sense of the place.

Προς ον ελαληση· Ad quem dictum erat, ‘to whom it was said.’ Others, Respectu cujus dictum est, ‘with respect unto whom,’ or ‘concerning whom it was said.’ For ον, ‘whom,’ may be referred either unto Abraham or Isaac. It was said ‘unto Abraham,’ or it was said ‘concerning Isaac,’ namely, ‘unto him;’ we follow the latter sense, ‘of whom,’ that is, ‘concerning whom.’

Λογισαμενος.. Vul. Lat. Arbitrans, ‘thinking.’ It reacheth not the force of the word. Ratiocinatus. ‘reasoning, computing, judging.’ Syr. הָאָהָרְבָּהּ הוּא בְּמַחְשָׁבָא, ‘He thought,’ or ‘computed in his own mind;’ ‘he reasoned in himself,’ properly.

Δυνατος ο Θεος. Posse Deum, ‘that God could.’ Others, Poten-

tiâ præditum esse, 'to be endued with power,' that is, to be able. Syr. 'That there was faculty, ability, or power, in the hands of God.'

Εν παραβολῇ. Vul. Lat. In parabolam. Rhem. 'For a parable.' Similitudine. Syr. 'In a type.' We, 'In a figure;' namely, such a figure as represents somewhat else.

VER. 17—19.—*By faith Abraham, when he was tried, (being tempted,) offered up Isaac; and he that had received the promise offered his only begotten. Of whom it was said, that in Isaac thy seed shall be called. (Or a seed shall be called unto thee.) Accounting that God was able even to raise him up from the dead; from whence also he received him in a figure.*

We may consider in these words, 1. The person whose faith is instanced in, which is Abraham. 2. The circumstance of time, and occasion of this exercise of his faith; when he was tried or tempted. 3. The act and effect of his faith: the offering of Isaac. 4. The amplification of the exercise of his faith herein: 1st. From the person of Isaac: he was his only begotten son. 2dly. From the consideration of his own person, in that he had received the promises. 3dly. From the subject-matter of these promises, which was concerning a seed by Isaac. 5. The reconciliation that faith made in his mind between the promises and the present duty which he was called unto; 'Accounting,' &c. 6. The event of his faith and duty, 'From whence he received him in a figure.'

First. The person instanced in, is Αβρααμ, 'Abraham,' the father of the faithful. And the instance is such, as became him who was to be an example in believing unto all that should succeed him. That whereon he was renowned and esteemed blessed in all generations; such, so high, so glorious, as nothing under the Old Testament did equal, nothing under the New can exceed. This was that act and duty of the faith of Abraham, whereon he had that signal testimony and approbation from heaven, Gen. xxii. 15—18. Hereon a close was put unto all his trials or temptations, and an end unto the repetition of the promise. 'Now I know,' saith God, 'that thou fearest me.' It is enough, thou shalt be put to no more difficulties: walk now in assured peace unto the end of thy days. And the greatness of this instance, with the season of it, teacheth us.

Obs. I. That God alone knows how to ascribe work and duty proportionate unto the strength of grace received. He knew that Abraham's faith would carry him through this trial, and thereon he spared him not. As he will enjoin nothing absolutely above our strength, so he is not obliged to spare us in any duty, be it never so grievous, or of what difficult exercise soever it be, which he will give us strength to undergo; as he did here to Abraham.

Obs. II. That oftentimes God reserves great trials for a well exercised faith. So this trial befel Abraham, when his faith had been victorious in sundry other instances. So he hath called many to lay down their lives by fire, blood, and torments, in their old age.

Secondly. The occasion and season of this exercise of the faith of

Abraham, was his being tried or tempted. 'When he was tried;' so it is recorded, Gen. xxii. 1, 'God did tempt Abraham,' ואלהים נסה את אברהם. The word is frequently used for 'to tempt;' often in an evil sense. But it is in itself of a middle signification, and denotes 'to try,' as unto any end, or with any design, good or bad. But whereas that which is here ascribed unto God is not without its difficulty, it must be inquired into, and not be left covered under the word 'tried,' which hides the difficulty from the English reader, but doth not remove it. God is said to 'tempt Abraham;' but the apostle James saith expressly, that 'God tempteth no man,' ch. i. 13. And if these things should be spoken of the same kind of temptation, there is an express contradiction in them. Wherefore I say,

1. That the temptation intended by James is directly unto sin, as sin, in all its pernicious consequents, as he fully declares in the next words, 'For every one is tempted when he is drawn away of his own lust and enticed.' So God tempts no man.

2. Both the Hebrew and Greek word are of an indifferent signification, including nothing that is evil, but only in general to 'make a trial;' and the Hebrew word is used most frequently in that sense.

3. The formality of an active temptation ariseth from an evil design and end. When one is put by another on that which is evil, if his design therein be also evil, that is a formal temptation unto sin. From this design and end in all his actings, Satan is called 'the tempter,' Matt. iv. 3. Thus God tempts no man: all his designs are holy, just, and good.

4. The temptations ascribed unto God are of two sorts: 1. In express commands of that which is evil unto us. 2dly. In his providential disposal of things, their circumstances and objects of actions; so as men may take occasion to act according unto their own principles and inclinations.

5. In these temptations from God, which are always outward, and about men's outward concerns, God acts three ways: 1st. Positively, by supplies of grace, to enable those who are tempted to overcome their temptations; or to discharge their duty, notwithstanding their temptations. 2dly. Negatively, by withholding such supplies. 3dly. Privately, by induration and hardening of the hearts of men, whereon they precipitate themselves into the evil which the temptation leads unto; as we may see in instances of each sort.

First. The temptation of Abraham was of the first sort: it was by a positive command that he should sacrifice his son, which was unlawful for him to do of his own accord, both as it was a sacrifice that God had not ordained, and that he had no such power over the life of an obedient son. But in this command, and by virtue of it, God, in an act of his sovereign right and authority over all, changed the nature of the act, and made it lawful, yea a duty unto Abraham. Isaac was his absolutely, and by way of sovereignty, before and above any interest of Abraham in him. He is the supreme Lord of life and death, and may appoint what means of them he pleaseth. So, when he commanded the Israelites to borrow jewels of the Egyptians, which they carried away with them, he did it by translating the right and title unto them

from the one people unto the other, *Exod. xii. 35, 36.* Wherefore. it was no part of Abraham's trial, that what he was to do had any thing of sin in it; for he knew full well that God's command had made it not only lawful, but his indispensable duty; his trial arose, as we shall see, from other considerations. And the internal work of God under this temptation, was the corroboration of the faith of Abraham unto a blessed victory, which was in his design from the beginning.

Secondly. Of the second sort of temptations by providences, was that of Hezekiah, *2 Chron. xxxii. 31.* The coming of the ambassadors of the king of Babylon unto him, was ordered by divine providence for his trial, and it was his temptation. His trial was, whether he would magnify God, who had wrought the miracles in his land of slaying the Assyrians, and the going backward of the sun on the dial; or set forth his own greatness, riches, and power, which latter way he closed with. And so God doth continually by his providence present unto men various occasions and objects, whereby what is prevalent in them is excited and drawn out into exercise. All opportunities for good or evil, all advantages of profit, power, honour, service, reputation, are of this nature. Now, in this case of Hezekiah, and it is so in many others continually, God acts internally, only negatively; not supplying them with that grace which shall be actually and effectually victorious, but leaving them unto their own strength, whereby they fail and are overcome. So it is said of Hezekiah, that God left him, (that is, to himself and his own strength, without supplies of actual grace,) to try him, that he might know that which was in his heart.

Thirdly. But in this case of temptations by outward providences, especially towards evil men, set on sin in their own hearts and minds, according to their power and opportunities, God acts by the induration or hardening of their hearts, whereon they rush with violence and fury into destructive evils; the way whereof is not here to be inquired into.

6. This temptation of Abraham is said to be for his trial. And it is so carried in the story, as if God had done it for his own satisfaction in the faith and love of Abraham; for so he says on the issue of it, 'Now I know that thou fearest God,' *Gen. xxii. 12.* But these things are spoken after the manner of men. God knew the faith of Abraham, what was the strength of it, as also the sincerity of his love, for they were both from himself; he knew what would be the issue of the trial of them, and what he had himself determined concerning the life of Isaac; and therefore, 'Now I know,' is no more but 'now I have made known,' namely, unto thyself and others. Thus therefore he was tried: God, by his command, which could not be obeyed but by a vigorous victorious faith, fervent love, and a reverential fear of God, made it known unto Abraham for his comfort, and to all the church for their example, unto his everlasting honour, what power of grace was in him, and by what principles he was entirely actuated in his walking before God.

7. The time of this trial of Abraham is marked in the story: 'It came to pass after these things,' *Gen. xxii. 1.* That which is the most remarkable is, that it was after the casting out of Ishmael, which is reported in the foregoing chapter, so that he being gone from his

family, he had no other son but Isaac only, in whom all his expectations did centre, as we shall see immediately. It was also before the death of Sarah, who probably knew nothing of this matter until afterwards; for it was not her trial, but Abraham's only, that was intended. And we may hence observe,

Obs. III. That faith must be tried; and that of all graces, it is most suited unto trial.

Obs. IV. That God proportions trials for the most part unto the strength of faith.

Obs. V. Yea, great trials in believers are an evidence of great faith in them, though not understood either by themselves or others before such trials.

Obs. VI. Trials are the only touchstone of faith, without which men must want the best evidence of its sincerity and efficacy, and the best way of testifying it unto others. Wherefore,

Obs. VII. We ought not to be afraid of trials, because of the admirable advantages of faith in and by them; see James i. 2—4; 1 Pet. i. 6, 7. And,

Obs. VIII. Let them be jealous over themselves, who have had no especial instances of the trial of their faith.—And,

Obs. IX. True faith, being tried, will in the issue be victorious.

Thirdly. The third thing considerable in these words, is the act and effect of this faith. Προσεννοχεν τον Ισαακ, 'He offered Isaac.' Who Isaac was, what was his relation unto him, and what were his circumstances, he afterwards declares. The command was to offer him for a burnt-offering, which was first to be slain, and then consumed with fire. Accordingly, the apostle affirms that he offered him, whereas we know how he was delivered. But the meaning is, that he actually and fully obeyed the command of God herein. He did it in will, heart, and affections, though it were not eventually done. And the will is accepted for the deed. But the true meaning of the words is, that he fully obeyed the command of God; God commanded him to offer him, and he did so unto the uttermost of what was required in the command. Neither did the command of God respect the event, nor was Abraham obliged to believe that he should actually be offered in sacrifice. But he believed that it was his duty to obey the command of God, and he did it accordingly. Look therefore in what sense God commanded Isaac to be offered, in the same did Abraham offer him; for he fulfilled the command of God. And we may see his full compliance with the divine command, in the particulars of his obedience. For,

1. He parted with his own interest in him, and gave him up wholly to God and his will, which was the principal thing in every offering or sacrifice. This God takes notice of in an especial manner, as that which answered his mind, 'Thou hast not withheld thy son, thine only son from me,' Gen. xxii. 12.

2. He complied with the way designed in the command for the giving him up to God, namely, as a sacrifice by blood and fire, wherein himself was to be the offerer. Herein was the greatest convulsion of nature; his faith had an exercise above it and beyond it. But this was that which put nature to it to the utmost. To have an only beloved

son slain by the effusion of his blood, visibly under his eyes, yea to do it with his own hand, and to stand by his consumption in the fire, was an unparalleled trial. We read indeed in heathen stories, and in holy writ with reference to Moloch, that some in overwhelming distresses inward and outward, for their supposed advantage and deliverance, have sacrificed some of their children in a kind of rage and fury, out of hopes to be gainers by it. But this was not the case of Abraham; he was at perfect peace with God and man, with an affluence of all other things to the uttermost of his desires. His son had relation to him in all those singular circumstances which we shall consider. On all accounts he was dear to him, to as great a height as it is possible for natural affection to arise to. Being every way sedate in his mind, without hope or expectation of advantage, yea to the utter ruin of his family and posterity, he complies with the command, for the offering him with his own hand, a bloody sacrifice to God.

3. He did as much for the trial of his faith as if his son had been actually slain. There could not have been a greater assault on it in case he had been offered. He looked on him as dead under his eye; and thence, as we shall see, is said 'to receive him in a figure.' He was as to his faith in the same condition as if he had been dead. Wherefore,

4. In compliance with the command of God, he shut his eyes as it were against all difficulties and consequents, resolving to venture Isaac, posterity, truth of promises, all on the authority of God, wherein he is principally proposed as our example. Whereas therefore the obedience of Abraham did every way answer the command of God, that being, that he should offer his son Isaac, he is justly said to have done it accordingly, though as to his death actually God otherwise disposed of things in the event. What in the meantime was the working of the faith of Abraham with respect to the promise, we shall afterwards inquire. The things we are taught herein are,

Obs. X. Where there is a divine command, evidencing itself to our consciences so to be, it is the wisdom and duty of faith to close its eyes against whatsoever seems insuperable in difficulties, or inextricable in consequents.—Faith may and ought to consider the difficulties that are in obedience, so far as to be prepared for them, provided against them, and resolved to conflict with them. But in case there appear that in them which seems to be overwhelming, which reason cannot contend withal; and when it can by no means look through the consequents of obedience, whether they will be good or not, it will commit the whole to the authority and veracity of God in his commands and promises, casting out all objections that it cannot solve. For this is the faith of Abraham celebrated, not only in the offering of Isaac, but with respect to his birth also. 'Against hope he believed in hope; he considered not his own body,' Rom. iv. 18, 19.

Obs. XI. Divine revelations did give such an evidence of their being immediately from God to those who received them, that though in all things they contradicted their reason and interest, yet they received them without any hesitation.—If there had been the least room left for a scruple, whether the command given to Abraham were immediately from God or not; whether it was such, as either to its original, or

means of communication might be subject to any mistake, he could never with any satisfaction have complied with it. See my Discourse of the Divine Authority of the Scriptures

Obs. XII. The great glory and commendation of the faith of Abraham consisted in this, that without all dispute, hesitation, or rational consideration of objections to the contrary, by a pure act of his will, he complied with the authority of God, which in some sense may be called blind obedience, wherein the soul resigns the whole conduct of itself to another. It is a height of blasphemy and profaneness in the Popish votaries, especially in the order of the Jesuites, that by vow and oath they oblige themselves to the same kind of obedience to the commands of those who are their superiors; which their founder in his epistle ad fratres Lusitanos, had the impudence to confirm with the example of Abraham. And hence is it come to pass that whereas this honour and prerogative is ascribed solely to God, namely, that his commands are to be obeyed in all things without examination, reasonings, or consideration as to the matter of them, the righteous government of the world is absolutely provided for; seeing he neither will nor can command any thing but what is holy, just, and good: so since the ascription of such an authority to men, as to secure blind obedience to all their commands, as innumerable evils have ensued thereon, as murders, seditions, and the like; so it takes away all grounds of peace and security from mankind. For who knows what a crew or sort of men called the Jesuites Superiors, known only by their restless ambition, and other misdemeanours among mankind, will command their vassals; who are sworn to blind obedience to them, to perpetrate and execute whatever they enjoin. Let princes and others flatter themselves as they please, if these men, as they profess, are no less obliged in conscience to execute whatever their superiors shall command and enjoin, than Abraham was to obey God in his command for the sacrificing of his only son, they hold their lives on the mercy and good nature of these superiors, who are always safe, out of the reach of their revenge. This ascription of a godlike power to require a blind obedience to their commands, to be yielded without any exercise or debate of reason, is that which it is a marvel how it is endured among mankind, especially since they have had such experience of its fruits and effects. Yea though it be that which is absolutely due to the infinite sovereignty of the divine being, yet God designing to govern us according to the principles, powers, and faculties of our natures, which he himself hath given us to this end, that we may comply with his rule in a way of obedience, requires nothing from us but what is 'reasonable service.' But what may be expected from these men, known only by their evil designings, who can tell?

Obs. XIII. It is a privilege and advantage to have an offering of price to offer to God, if he call for it.—And such are our lives, our names, our reputations, our relations, estates, liberties, as Abraham had his Isaac. It is so, I say, if we have hearts to make use of it.

Obs. XIV. Obedience begun in faith, without any reserves, but with a sincere intention to fulfil the whole work of it, is accepted with God as if it were absolutely complete.—So the confessors of old, de-

livered by divine providence from death, when the sentence of it was denounced against them, were always reckoned in the next degree to martyrs.

Fourthly. The fourth thing to be considered, is the amplification of this obedience of Abraham in the various circumstances of it. As,

First. From the person of Isaac whom he so offered, he was his *τον μονογενη*, 'only begotten.' In what sense Isaac is said to be the only begotten of Abraham, who had one son before him and many after him, is declared partly in the following words, 'concerning whom it was said, In Isaac shall thy seed be called.' He is that only son in whom the promise of the seed shall be accomplished. Farther to clear the reason of this expression, it may be observed, 1. That the sons of Abraham by Keturah were not yet born. 2. Ishmael who was born, was before this, by the command of God himself put out of his family, as one that should not be the heir of his family, by whom his seed should be reckoned. 3. He was his only begotten by Sarah, who was concerned in all this affair between God and him, no less than himself. 4. The Holy Ghost taketh into consideration the whole state of things between God and Abraham, in his call, his separation from the world, in the covenant made with him, in what he was designed to in the promise made to him concerning the blessed seed; in all which Isaac alone had any concernment; and if he had failed, though Abraham had had a hundred children, they must have all fallen to the ground. Therefore as Abraham was placed in these circumstances, he was his only begotten son. 5. This expression is used in the Scripture sometimes for as much above peculiarly and entirely beloved as all others, Prov. iv. 3. And there is great respect had hereunto.

The trial of the faith of Abraham may be referred to two heads. 1. What it was exercised withal; and, 2. What arose from the opposition that seemed to be between the command and the promise. And it is here distributed by the apostle into these two parts. For the conflict which he had with his own natural affections, is intimated in this expression, 'his only begotten son,' whom he most dearly and entirely affected.

Abraham was very remote from being a person savage or cruel, like Lamech, that could boast of his killing and wounding, Gen. iv. 23. Nor did he design that stoical apathy which was so falsely and foolishly boasted of by some of old; nor was he *αστοργος*, 'without natural affections,' which the apostle reckons among the worst vices of the heathens, Rom. i. 31. Yea he was such a tender and affectionate father, that the sending of Ishmael out of his family, was more than he could well bear, till God comforted him in it, Gen. xxi. 11—13. What now must the working of his heart needs be towards Isaac, a son whom he had so long waited for, and prayed for, the only child of his dear wife, the companion of all his wandering troubles and trials, who was now grown up as was most probable to the age of sixteen or seventeen years, and had engaged his affections by all ways possible, the stay of his age, the life of his family, his only hope and comfort in this world. And how was he to deal with him? Not to send him out of his family with some provision and a guide, as he sent Ishmael; not to part

with him for a time into a foreign country : but to take him himself, to bind him, slay him with a knife, and then to burn him to ashes. Who can conceive what convulsions in nature must needs be occasioned hereby ? Who can put himself into these circumstances without trembling and horror ? The advantages also which Satan might hence take to excite unbelief with respect to the command of God, are obvious to all. How easy was it for him under that hurry which naturally his affections were subject to, to make that ensnaring inquiry which he did to Eve, ‘ And hath God said so ? ’ And to prevent the working of faith as he did then, by a sudden reply to his own question, ‘ Nay, but God knows that it is otherwise,’ that it is not the death of thy son that he requires ; or, it is not God that gave the command. Can it be thought that he who is infinitely good, benign, and gracious, should command one who fears him and loves him, thus to tear and rend his own bowels, to devour his own offspring, his only son ? Hearken a little to the outcries of love, fear, and sorrow, and be not too hasty to be the executioner of all thine own joy.

Here then the divine power of faith manifested itself under all that storm of disorder which his affections were exposed to, and in the midst of all the temptations whereunto from thence he was liable ; it preserved the mind of this holy person quiet, sedate, under an annihilation of his own will, to a destruction of all disorder in nature, a security against the power of temptations ; in an entire resignation of himself and all his concernments to the sovereign pleasure and will of God. ‘ It is the Lord,’ prevented all murmurings, silenced all reasonings, and preserved his mind in a frame fit to approach to God in his holy worship ; whereas Moses himself, on far less provocations, resented it so far, as not to sanctify the name of God aright in the administration of an ordinance, Num. xx. 10—12. And it is hence evident, that,

Obs. XV. The power of faith in its conflict with, and conquest over natural affections, when their unavoidable bent and inclinations are contrary to the will of God, whereby they are exposed to receive impressions from temptations, is an eminent part of its glory, and a blessed evidence of its sincerity.—Such is its trial in the loss of dear relations, or their irrecoverable misery in this world, wherein natural affections are apt to indispose the mind, and to hinder it from a quiet submission to the will of God ; whereby David greatly failed in the case of Absalom. But another instance like this of Abraham there never was, nor ever shall be. And all less cases are contained in the greater.

Secondly. The excellency of the faith and obedience of Abraham is set forth by the consideration of his own circumstances with respect to Isaac. And this is expressed, 1. In general, that he had ‘ received the promises.’ 2. In particular, as to that part of the promises wherein his present fact was immediately concerned, namely, that ‘ in Isaac should his seed be called.’

1st. It is expressed as that which recommends his obedience, that he had received *τας ἐπαγγελίας*, ‘ the promises,’ which needs some explanation.

1. It is twice said in this chapter, that neither he, nor any other believers under the old testament, did receive the promise, ver. 13, 39.

But here it is affirmed, that he did receive the promises. The solution is easy. For in those two other places, by 'the promise,' the thing promised is intended. And this sufficiently discovers the vanity of those expositors, who would have these promises to respect principally, yea only, the land of Canaan, with the numerous posterity of Abraham therein. For this was fully enjoyed by them under the old testament, as much as ever it was to be enjoyed, then, when the apostle affirms concerning them, that they received not the promise. But Abraham is said to receive the promises formally, inasmuch as God made and gave them unto him, and he believed them, or received them by faith.

2. The Scripture calleth the same thing indifferently 'the promise,' or 'the promises.' Usually, it is called 'the promise,' Acts ii. 39, xiii. 32; Rom. iv. 14, 16, 20; Gal. iii. 17. Sometimes the promises, Rom. ix. 4, xv. 8. For, 1. It was originally one single promise only, as given unto Adam. 2. The grace that is in it is one, and the same. 3. The principal subject of them all is one, namely Christ himself. But here is mention of promises: First. Because the same promise was several times renewed unto Abraham, so as that formally he received many promises, though materially they were but one. Secondly. Sundry things being contained in the same promise, of different natures, they do constitute distinct promises. An account of the nature, subject, and design of these promises, see in the exposition on ch. vi. 13—18.

3. There is the application of these promises as unto their accomplishment unto Isaac. For whereas they concerned a seed, it was said of him, that 'in Isaac his seed shall be called,' Gen. xxi. 12. He had not only a promise that he should have a son by Sarah his wife, whence he was called the child or son of the promise, Gal. iv. 23, 28; but also the accomplishment of the promise was expressly confined unto him by God himself.

VER. 18.—*Of whom it was said, that in Isaac shall thy Seed be called.*

Προς όν, 'Of whom it was said.' Of, or concerning whom, that is, of Isaac unto Abraham; not unto Abraham concerning Isaac, though both be equally true. The words were spoken unto Abraham concerning Isaac; but the word 'whom' immediately relates to Isaac.

Ελαληθη, 'It was said;' that is, by God himself. It was not a conclusion that he made out of other promises: it was not told him by any other; but was expressly spoken unto him by God himself, and that on the occasion of sending Ishmael out of his family, that he might have full assurance of the accomplishment of the promises in him. And this was that which gave the greatest exercise unto his faith, as we shall see immediately.

The Hebraism in the original, ביצחק יקרא לך זרע, 'In Isaac shall a seed be called unto thee,' is preserved by the apostle; εν Ισαακ κληθησεται σοι σπέρμα; that is, the seed promised unto thee from the beginning, shall be given in 'him; the traduction of it into the world shall be through him, and no other.

2dly. It remains then only to consider what was the seed so promised, or what was the principal subject of these promises. Grotius, with his follower, and the Socinian expositors, reduce these promises unto two heads. 1. That of a numerous posterity. 2. That this posterity should inhabit and enjoy the land of Canaan for an inheritance. But this is directly to contradict the apostle, who affirms, that when they had possessed the land of Canaan almost unto the utmost period of its grant unto them, they had not received the promises, that is, the accomplishment of them, ver. 39.

I do not deny but that these things also were in the promise annexed unto that which was principal in them, as means and pledges of its accomplishment, as I have at large elsewhere demonstrated; but the principal subject-matter of the promise was no other but Christ himself, with the whole work of his mediation for the redemption and salvation of the church. This is so evident from the respect herein unto the first promise given unto our first parents, and the faith of the church therein, not to be weakened by promises of an inferior nature; from the repeated words of the promise, namely, that in this seed all the nations of the earth should be blessed, which have nothing of truth in them but with respect unto Christ; from the faith of all the saints of the Old Testament, with all their institutions of worship, and from the exposition given of it in the New Testament, as Acts ii. 38, 39; Gal. iii. 16, that it needs no confirmation.

Supposing therefore what we have spoken before, concerning the exercise of faith from his natural affections, with reference unto his only son, and the present case of Abraham stood thus. God had called him from all his relations and enjoyments, to follow him, and live unto him in all things. To encourage him hereunto, he solemnly promiseth unto him, that from his loins the blessing Seed, the Redeemer of himself and the world, should proceed, which was the highest privilege that he could possibly be made partaker of; as also, that as unto the way and means of the accomplishment of this promise, he should have a numerous posterity, whom God would fix and preserve in the land of Canaan, until the original promise should be actually accomplished. In this promise of God did he place his whole temporal and eternal felicity wherein he was blessed, and without which he was most miserable. In process of time he hath a son born according to this promise, concerning whom God expressly declares, that in and by him this promise should be accomplished. Hereby the whole truth, and all the benefit of the promise, did absolutely depend on the life and posterity of Isaac, without which it could not be fulfilled. Add hereunto, that before this, Abraham had prayed that the promise might be preserved in Ishmael, which God expressly denied him, Gen. xvii. 18, 19, confining it unto the son of Sarah. In this state of things, when he enjoyed the highest satisfaction, under a full persuasion that he saw and enjoyed the assured means of the accomplishment of the promises, God commands him to take this Isaac, and offer him for a burnt-offering; that is, first slay him, and then burn him to ashes.

Who can conceive with what heart Abraham received the thunder of this command? what perplexities he was cast into, or at least would

have been cast into, had not faith carried him through them all? He seems to be pressed unavoidably with one or the other of the greatest evils in the world, either of them, eternally ruinous unto him; either he must disobey the command of God, or he must let go his faith in the promise; either of them being filled with eternal ruin.

What was the faith of Abraham in particular, how his thoughts wrought in him, is not expressed in the original story, yet are two things plain therein. 1. That he was not cast into any distraction of mind, any disorderly passions, complaints or repinings. 2. That he immediately, without delay, addressed himself to yield punctual obedience unto the command of God, Gen. xxii. 1—3. As unto the promise of God, there is no intimation in the story of what his thoughts were concerning it; only it appears in general, that he left unto God the care of his own truth and veracity, concluding, that as sure as he who had commanded was to be obeyed, so he that had promised was to be believed, he being more concerned in the accomplishment of the promise than Abraham himself could be. Wherefore, confirming himself against suggestions, temptations, and fleshly reasonings, and giving himself up wholly unto the sovereignty of God, he proceeded in his obedience. Howbeit, our apostle makes a more particular discovery of the working of Abraham's faith under this trial in the next verse, where we shall consider it. And we see here,

Obs. I. That in great and inextricable difficulties, it is the duty, wisdom, and nature of faith, to fix itself on the immense properties of the divine nature, whereby it can effect things inconceivable and incomprehensible. So was it in this case of Abraham. See Isa. xl. 28—31.

Obs. II. God may justly require the assent and confidence of faith unto all things which infinite power and wisdom can effect, though we can neither see, nor understand, nor comprehend the way whereby it may be accomplished.—For faith being placed and fixed on him as God, as God Almighty, and infinitely wise, it is our duty to believe whatever infinite power and wisdom can extend unto, if it be required of us in any instance, as it was here of Abraham, by divine revelation. See Isa. l. 10.

Obs. III. God's dealings with his church sometimes are such, as that unless we shut our eyes, and stop our ears unto all objections and temptations against his promises, opening them only unto divine sovereignty, wisdom, and veracity, we can never abide in a comfortable course of obedience.—So is it at this day, wherein the whole state of things in the world consists in a combination against the accomplishment of divine promises towards the church. See Ezek. xxxvii. 1, 2, 11—14.

Obs. IV. This is the glory of faith, that it can spiritually compose the soul in the midst of all storms and temptations, under darkness as unto events; so as that it shall in a due manner attend unto all duties of worship and obedience, and sanctify the name of God in them, and not provoke him with any irregularities of mind or actions; as once it fell out with Moses.

Obs. V. In any surprisal with seemingly insuperable difficulties, it is our duty immediately to set faith at work; not to consult with flesh

and blood, or hearken unto carnal reasonings or contrivances, which will but entangle us, and increase our distress. So did Abraham, who immediately, upon the command of God, applied himself unto his duty. In such cases, whatever arguings or reasonings do arise in our minds, before faith hath had its due exercise in resignation, trust, and acquiescence in the will of God, are pernicious unto the soul, or destructive unto its comforts. They weaken it, entangle it, and make it unfit to do or suffer. But when faith hath had its work, and hath brought the soul unto a due composure in the will of God, it may take a sedate consideration of all rational means of relief unto its advantage.

Obs. VI. There may sometimes, through God's providential disposal of all things, be an appearance of such an opposition and inconsistency between his commands and promises, as nothing but faith bowing the soul unto divine sovereignty can reconcile. Gen. xxxii. 8—12.

These, and sundry other things of the like nature, we may learn from this great example of the faith of the father of the faithful, here proposed unto us. All which deserve to be handled more at large than the nature of the present work will allow.

The especial working of the faith of Abraham in this case of distress, with the event of it, is declared, ver. 19.

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

1. The immediate object of his faith in general, was the power of God; 'that God was able.' 2. The application of that power by faith, was unto the resurrection of the dead; 'to raise him from the dead.' The manner of its effectual working in him; it was in a way of reasoning, or of computing one thing from another. The event hereof was, 1st. The reception of his son back again unto himself, whom he had offered in the manner before described. 2dly. The manner of it: it was in a figure. Which things must be explained.

First. The immediate object of Abraham's faith was the power of God. But unto the right understanding of the passage, some things must be premised which are supposed in the words. As,

1. Abraham firmly believed, not only the immortality of the souls of men, but also the resurrection from the dead. Had he not done so, he could not have betaken himself unto this relief in his distress. Other things he might have thought of, wherein God might have exerted his power: but he could not believe that he would do it, in that which itself was not believed by him. And it is in vain to inquire what especial revelation Abraham had of these things. For the resurrection from the dead, which includes the other, was an essential part of the first promise, or no relief is tendered therein against the curse, which was a return unto the dust. And,

Obs. I. It is good for us to have our faith firmly built on the fundamental articles of religion; such as these are, without which we cannot act it on particular occasions and trials, wherein an application is made of such fundamental principles unto our present cases.

2. He owned the omnipotency of God, *δυνατος ὁ Θεός*, as able to

produce inconceivable effects. He did not limit God, as they did in the wilderness, as the Psalmist at large describes their unbelief, Ps. lxxviii. 19, 20, 40, 41. He rested on this, that the power of God could extend itself unto things by him past finding out and incomprehensible. This was the life and soul, as it were, of the faith of Abraham: he believed that the power of God was infinitely sufficient to secure his truth and veracity in his promises, though he could neither conceive nor understand the way whereby it was to be done. And,

This is the life of faith at present in all that truly believe. Every thing in the world seems to lie cross unto the accomplishment of divine promises, which are most eminent in themselves, and in which the church, next unto things eternal, is most eminently concerned; but yet, though things are very dark and dreadful, they are not in such a dismal strait as they were when the father of the faithful had his knife at the breast of him on whose life the accomplishment of all the promises did depend. Yet he rested in the power of God to secure his own veracity; and so may we do also at present. Wherefore,

3. Abraham still firmly believed the accomplishment of the great promise, although he could not discern the way whereby it should be fulfilled. Had his faith failed herein, his obedience had been needless and useless. And this is the last anchor of faith.

It cleaves unto and rests upon the truth of God in his promises, against all objections, temptations, and oppositions, although they are such as reason, in its highest exercise, can neither conflict with nor conquer. And unto this end, God who permits such objections to rise against it, or what he hath promised, yea, disposeth such trials and difficulties unto it as shall be insuperable unto all the rational powers of our souls, giveth security in and from himself alone against them all. God, who cannot lie, hath promised, Tit. i. 2. And in farther confirmation hereof unto us, he swears by himself, Heb. vi. 13. And that faith which cannot rest in God himself, and the consideration of his properties engaged for the accomplishment of his promises, without other helps or corroborating testimonies, yea, against all conclusions and determinations of sense and reason, is weak, if it be sincere, Isa. l. 10.

4. On these principles, which were fixed immoveably in his mind, he reasoned within himself as unto the way and manner whereby the power of God would make good his truth in the accomplishment of the promise. *λογισαμενος*, 'accounting;' that is, computing, reasoning in himself from the principles of faith that were fixed in his mind. God, making a covenant with him, or taking him into covenant with himself, had peculiarly revealed himself unto him by the name of God Almighty, Gen. xvii. 1. This therefore did Abraham principally consider in all his walking before him. And now he thought was the season wherein he should see an instance of the almighty power of God. How this would work and exert itself, as yet he could not understand. For he had no reserve in his mind that Isaac should not die; this, therefore, on the aforesaid principles, first presented itself unto him, that if there were no other way, yet after he had slain him and burnt him to ashes, that God could again raise him from the dead.

Secondly. The manner of the expression declares the greatness of the matter spoken of in his apprehension; *even* from the dead. It is not said, as we supply it, 'to raise him up from the dead,' but only *καὶ ἐκ νεκρῶν ἐγείρειν*, 'to raise from the dead.' The resurrection of the dead is that which is proposed as the object of his faith, the application of it unto Isaac, and at that season, is included in what is expressed. This then is that which he reckoned upon in himself. 1. That God was able to raise the dead in general. 2. That he could so raise up Isaac after his death, which in this reasoning he supposed. 3. That after this resurrection, if it should so fall out, it would be the same individual person that was offered; whereby the word which he spake unto his servants, that 'he and the lad would go and worship, and come again to them,' Gen. xxii. 5, would be made good.

But these reasonings were not immediate acts of faith as unto the object of them in their application unto Isaac, but effects of it. The conclusions he made were true and right, but the thing itself, or the raising Isaac from the dead, was not the object of faith, for it was not to be; and nothing but what is true, and what will be eventually true, can be believed with faith divine. No man ever was or can be obliged to believe that to be which is not, or that that shall be which shall never be. Only whereas there was nothing herein that was inconsistent with any divine revelation, he did so far assent unto the possibility of this event, as to quiet his mind in the work and duty which he was called unto. It is evident, therefore, that by faith he devolved the whole event of things on the sovereignty, power, and truth of God: and in his reasoning thereon, thought it most likely that God would raise him from the dead.

Thirdly. Lastly, the event of things is expressed, answering the faith of Abraham absolutely, and his reasonings also in a figurative compliance with them: 'From whence also he received him in a figure.'

1. The promise was absolutely secured; Isaac was preserved alive, that in him his seed might be called.

2. Abraham's obedience was fully accomplished. For he had parted fully with Isaac; he was no more his than if he had been actually dead; whence it is said, that, *ἐκομισατο*, 'he received him again.' He was made to be God's own, to belong unto him alone as devoted; and God gave him again unto Abraham.

3. Isaac was considered in the state of the dead; that is, under the command of God, and in his father's determination; so as that the apostle says, he 'offered him;' and therefore it is said that he 'received him' from that state. *Ὅθεν*, 'whence also.' One expositor conjectures, that respect is had herein unto Abraham's first receiving of Isaac at his nativity from the womb of Sarah, which was as dead; than which nothing can be more remote from the sense of the place, unless it be some other conjectures of the same expositor on the like occasions.

4. But whereas Isaac did not die, was not actually dead, he is said to receive him from that state only in a figure. See the various translations of the word here used before. Conjectures have been multiplied about the meaning of this word: in 'a figure,' 'a parable,' 'a representation,' 'a resemblance.' I shall not trouble the reader with them: it

is not my manner. Nor have I here any thing to add unto what was first fixed on by the most judicious Calvin, who hath herein been followed by all sober expositors. 'He received him as from the dead, in a figure or resemblance of the resurrection from the dead.' For whereas he had offered him up in faith, and thereon looked on him as dead, resting his soul in the power of God alone to raise him from the dead, his restoration or giving him unto him again, had a complete representation of the resurrection of the dead at the last day.

So have I briefly passed through this great instance of the faith of the father of the faithful, with some considerations of the conflicts which he had with temptations, and his conquest over them. And these things, I confess, require a more full search into and contemplation of, if the nature of my present design would admit of it. But yet, when I should have done my uttermost, I can easily discern how short I should fall, not only of discovering the depth of the treasures of divine wisdom herein, but also of the workings and transactions of faith in and by all the faculties of his soul in Abraham himself. I leave them, therefore, as objects of their meditation, who have more skill and experience in these divine mysteries than I have attained unto. Some things we may yet observe from the whole. As,

Obs. II. The privileges and advantages that Abraham obtained on this trial, exercise and victory of his faith. For, 1. He had hereon the most illustrious immediate testimony from heaven of God's acceptance and approbation of him, that ever any one had in this world, unless it were Jesus Christ himself, Gen. xxii. 12. 2. The promise was solemnly confirmed unto him by the oath of God, which gave him absolute infallible security that there was no reserved condition in it, on which its accomplishment was suspended, ver. 16—18. 3. He was constituted heir of the world, ver. 17, 18. And, 4. The father of the faithful. And, 5. An end was put unto all his trials and temptations. After this, he was exercised with no more difficulties, but walked in peace unto the end of his days. And we may be assured, that,

Obs. III. Faith obtaining the victory in great trials (as suffering for the truth) and carrying us through difficult duties of obedience, shall have a reward even in this life, in many unspeakable spiritual privileges and advantages.

This one instance is sufficient in itself to confirm the assertion of the apostle and his whole intention; namely, as unto the power and efficacy of faith in carrying believers through all difficulties and oppositions which they may meet withal in the profession of the gospel, and the course of their obedience. For if we consider both parts of Abraham's trial; 1. As unto nature, in the sacrificing of his only son, for whose sake he had undergone a wearisome pilgrimage. 2. As unto grace and faith itself, in the dread of the command, and open appearance of the defeatment of the promise, nothing equal to it can befall us in our profession.

Obs. IV. This example was peculiarly cogent unto the Hebrews, who gloried in being the children of Abraham, from whom they derived all their privileges and advantages. Wherefore they were justly pressed with this instance, as they were before by our Saviour, when he

told them, that if they were the children of Abraham they would do the works of Abraham, John vi. And an encouragement it was unto them to abide in that faith wherein he had such glorious success.

Obs. V. We also may consider, that, 1. If we are children of Abraham, we have no reason to expect an exemption from the greatest trials, that the same faith which was in him is able to conflict withal. 2. We have no reason to be afraid of the fiercest and severest trials that may befall us, having so great an instance that faith is able to carry us through them all victoriously. 3. Difficult duties of obedience, warranted by divine command, and successes of faith under trials, shall have a present reward in this life. 'In keeping thy commandments there is great reward. 4. Though death should seem to pass on any of the promises concerning the church, yet nothing need shake our faith, whilst we can believe the resurrection of the dead. They will be given as in a figure of it.

VER. 20.—Πιστει περι μελλοντων ευλογησεν Ισαακ τον Ιακωβ και τον Ησαυ.

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

Isaac was a holy person, who though a pilgrim, yet as far as appeareth, spent most of his time in peace, without great perils and dangers. Wherefore there is less spoken of him, and of the trials of his faith, than either of his father or of his son. Howbeit, there is no doubt but that this son of the promise led his life in the faith of the promise, and the promise was particularly renewed unto him, Gen. xxvi. 4. The apostle chooseth to instance in his faith, with respect unto the blessing of his sons, which was in his old age, and was the most eminent act of it, because of the conveyance of the promise unto his seed made thereby. The story which he reports is recorded, Gen. xxvii. And there is none in the Scripture filled with more intricacies and difficulties, as unto a right judgment of the thing related, though the matter of fact be clearly and distinctly set down.

The whole represents unto us divine sovereignty, wisdom, and faithfulness, working effectually through the frailties, infirmities, and sins of all the persons concerned in the matter. It was taken for granted by them all, that by God's institution and appointment, the promise, with all the benefits and privileges of it, was to be conveyed by paternal benediction unto one of the sons. Hereon there had been sundry indications of the mind of God, as unto the person to whom it was to be communicated. There was so in the answer of God unto Rebekah, when the children strove in her womb, when he said to her, 'The elder shall serve the younger,' Gen. xxv. 23. And an immediate indication hereof was given in their birth, wherein Jacob laid hold on the heel of Esau, as being to supplant him, ver. 26. It was farther manifest when they grew up, partly by the profaneness of Esau, evidenced in marrying evil and idolatrous wives, and partly in his selling his birthright for a mess of pottage, ver. 32—34. Yet all this did not prevent the

miscarriages of them all in the communication and obtaining this blessing; namely, of Isaac, Rebekah, and Jacob. For,

1. Whatever may be spoken in excuse of Isaac, it is certain he failed greatly in two things. 1st. In his inordinate love to Esau, (whom he could not but know to be a profane person,) and that on so slight an account as eating of his venison, Gen. xxv. 28. 2dly. In that he had not sufficiently inquired into the mind of God, in the oracle that his wife received concerning their sons. There is no question on the one hand, but that he knew of it; nor on the other, that he did not understand it. For if the holy man had known that it was the determinate will of God, he would not have contradicted it. But this arose from want of diligent inquiry by prayer, into the mind of God.

2. As for Rebekah, there is no doubt but that she was infallibly certain that it was the mind and will of God that Jacob should have the blessing. So far she had a sufficient ground of faith. But her contrivance for the obtaining of it, when she ought to have committed the event unto the providence of God, whose word was engaged for it, cannot be approved; nor is what she did to be made an example for imitation.

3. Jacob also had, no doubt, sufficient evidence that the birth-right was conveyed unto him; yet, although he followed his mother's instructions, and obeyed her commands in what he did, his miscarriages in getting the conveyance of it by his father's blessing, which were not a few, are not to be excused. But under all these mistakes and miscarriages, we may observe two things.

First. That true faith acted itself in all the persons concerned. The faith of Isaac was true and right in this, that the promise was sure to his seed by virtue of the covenant, and that he was instrumentally, in the way of external evidence, to convey it by his solemn benediction. The first was express in the covenant; the other he had by immediate revelation and inspiration; for his blessing was a prophecy of things to come, as it is in the text. But he missed it in the application of it unto the object in his own intention, though in matter of fact, by the divine disposal of circumstances, he was in the right. This mistake hindered not but that he blessed Jacob in faith.

One expositor, who abounds in conjectures, and is as unhappy in them as any man well can be, would have it, that the blessing of Jacob in faith doth not belong, or is not to be ascribed unto that solemn blessing which he pronounced over him when he mistook the person, supposing him to be Esau, ch. xxvii. 27—29, but unto what he said afterwards concerning him unto Esau, ver. 33, 'I have blessed him, and he shall be blessed;' than which nothing can be more remote from the mind of the Holy Ghost. For in these words to Esau, he directly affirms that he had blessed him, and now only declares the consequent of it; namely, that he should enjoy the blessing: 'he shall be blessed.' Now this hath respect unto that former blessing, which was therefore in faith, notwithstanding the present mistake of the person, which he now understood by what he had done, as being under the immediate conduct of the Spirit of God.

So did true faith act itself both in Rebekah and Jacob, and they

were in the right from divine revelation, that the promises did belong to Jacob. Howbeit, they variously miscarried in the way they took for obtaining a pledge of it in the paternal benediction.

Wherefore it cannot be denied, but that sometimes, when true faith is rightly fixed on divine promises, that those in whom it is, and who truly believe, may through darkness, infirmities, and temptations, put themselves on irregular ways for the accomplishment of them. And as in these ways they may fail and miscarry, unto the scandal of religion, and a dangerous concussion of their own faith, so if they do succeed in such ways, as Jacob did, yet are not their ways accepted or approved of God, as they will quickly understand. But yet, although these mistakes may be such as to vitiate their works, and render them unacceptable to God, yet shall they not condemn their persons in the sight of God, neither here, nor hereafter.

Whereas, therefore, there yet remain many promises to be accomplished concerning the church, and its state or condition in this world; as it is our duty firmly to believe them, so it is our wisdom, not upon any temptations, provocations, or advantages, to attempt their accomplishment in any unwarrantable way and undertaking.

Secondly. We may see herein the infinite purity of the divine will, effectually accomplishing its own purposes and designs through the failings and miscarriages of men, without the least mixture with, or approbation of their iniquities or miscarriages. So did God accomplish his purpose and promise unto Jacob, by ordering the outward circumstances of the irregular actings of him and his mother unto his own blessed ends. And although he neither commanded nor approved of these irregularities in them, yet, whereas there was true faith in the persons themselves, though misguided as unto some outward actions, and that acted, as they judged, in compliance with his will, without the least design of injury unto any others, (for they aimed at nothing but what was their own by his grant and donation,) he accepted their persons, pardoned their sins, and effected the matter according to their desire.

Obs. I. And we may observe, that the failure, error, or mistake of any one leading person, with respect unto divine promises and their accomplishment, may be of dangerous consequence unto others; as here the failing of Isaac was the occasion of casting Jacob and Rebekah into all their irregularities.

These things being premised, as unto the story which respect is here had unto, the words themselves may be briefly opened: and there are three things in them. 1. What is ascribed unto Isaac, namely, that he blessed his sons. 2. How he did it, and that was, in faith. 3. What was the subject-matter of his blessing; and that was, things to come.

1. He blessed them, *ευλογησε*. These patriarchal blessings were partly euctical, or prayers; partly prophetical, or predictions: and the matter of them was the promise made to them, with what was contained in them, and nothing else. They did not pray for, they could not fore-tell any thing but what God had promised. They were authoritative applications of God's promises unto the person unto whom they did belong, for the confirmation of their faith. So far as they were merely

euctical, or consisted in solemn prayer, they were an effect and duty of the ordinary parental ministry; and as such, ought to be used by all parents. Not as some, by the trifling custom of daily asking and giving blessing; whilst, perhaps, a curse is entailed on families by wretched examples; but by solemn reiterated prayer unto that purpose. But there were two things extraordinary in them. 1. A certain determination of the promise unto particular persons, as was here done by Isaac, which falls not within the compass of the ordinary paternal ministry. We may fail in our most earnest desires, and sincere endeavours for the communication of the promise unto this or that child. 2. Prediction of particular future events, falling within the compass and verge of the promise; so was it in the solemn blessings of Isaac, Jacob, and Moses. Herein were they acted by a spirit of prophecy and immediate revelation.

2. Thus he blessed his sons, and he did it *πιστει*, 'by faith.' But yet here is a difficulty that ariseth on both hands, from the one blessing and the other. For the blessing of Jacob was from immediate inspiration, and not intended by Isaac to be applied to Jacob; both which considerations seem to exclude his faith from any interest in this benediction. And the blessing of Esau related only to temporal things, and that not with respect to any especial promise.

I answer, that as to the first, or the blessing of Jacob, 1. There was a proper object of his faith which it was fixed on; namely, the promise of the covenant, that 'God would be a God to him and his seed,' and that 'in his seed all the nations of the earth should be blessed.' Herein was his faith exercised in his blessing of Jacob, which was no way impeded by his mistake of the person. Faith was acted by the promise, and was guided as to its object by God's providence. 2. Immediate inspiration doth no way hinder the actings of faith on preceding revelations. He had the warrant of the word of God before revealed for the ground of his faith, and his immediate inspiration guided him to act according to it. And, 3. As for the blessing of Esau, although it respected only temporal things, yet he gave it him in faith also, in that it was the fruit of his prayer for him, and contained predictions which he had received by divine revelation.

3. The subject-matter of both these blessings were, *περι μελλοντων*, 'things to come,' that is, things that were not yet, nor yet to have their present accomplishment. For that part of the blessing of Jacob, that he should be the lord of his brethren, as it is expressed in the blessing of Esau, 'thou shalt serve thy brother,' was not fulfilled in their days, there being a great appearance of the contrary. Wherefore the things contained in these blessings absolutely considered, were future, and yet for to come, in the days of and among their posterity.

Now the blessing of Jacob did not contain only a better portion in this world than that of Esau, as Grotius would have it, nor had there been any need of so great a contest about the difference between the land of Canaan and that of Edom; but as it did comprise also the numerous posterity of Jacob, their quiet habitation, power, and dominion in the land of Canaan, so the principal subject of it was the enclosure of the church, the confinement of the covenant, the enjoy-

ment of the promise of the blessed seed, to him and his offspring. And it was the contempt hereof, and not of a double portion of earthly things, for which Esau is stigmatized as ‘a profane person.’

VER. 21.—Πιστει Ιακωβ αποθνησκων ἕκαστον των υἱων Ιωσηφ ευλογησε· και προσεκυνησεν επι το ακρον της ραβδου αυτου.

Αποθνησκων, moriens, moriturus, cum moreretur, ‘when he drew nigh to death,’ the present tense; that which was then in the next disposition to the actual death that shortly ensued; probably a few days before his death.

Ἐκαστον, singulos filiorum, for ἕκατερον, or αμφω, ‘each,’ or both. Utrumque. Syr. לכל חד, ‘every one,’ both the sons of Joseph distinctly.

Επι το ακρον της ραβδου αυτου. Vul. Lat. Et adoravit fastigium virgæ ejus, ‘he adored the top of his rod;’ leaving out the preposition επι, ‘on,’ it corrupts the sense, and forceth the meaning of the words to be, ‘of Joseph’s rod,’ whence a vain and foolish opinion hath been fancied about adoring or worshipping of creatures, as remote from the sense of this place as from truth. The Syriac properly, כסד על ריש הוטרד, ‘he bowed,’ or adored, ‘on the top of his own staff.’ Beza supplies innixus, which we render ‘leaning.’

VER. 21.—*By faith Jacob, when he was dying, blessed both the sons of Joseph, (each of them,) and worshipped, leaning on the top of his staff.*

There are two things mentioned in the words. 1. That Jacob blessed the sons of Joseph. 2. That he worshipped, leaning on the top of his staff. But they did not fall out in the order in which they are here expressed. The latter of them is recorded before the former, Gen. xlvii. 31, ‘And Israel bowed himself on the bed’s head.’ To which is added, that after these things, Joseph brought his children to him, ch. xlviii. 1.

From ch. xlvii. 28, to the end of the book of Genesis, an account is given us of the dying of Jacob, and what he did in order thereunto, as the apostle expresseth it, αποθνησκων, ‘when he was dying.’ What space of time, or how many days it took up, is uncertain, probably not many. The first thing he did in order hereunto, was to send for his son Joseph, to give him charge concerning his burial in the land of Canaan, which was an act and duty of faith with respect to the promise, ver. 29—31. This being done, it is said, that ‘Israel bowed himself on his bed’s head,’ that is, he bowed himself and worshipped God. This is but once mentioned in the whole story, but an intimation is given therein of what Jacob did on the like occasions, especially in all the passages of his dying acts and words. When he had spoken or done any thing, his way was to retire immediately to God with acknowledgment of his mercy, and requests of more grace. And such indeed is the frame and carriage of holy men in their dying seasons. For as they have occasion to attend to other things sometimes, so on all advan-

tages they bow down their souls, and bodies so far as they are able, in acts of faith, prayer, and thankfulness.

The person here whose faith is instanced in, is *Ἰακωβ*, 'Jacob;' but there is some difficulty in the choice of the particular act or duty which the apostle chooseth to give instance in. For Jacob, as he abounded in trials and temptations above all the other patriarchs, so he gave sundry illustrious testimonies of his faith, seeming to be of greater evidence than this of blessing the sons of Joseph. Especially that was so which is recorded by the Holy Spirit in Hosea xii. 3, 4, 'By his strength he had power with God, yea he had power over the angel and prevailed; he wept, and made supplication to him, he found him in Bethel, and there he spake with us.' In comparison hereof, this act of blessing the sons of Joseph is of an inferior consideration.

This is the only difficulty of this place, which yet by expositors is taken no notice of. But if we look into the thing itself, we shall find that it was divine wisdom in the apostle, whereby he fixed on this instance of the faith of Jacob. For in his blessing of the sons of Joseph, the good man being near to death, he makes a recapitulation of all the principal concernments of his life, as it was a life of faith; and we shall therefore consider some of those circumstances which manifest how proper this instance was to the purpose of the apostle.

1. It was the exercise of his faith in his old age; and not only so, but then when he had a certain prospect of the sudden approach of his death, Gen. xlvii. 29, xlviii. 21. We have therefore herein a testimony that notwithstanding all the trials and conflicts which he had met withal, with the weaknesses and disconsolations of old age, that he abode firm in faith, and vigorous in the exercise of it. His natural decays did not cause any abatement in his spiritual strength.

2. In this blessing of Joseph and his sons, he did solemnly recognize, plead, and assert the covenant made with Abraham, 'God before whom my fathers Abraham and Isaac did walk,' Gen. xlviii. 15. That is, with whom God made the everlasting covenant, and who walked therein before him all their days. This is the life of faith, namely, to lay hold on the covenant, which he did herein expressly.

3. As he made a solemn acknowledgment of all spiritual mercies by virtue of the covenant, so he added thereunto that of all temporal mercies also, 'The God which fed me all my life long unto this day.' It was a work of faith to retain a precious thankful remembrance of divine providence, in a constant provision of all needful temporal supplies, from first to last, during the whole course of his life.

4. He reflects on all the hazards, trials, and evils that befel him, and the exercise of his faith in them all. 'Redeemed me from all evil.' Now all his dangers were past, all his evils conquered, all his fears removed, he retains by faith a sense of the goodness and kindness of God in rescuing him out of them all.

5. In particular, he remembers the acting of his faith in the matter recorded by Hosea, before mentioned, and therein of his faith in the Son of God in an especial manner, as he was the angel of the covenant, the angel, the redeemer. 'The angel,' saith he, 'that redeemed me from all evil, bless the lads.' That by this angel, the person of the Son

of God, as he was to be the Messenger of the covenant and the Redeemer of the church, is intended, I have proved elsewhere; and it was the sense of all the ancient writers of the church; however, some of the Roman church would abuse this testimony to give countenance to the invocation of angels, which is little less than blasphemy. Wherefore in the recognition hereof did faith most eminently act itself.

6. The discerning of the sons of Joseph, one from the other when he was blind; the disposal of his hands, his right hand to the head of Ephraim, and his left to the head of Manasseh, contrary to the desire of their father, and the proposal of them to him, with the prediction of their future condition many ages after, were all evidences of the especial presence of God with him, and consequently of his own faith in God.

7. There were other circumstances also that rendered this benediction of Jacob an eminent act of faith. As, 1. That he laid the foundation of it in an especial revelation, Gen. xlviii. 3, 'And Jacob said unto Joseph, God Almighty (God in covenant with me) appeared unto me at Luz in the land of Canaan, and blessed me,' &c. 2. That he did solemnly by divine warrant adopt Ephraim and Manasseh to be his children, whereby they came to have the interest of distinct tribes in Israel, ver. 5. And hereby, 3. He gave the right of the birth-right as to a double portion, forfeited by Reuben, to Joseph. 4. He remembers the kindness of God in this, that whereas his beloved wife Rachel died immaturely of her second son, ver. 7, yet God would give him a numerous posterity by her, the thing which both he and she so greatly desired.

On all these considerations it is evident that the apostle, for great and weighty reasons, fixed on this instance of faith in Jacob, that he 'blessed both the sons of Joseph.' And we may see that,

Obs. I. It is an eminent mercy when faith not only holds out to the end, but waxeth strong towards the last conflict with death, as it was with Jacob.

Obs. II. It is so also to be able by faith, in the close of our pilgrimage, to recapitulate all the passages of our lives, in mercies, trials, afflictions, so as to give glory to God with respect to them all, as Jacob did in this place.

Ob. III. That which enlivens, and encourageth faith as to all other things, is a peculiar respect to the angel, the Redeemer by whom all grace and mercy is communicated to us.

Obs. IV. It is our duty so to live in the constant exercise of faith, as that we may be ready and strong in it when we are dying.

Obs. V. Though we should die daily, yet there is a peculiar dying season, when death is in its near approach, which requires peculiar actings of faith.

The latter clause of the words, or the other instance of the faith of Jacob, that 'he worshipped, leaning on the top of his staff,' hath a peculiar difficulty in it, from a difference between the words of the apostle and those of Moses concerning the same thing. The words in Moses are, *וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל־רֹאשׁ הַמִּטָּה*, that is, 'And Israel bowed himself on the bed's head.' This the Septuagint render by, *Καὶ προσεκύνησεν*

Ἰσραὴλ ἐπὶ τὸ ἀκρον τῆς ῥάβδου αὐτου, 'And Israel worshipped on the top of his rod.' The Vulgar Latin in that place followeth the original. Adoravit Israel Deum conversus ad lectuli caput, 'And Israel worshipped God, turning to the head of the bed.' The apostle in this place, makes use of the words as they are in the translation of the LXX., and the difficulty is increased by the Vulgar translation in this place, which leaving out the preposition ἐπὶ, renders the words, 'And he adored the top of his staff,' or rod; that is, say some, the sceptre of Joseph. This verbal difference is sufficiently belaboured by critical expositors of all sorts, I shall give a brief account of my thoughts concerning it.

1. The words of Moses are the close of the forty-seventh chapter of Genesis. 'And Israel bowed himself on the head of the bed.' Whereas this may denote only a natural action of the old man, who having sat up to confer with his son Joseph, being infirm and weary, when he had finished his discourse and taken the oath of his son, he bowed himself to the head of the bed. But the Vulgar Latin hath well supplied 'God,' 'he adored God towards the bed's head,' that is, by bowing down to him. And so השתחוה, is most frequently used to express an act of divine adoration, and that it was such is here declared by the apostle.

2. That Jacob worshipped the top of Joseph's staff or sceptre, which he carried as an ensign of his authority and power, is rejected by all sober expositors. It hath, indeed, a double countenance given unto it in the Vulgar translation. 1. By the omission of the preposition ἐπὶ, 'on' or 'upon,' which must include leaning on, or some word of the same importance; and, 2. By rendering αὐτου by ejus, and referring it to Joseph; whereas it is often used for ἑαυτου, or reciprocally, 'his own;' which must be here supposed, or it answers not the original. And as for any worship of Jacob, performed unto Joseph, it is most remote from the text. For not only at that instant had Joseph put his hand under his father's thigh, and sworn unto him, wherein he acknowledged his superiority; but also a little after, he bowed himself unto him, with his face to the earth, ch. xlviii. 12.

3. The apostle doth not in this Epistle, tie himself unto the express words of the original text in his allegations out of the Old Testament, but only gives the certain sense and meaning of the Holy Ghost in them.

4. The word in the original is, מטה, which may have a different pronunciation, by a different supply of vowels; and so a different signification. If we read it mittah, it signifies a 'bed,' as we render it in Genesis; if we read it matteh, it signifies a 'staff' or a 'rod' on which a man may lean; both from the same verb נטה, to 'extend,' to 'incline.' And hence doth the difference arise. And we may observe concerning it,

1st. It is certain that in the days of Hierome, the Hebrew reading was unquestionably mittah, a 'bed,' as it is now; for he blames the LXX. for misinterpreting the word. Quest. Hebr.

2dly. Hereon some say, that the translation of the LXX. being in common use among the Jews in all their dispersions, and even in Judea

itself, that the apostle freely followed it in compliance with them; there being nothing in it discrepant from the truth as to the substance of it. What is my judgment of this conjecture, I have elsewhere declared.

3dly. Others say, the apostle makes use of this variety in expression to represent the entire posture and action of Jacob in this adoration. For whereas he was very weak and infirm, being near the time of his death, which is observed in the story, upon the coming of Joseph to him, he sat upon the side of his bed, with his staff in his hand, a posture which he may be easily conceived to be in. At the end of his discourse with him, addressing himself unto the solemn adoration of God, he so bowed towards the bed's head, as that he supported himself in a posture of reverence for his divine meditation. Wherefore,

4thly. Although I will not contend that the word in that place hath a double signification of a bed and a staff, yet this is the true solution of this difficulty. The apostle did not design a precise translation of the words of Moses, but intended only to express the same thing. And whereas that was undoubtedly the posture of Jacob in the worshipping of God, which we have declared, the apostle useth his liberty in expressing it by his leaning on his staff. For that he did both, namely bow towards the head of the bed, and at the same time, lean on his staff, we are assured by comparing the divine writers together.

5thly. There is an expression like unto it concerning David, 1 Kings i. 47, וישתחו המלך על המשב, 'and the king bowed himself on his bed,' that is, he bowed down towards the bed's head in his great weaknesses so to adore and worship God. And Jacob's leaning on his staff therewithal, completes the emblem and representation of his reverence and faith; by the one he bowed down, by the other, he sustained himself; as whatever doth sustain and support, is in the Scripture called a staff. And we may observe, that,

Obs. VI. In all acts of divine worship, whether solemn or occasional, it is our duty to dispose our bodies into such a posture of reverence, as may represent the inward frame of our minds.—So did Jacob here, and it is reckoned as an act and duty of faith.

Obs. VII. There is an allowance for the infirmities of age and sickness, in our outward deportment in divine worship, so as that there be no indulgence to sloth or custom, but that an evidence of a due reverence of God and holy things be preserved.—These postures which are commended in Jacob, would not, it may be, become others in their health and strength. So David affirms, that he would 'rise at midnight (out of his bed) to give thanks unto God,' Ps. cxix. 62.

VER. 22.—Πιστει Ιωσηφ τελευτων περι της εξοδου των υιων Ισραηλ εμνημονευσε, και περι των οστεων αυτου ενετειλατο.

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

Two instances are here proposed of the faith of Joseph. 1. That he made mention of the departing of the children of Israel out of

Egypt. 2. That he gave commandment concerning his bones. The account hereof is given in the close of the book of Genesis.

First. The first instance proposed of Joseph's faith, is, his making mention of the departing of the children of Israel out of Egypt. And for the exposition of the place, we may consider,

First. To whom he spake these words, and gave this charge; the words he spake unto his brethren; 'Joseph said unto his brethren,' Gen. l. 24. Some of his own brethren were yet alive, as is evident concerning Levi. For Joseph when he died, was but a hundred and ten years old, ver. 26; and Levi lived a hundred and seven and thirty years, being not twenty years older than Joseph. And probably God might shorten the life of Joseph, to make way for the affliction of the people which he had foretold, and which immediately ensued thereon. Also under the name of his brethren, his brother's sons may be intended as is usual.

But as unto the command concerning his bones, the expression is changed. For it is said, that he 'took an oath of the children of Israel;' and so it is again repeated, Exod. xiii. 19. 'He had straitly sworn the children of Israel.' That is, he brought the whole people into this engagement, by the heads of their tribes, that they might be obliged in after generations; for he foresaw that it would not be the work of them who were then living.

Secondly. The time wherein these things were done; it was *τελευτων*, 'when he was dying.' 'And Joseph said unto his brethren, I die.' This evidence he gave of the steadfastness of his faith, that it had accompanied him through all his afflictions, and all his prosperity, not forsaking him now at his death. He had lived long in glory, power, and wealth; but through all, he preserved his faith in the promise of God entire. And if there had been nothing in that promise, but the inheritance of the land of Canaan, as some imagine, he would not have maintained his faith concerning it unto the death, and in his departure out of the world, enjoying far more in Egypt, than what was contained therein. But,

Obs. I. It is of great use unto the edification of the church, that such believers as have been eminent in profession, should, at their dying, testify their faith in the promises of God.—So did Jacob, so did Joseph; and others have done so, to the great advantage of them concerned.

Thirdly. In the way whereby he expressed his faith, we may observe, 1. The object of it, or what it was which he believed; namely, the departure of the children of Israel out of Egypt. 2. The manner of his acting that faith; he made mention of what he did believe.

1. This 'departure,' *της εξοδου*, of the children of Israel, is not intended absolutely, as a mere departing thence; but such as whereby the promise made unto their fathers should be accomplished. For so it is declared in the story: 'God will surely visit you, and bring you out of this land, unto the land which he swore unto Abraham, Isaac, and Jacob,' ver. 24. The accomplishment of this promise, was that which was the especial object of his faith, whereof this departure was a means subservient thereunto. And he seems to have respect unto the

promise made unto Abraham, Gen. xv. 13, 14; wherein the sojourning and affliction of his seed in a strange land, was determined, before their admission into the land of Canaan.

Obs. II. After his trial of all that this world could afford, when he was dying, he chose the promise for his lot and portion.

2. The manner of the acting of his faith towards this object, is, that he made mention of it. And we may consider in it,

1st. How he did it. And that was in the way of public profession. He called his brethren unto him, and spake of it unto them all, Gen. l. 24. And he did it, as to discharge his own duty, (for 'with the mouth confession is made unto salvation') so to strengthen their faith. For when they found that he in all his glory and wealth, yet embraced the promise, and died in the faith of it, it was a great encouragement and provocation to them who were in a meaner condition, firmly to cleave unto the same promise. And when men who are great, mighty, and wealthy in the world, do in their public profession, prefer the promises of the gospel, before and above their present enjoyments, it is of great use in the church.

2dly. Εμνημονευσσε, 'he made mention of it,' or called it to remembrance. It was not that which he had by immediate present revelation; but it was from his reliance on the promises long before given. And these were two. 1. The great promise made unto Abraham, that God would give the land of Canaan to his seed for a possession, ch. xv. 7; and 2. That they should be delivered out of great bondage and distress, before they entered into it, ver. 13, 14. His faith in these promises, he here makes profession of.

3dly. He foresaw the oppression and bondage that they were to undergo, before the accomplishment of this promise. For so he expresseth himself unto his brethren, 'God will surely visit you, and bring you out of this land,' ver. 24. And again, 'God will surely visit you,' ver. 25. He hath respect unto the words of God to Abraham, Gen. xv. 13, 14, 'Know of a surety, that thy seed shall be a stranger in a strange land, and shall serve them, and they shall afflict them four hundred years: and also that nation whom they shall serve, will I judge; and afterwards they shall come out with great substance.' This he believed and foresaw, and therefore makes mention of God's visiting them; that is, having respect unto them in their distresses, and providing for their deliverance.

4thly. The prospect of their bondage, and their helpless condition therein, did not at all weaken his faith as to the accomplishment of the promise. Wherefore, when the apostle says, that 'he made mention of the departing of the children of Israel,' that is, from Egypt, he had not only respect unto the thing itself, but unto the manner and circumstances of it; namely, that it should be after great oppression, and by a work of almighty power.

5thly. This was a proper season for Joseph to make mention of the promise and its accomplishment; as it is the wisdom of faith, to call the promises to remembrance in the seasons that they are suited unto. He was now dying, and upon his death, his brethren, the posterity of Jacob, knew not what would become of them, nor what would be their

condition, being deprived of him who was their only protector. At this season, to testify his own faith in the promise, now he had no more concernment in this world, and to encourage them unto the like confidence in it, he makes mention of its accomplishment. And we see,

Obs. III. That no interposition of difficulties ought to weaken our faith, as unto the accomplishment of the promises of God.

Secondly. There is a particular instance of the faith of Joseph, in that *ενετειλατο*, 'he gave commandment concerning his bones.' And this was peculiar unto himself alone. That which the apostle expresseth by his commanding, or giving commandment, was his taking an oath of his brethren and their posterity in them, Gen. i. 25. He 'straitly charged the children of Israel with an oath,' Exod. xiii. 19. As it was an act of authority in him, (for he had the rule of his brethren,) it was a command; the manner of the obligation unto the performance of it, was by an oath. So Abraham gave charge and command to Eliezer, his servant, about taking a wife for Isaac, with an oath, Gen. xxiv. 2, 3, 9. And these kind of oaths, in things lawful, for a good end, not arbitrarily imposed, but entered into by consent, are good in themselves, and in some cases necessary.

The apostle saith only, that 'he gave commandment concerning his bones,' and doth not declare what it was that he gave in charge concerning them. But this is expressed in the story; namely, that when God visited them, and delivered them out of Egypt, they should carry 'his bones along with them into Canaan,' Gen. i. 25. In order hereunto, they 'embalmed him, and put him in a coffin in Egypt,' ver. 26. Probably the Egyptians left the care of his funeral unto his brethren, and that his coffin remained in the custody of their posterity, perhaps his own in particular, until the time of their departure. Then Moses took them into his care, Exod. xiii. 19. And the issue of the whole was, that into the land of Canaan they were safely carried, according to the oath of the people, and were buried in Shechem, in a parcel of ground whereof Jacob had made a purchase, and left it in legacy to the children of Joseph, Josh. xxiv. 32.

Thus was it as unto the story; but an inquiry may be made into the reasons why Joseph gave this charge concerning *his* bones, unto his brethren; whereas *all* their bones rested in Egypt, were not translated into Canaan, nor did they take any care that they should be so. But there were some things peculiar unto Joseph, which caused his faith to act in this way about the disposal of his bones. For,

1. He had been of great power, authority, and dignity among the Egyptians. His fame and reputation for wisdom, righteousness, and law-making, were great among the nations. He might, therefore, justly have feared, that if he had not thus openly renounced all cognation and alliance with them, he might, among posterity, have been esteemed an Egyptian, which he abhorred. Therefore, he established this lasting monument of his being of the seed and posterity of Abraham, and not an Egyptian.

2. As it is supposed that God buried the body of Moses, where it should not be known by any, lest the people, prone to superstition and idolatry, should have worshipped it, as they did afterwards the brazen

serpent; so, had the bones of Joseph been continued in Egypt, they might have been turned into an idol by that foolish people, which hereby was prevented. Yea, it is generally thought, that in after ages, they did worship him under the name of *Serapis*, and the symbol of an ox. But this he prevented as far as he could, by this removal of his bones.

3. He did it plainly to encourage the faith and expectation of his brethren and their posterity, as unto the certainty of their future deliverance; as also to take them off from all designing to fix or plant themselves in Egypt, seeing he who had all advantages above them for that end, would not have so much as his bones to abide in the land.

4. He might also have respect herein unto the kindness of his father, who gave him a peculiar lot of inheritance in the land of Canaan, wherein, out of a remembrance of his faith in God and love unto him, he would be buried.

However it be, it is most evident that this holy man lived and died in faith, being enabled thereby to prefer the promise of God above all earthly enjoyments. The frame of his spirit, now he was dying, is a sufficient indication of what it was in the whole course of his life. He is not solicitous about the disposal of his wealth and revenues, which, no doubt, were very great; but his mind is wholly on the promise, and thereby on the covenant with Abraham. It is highly probable that he had converted his wife Asenath, a woman of a princely family, from idolatry, unto the knowledge of God, and faith in him. Hereon, as it is likely, she also was contented that her children and posterity should fall from their parental honour and revenues, to take up their portion among the afflicted people of God. The mighty working of his faith, shines out in all these things.

And if a voluntary relinquishment of all earthly enjoyments, by preferring the promises of God before and above them all, be no less glorious and acceptable in the sight of God, a no less eminent effect of faith, than patiently to undergo the loss of them by the power of persecuting enemies; then is this instance of the apostle eminently suited unto the argument which he hath in hand.

The plea of some of the Roman church from this place, for the preservation and veneration of relics, or the bones of saints departed, is weak unto the utmost contempt. For besides that this charge of Joseph concerning his bones and their disposal, was singular, such a fruit of faith as could have no place in any other person, nor ever can there be the like occasion in the world; all that was done in compliance with that charge, was but the carrying of them shut up in a coffin into the land of Canaan, and there decently burying of them. To take an example from hence of digging men's bones out of their graves, of enshrining and placing them on altars, of carrying them up and down in procession, of adoring them with all signs of religious veneration, applying them unto miraculous operations, in curing diseases, casting out of devils, and the like, is fond and ridiculous.

VER. 23.—IN searching the sacred records, for eminent examples of the power and efficacy of faith, the apostle is arrived unto that of Moses. And because this is the greatest instance next to that of

Abraham, he insists on sundry acts and fruits thereof. And indeed, if we consider aright his person and his circumstances, the work which he was called unto, the trials, difficulties, and temptations he had to conflict withal, the concernment of the glory of God and of the whole church in him, the illustrious representation of the redemption and deliverance of the church by Christ in what he did, with his success and victory over all opposition; we must acknowledge, that there cannot be a more excellent exemplification of the power of faith, than what was given in him. For this cause the apostle takes one step backward, to declare the faith of his parents in his preservation in his infancy, whereon his future life, and all that he was called to, did depend. For oftentimes when God designeth persons to a great work, he giveth some previous indication of it, in or about their nativity; not by a fictitious horoscope, or the position and aspect of planets, a thing common to all born at the same time unto the most different events; but by some peculiar work and divine warning of his own. So was it in the birth of Samson, of Samuel, John the Baptist, and others. And so was it in the birth and preservation of this Moses, as it is declared in this verse.

VER. 23.—Πιστει Μωσῆς γεννηθεὶς ἐκρυβη τριμηνον ὑπο των πατερων αὐτου, διοτι εἶδον αστειον το παιδιον· και ουκ ἐφοβηθησαν το διαταγμα του βασιλεως.

VER. 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.*

It is the faith of the parents of Moses that is here celebrated. But because it is mentioned principally to introduce the discourse of himself and his faith, and also that what is spoken belongs unto his honour, it is thus peculiarly expressed. He saith not, 'By faith the parents of Moses when he was born, hid him;' but, 'By faith Moses when he was born, was hid;' that is, by the faith of his parents who hid him.

This birth of Moses fell out in the very height and fury of the persecution. After that Pharaoh failed in his design of destroying the male children of the Hebrews by the midwives, he gave the execution of it in charge unto all the people, that is, the officers among them, who no doubt were sufficiently diligent and officious in the work committed unto them. About the very entrance of this new and effectual way of destroying the male children, when their rage was most fierce, no way abated by compassion, nor wearied by long continuance, nor weakened by any conviction of want of success, which use to abate the edge of persecution in the wise disposal of divine providence, Moses is born and preserved, who was to be the deliverer of the whole people out of all their misery.

How blind are poor sinful mortals, in all their contrivances against the church of God! When they think all things secure, and that they shall not fail of their end, that their counsels are laid so deep as not to be blown up, their power so uncontrollable, and the way wherein they are engaged so effectual, as that God himself can hardly deliver it out of

their hands; he that sits on high laughs them to scorn, and with an almighty facility lays in provision for the deliverance of his church, and for their utter ruin.

Josephus, giving an account of the nativity of Moses, tells us, that Amram his father had a revelation from God, or a divine oracle, that of him and his wife Jochebed he should proceed and be born, by whom the people should be delivered out of bondage; and that hereon, seeing the eminent beauty of this child when it was born, he and his wife used the utmost of their industry, with the venture of their lives, for his preservation. For they firmly believed that the divine oracle should be accomplished. And because it is said that they hid him by faith, some expositors do judge, that in their faith they had respect to some immediate divine revelation. But we shall see that they had a sufficient ground of faith for what they did, without any such immediate revelation, which is not necessary unto the exercise of faith on all occasions. And as for Josephus, it is manifest that in the account he gives of the life of Moses, before his flight out of Egypt, he records many things without sufficient warrant, and some of them inconsistent with the Scripture.

There are five things to be considered in the exposition of the words :

1. Who they were whose faith is here commended :—the parents of Moses. 2. Wherein they acted and manifested their faith :—they hid him three months. 3. What was their motive hereunto :—they saw he was a proper child. 4. How they did this :—by faith. 5. What was the power of that faith enabling them unto this duty :—they were not afraid of the king's commandment.

First. The persons intended were the parents of Moses, *ὑπο των πατερων αὐτου*. *Πατερες*, 'fathers,' is sometimes used in the common gender for *γονεις*, 'parents,' as it is here. In the story there is mention only of his mother, Exod. ii. 2. And that was, because the execution of the counsel or advice was committed unto her; wherein she used also the help of her daughter, as ver. 4. But it is plain in this place that his father was no less engaged in this work and duty than his mother. He was in the advice and counsel, as also in the hazard of what was done, no less than she. And this had an influence into the success. For,

Obs. I. Where there is an agreement between husband and wife in faith and fear of the Lord, it makes way unto a blessed success in all their duties : when it is otherwise, nothing succeeds unto their comfort. And,

Obs. II. When difficult duties befall persons in that relation, it is their wisdom each to apply themselves unto that part and share of it which they are best suited for. So was it in this case; Amram, no doubt, was the principal in the advice and contrivance, as his wife was in its actual execution.

Secondly. They hid him three months. *Εκρυβη τριμηνον*, 'he was hid by them three months.' Herein they acted and exercised their faith. And this they seem to have done two ways. 1. They concealed his birth as much as they were able, and did not let it be known that a male child was born in the family. 2. They kept him not in the usual place

where children were disposed of, but hid him in some secret part of the house. Here he abode three months : about the end of which time probably the report began to grow that there was a male child born there, which would have occasioned an immediate strict search and scrutiny, from which they could not have preserved him. And,

Obs. III. This is the height of persecution, when private houses are searched by bloody officers, to execute tyrannical laws—when the last and utmost retreat of innocence, for that protection which is due unto it by the law of God and nature, with the common rules of human society, cannot be a shelter against wicked rage and fury.

No doubt but during this season, their diligence was accompanied with fervent cries unto God, and the exercise of trust in him. The occasion was great on all hands, and they were not wanting unto any part of their duty. The outward act of hiding the child, was but an indication of the internal working of their faith.

Thirdly. That which was their motive and encouragement to the exercise of their faith in this way of hiding the child is, ‘because they saw he was a proper child.’ Διοτι, some render quia, or quoniam, some quum; ‘because’ they saw, or ‘when,’ or ‘whereas’ they saw. It doth not include the whole cause of what they did, as though this were the only reason or ground whereon they did it: but it respects that impression on their minds which the sight of the child gave unto them, exciting them unto that duty which they had other grounds and reasons for, as we shall see immediately. It is granted, therefore, that the sight of the child (whose countenance was twice instrumental in the saving of its life; first, by the smiles of its beauty, and then by its weeping, Exod. ii. 2, 6,) did greatly excite their natural affections, by which their minds were made the more ready to engage in the hazard which faith called them unto for his preservation.

Αστειον το παιδιον, ‘they saw that he was a proper child. Heb. בִּי טוֹב הוּא. Tob, in the Hebrew, is applied to every thing that is on any account approvable and excellent in its kind. It is the word whereby God approved of all his works of creation, and declared their perfection, Gen. i. ult. And it is applied in particular unto ‘beauty of countenance,’ Gen. xxiv. 16. Rebekah was טִבָּה מְרֵאָה, ‘good of countenance.’ It is in this place rendered by the LXX. αστειος, that is, elegans, venustus, festivus, scitus, bellus, pulcher. We render it here ‘proper,’ ‘a proper child;’ whether properly or not, the use of our language and custom in speaking must determine. The word signifies ‘comely, beautiful, goodly,’ αγαθος, καλος. Holy Stephen expresseth the force of the Hebrew word by αστειος τη Θεω, ‘fair to God,’ or ‘in the sight of God,’ Acts vii. 20, which we render, ‘exceeding fair.’ No doubt but an unusual natural elegancy, sweetness, and beauty of countenance is intended. And not only so, but I am persuaded, from that expression of Stephen, that there was θειον τι, an appearance of somewhat divine and supernatural, which drew the thoughts and minds of the parents unto a deep consideration of the child. They quickly thought it was not for nothing that God had given such a peculiarly gracious promising countenance unto the infant. This not only drew their affections, and engaged them, but moved their minds and judgments to endeavour all lawful ways for its preservation. And,

Obs. IV. It is well when any thing of eminence in our children doth so engage our affections unto them, as to make them useful and subservient unto diligence in disposing of them unto the glory of God. Otherwise a fondness in parents, arising from the natural endowments of children, is usually hurtful, and oftentimes ruinous unto the one and other.

Fourthly. The principle of their acting for his preservation, in hiding of him, as also in the means afterwards used, was their 'faith,' *πιστει*. But how, and on what grounds, they acted faith herein, must be inquired into. And,

1. I take it for granted, that they had no special particular revelation concerning the life and work of this child. There is no mention of any such thing, nor was it needful for the acting of faith in this matter; and the manner of their deportment in the whole, manifests that they had no such revelation.

2. They had a firm faith of the deliverance of the people out of bondage in the appointed season. This they had an express promise for, and were newly engaged in the belief of it by the witness given unto it by Joseph, and his charge on them to carry his bones with them. And with respect hereunto it is, that they are said 'not to fear the king's command,' *οὐκ ἐφοβήθησαν τὸ διαταγμὰ τοῦ βασιλεως*, which is the effect of their faith, in the close of the verse, which may now be spoken unto.

It was a *διαταγμὰ*, 'an ordinance, a statute, an edict,' which had the force of a standing law; and that established by the king, with the counsel of the kingdom, as is declared, Exod. i. 9—11. And this law lay directly against the accomplishment of the promise. For it aimed at the extirpation of the whole race, so as that there should have remained none to be delivered. As the historian says of that company of men who founded Rome, '*Res unius ætatis respublica virorum*,' 'A commonwealth of men only, without women, would have been but the matter of one age,' it must have expired for want of posterity. So if all the male children of the Hebrews had perished according to this law, in one age more the nation would have been extinct. This the parents of Moses feared not: they knew the promise of God for their preservation, multiplication, and deliverance should take place, notwithstanding all the laws of men, and the highest rage in their execution. And so they shall be at this day, let men make what laws they please, and execute them with all the subtlety and rage they think meet. As this counsel of Pharaoh and his people is reported for a wise and subtle contrivance, with respect unto the end aimed at, Exod. i. 9, 10; Acts vii. 17—19. However, they put in one word into their law, that made it, ipso facto, null and ineffectual. This was, that they should not multiply in Egypt; for God having promised unto Abraham that he would multiply his seed, and expressly unto Jacob, that he would do it in Egypt, Gen. xlii. 3, it utterly made void this law from its first enacting, whereby it became successful. And so is it with all laws, and so shall it finally be with them that are made against any of the promises of God unto the church.

Yea, it is probable that about this time, or not long after, when God had fulfilled his design in this law, which was in part the disposal of

Moses unto such an education as might prepare him and make him, as unto natural qualifications, meet for the work he would call him unto, that there was some remission of bloody cruelty in the execution of it. For it was eighty years after the birth of Moses, before the deliverance of the people, in which time they multiplied exceedingly, so as that this law could not have been executed. The force of it probably was broken in this preservation of Moses, God having, in his miraculous deliverance, given a pledge of what he would do in the whole people.

3. They had also a persuasion that God would provide a person who should be the means of their deliverance, and who should conduct them from their bondage. This Moses himself apprehended when he slew the Egyptian, and began to judge that he himself might be the person, Acts vii. 24, 25. And although afterwards he judged himself unmeet for to be employed in that work, yet still he retained his persuasion, that God had designed some certain person unto that employment, and that he would send him in his appointed time. Hence was that prayer of his when God began to call him unto his work: 'O my Lord, send I pray thee by the hand of him whom thou wilt send,' Exod. iv. 13. One he was sure he would send, but prayed that he might not be the man. Now the parents of Moses having this persuasion deeply fixed in them, and being raised by their distresses unto desires and expectations of his coming, beholding the unusual divine beauty of their child, might well be raised unto some just hopes, that God had designed him unto that great work. They had no special revelation of it, but they had such an intimation of some great end God had designed him unto, as that they could not but say, Who knows but that God may have prepared this child for that end? And sometimes, as unto the event of things, faith riseth no higher but unto such an interrogation, as Joel ii. 13, 14.

Fifthly. Their faith was eminent in this, that in the discharge of their duty they feared not the king's edict. There is no mention of any thing in the order, but that every male child should be cast into the river, Exod. i. 22. But it is generally and rationally apprehended, that they were forbid to conceal their children on the pain of death. This they were not so afraid of as to neglect their duty. And the fear which they had was not from their own danger, which faith carried them above, but only as to the life of the child. This made them change their method, and when they could no longer conceal him in the house, to commit him unto the providence of God in an ark, and to wait what would be the event thereof. And the issue did quickly manifest, that they were led therein by a secret instinct and conduct of divine providence. There is no ground, therefore, to charge the parents of Moses herein with either undue fear or failing in faith. For as unto what concerned themselves or their own lives in the king's edict, they feared it not, as the apostle affirms. And such a fear as a solicitous care about the child's life must needs produce, is inseparable from our nature in such cases, and not blameable. Neither was their change of method from want of faith, but rather an effect and fruit of it. For when one lawful way of preservation from persecution, oppression, and cruelty, will not secure us any longer, it is our duty to betake ourselves unto some other

which is more likely so to do. For faith worketh by trust in God, while we are in the use of lawful means. And we have here an evident testimony, that,

Obs. V. The rage of men and the faith of the church shall work out the accomplishment of God's counsels and promises, unto his glory, from under all perplexities and difficulties that may arise in opposition unto it. So they did in this instance in an eminent manner.

VER. 24—26.—Πιστει Μωσης μεγας γενομενος ηρνησατο λεγεσθαι υιος θυγατρος Φαραω· μαλλον ελομενος συγκακουχεισθαι τω λαω του Θεου, η προσκαιρον εχειν ημαρτιας απολαυσιν· μειζονα πλουτον ηγησαμενος των εν Αιγυπτω ζησαντων τον ονειδισμον του Χριστου· απεξελεπε γαρ εις την μισθαποδοσιαν.

Μεγας γενομενος. Syr. כד הוה גבר, 'When he was now a man.' Other considerable variations in translations there are none.

VER. 24—26.—*By faith Moses when he was come to years, (being grown up) refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, (the transitory pleasure of sin,) esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompence of reward.*

This example is great and signal. The apostle, as we showed before, takes his instances from the three states of the church under the old testament. The first was that which was constituted in the giving of the first promise, continuing to the call of Abraham. Herein his first instance is that of Abel, in whose sacrifice the faith of that state of the church was first publicly professed, and by whose martyrdom it was confirmed. The next state had its beginning and confirmation in the call of Abraham, with the covenant made with him and the token thereof. He therefore is the second great instance on the roll of testimonies. The constitution and consecration of the third state of the church was in giving of the law; and herein an instance is given in the lawgiver himself. All to manifest, that whatever outward variations the church was liable to, and passed under, yet faith and the promises were the same, of the same efficacy and power under them all.

The person then here instanced in as one that lived by faith, is Moses, Πιστει Μωσης. And an eminent instance it is to his purpose, especially in his dealing with the Hebrews, and that on sundry accounts.

1. Of his person. None was ever in the old world more signalized by Providence in his birth, education, and actions, than he was. Hence his renown was both then and in all ages after very great in the world. The report and estimation of his acts and wisdom, were famous among all the nations of the earth. Yet this person lived and acted, and did all his works by faith.

2. Of his great work, which was the typical redemption of the church. A work it was, great in itself; so God expresseth it to be, and such as was never wrought in the earth before, Deut. iv. 32—34. Yet greater

in the typical respect which it had to the eternal redemption of the church by Jesus Christ.

3. On the account of his office. He was the lawgiver, whence it is manifest, that the law is not opposite to faith, seeing the lawgiver himself lived thereby.

Obs. I. Whatever be the privileges of any, whatever be their work or office, it is by faith alone that they must live to God, and obtain acceptance with him. The lawgiver himself was justified by faith.

There are three things in general in the words, setting forth the faith of Moses.

1. What he did in matter of fact, whereby his faith was evidenced, ver. 24.

2. The interpretation of what he so did, by the nature and consequences of it, ver. 25.

3. The ground and reason whereon he so acted and exercised his faith, ver. 26.

1. In the first of these the first thing expressed is the time or season, or the condition wherein he thus acted his faith. Say we, 'When he was come to years,' not accurately. *Μεγας γενομενος*, *Cum esset grandis*, *cum grandis factus esset*, 'when he became great.' Syr. 'When he was a man.' But the word may respect either state and condition, or time of life and stature. To become great, is, in the Scripture and common speech, to become so in wealth, riches, or power, Gen xxiv. 35, xxvi. 13. And so was it now with Moses. He was come to wealth, power, and honour in the court of Pharaoh; and a respect hereunto seems to set forth the greatness of his self-denial, which is the eminent fruit of his faith that is here commended. He did this when he was great in the court of the king.

But although this be true materially, and hath an especial influence into the commendation of the faith of Moses, yet is it not intended in this expression. For, having declared the faith of his parents, and the providence of God towards him in his infancy, in the foregoing verses; the apostle here shows what was his own way and acting after he grew up to years of understanding. So *μεγας*, is used for one that is grown up to be *sui juris*, or to be a man; *νυν επει δη μεγας εμι*, Hom. Od. ii. ver. 314. 'I was an infant,' saith Telemachus, 'but now I am grown up,' or grown great. It is *grandis* absolutely in Latin, though *grandis natu* be one stricken in years. At *ego nunc grandis*, *hunc grandem natu ad carnificinam dabo*; Plaut. Capt. Being grown up, being grown a man. *Cum adoleverit*, 'when he was grown up,' that is, come to years of understanding, to act the duty whereunto he was called.

Most expositors suppose this expresseth the time when he was forty years of age. For they refer the refusal to be called the son of Pharaoh's daughter, to that act of his in slaying the Egyptian, which was when he was full forty years old, Acts vii. 23. And there is countenance given hereunto from what is affirmed, Exod. ii. 11. 'And it came to pass, in those days, after Moses was grown up, that he went out unto his brethren,' where the Hebrew, *וַיגדל מֹשֶׁה*, is rendered by the LXX. *μεγας γενομενος*, the words here used by the apostle.

But although that time and fact be also included herein, yet the

whole duty cannot be confined thereunto. For as it was an act of faith, Moses had in his mind long before refused to be called the son of Pharaoh's daughter, that is, to renounce his own people, and to join himself to the Egyptians. Wherefore the largest and most comprehensive interpretation of the words, suits best with the sense of the place or mind of the Holy Spirit therein. According as he grew up in stature and understanding, he acted faith in the duties whereunto he was called. For the story mentioned by Josephus, of what he did in his infancy, by trampling on the crown of the king, when he would have placed it on his head, is undoubtedly fabulous. And,

Obs. II. It is good to fill up every age and season with the duties which are proper thereunto. And it is the duty of all that are young, that according as by time and instruction they come to the knowledge of what is required of them, they apply themselves vigorously and diligently thereunto.—Not as is the manner of the most, whose inclinations to serve their lusts grow with their years and stature.

2. What he did at that season is declared as the first effect, fruit, and indication of his faith. 'He refused to be called the son of Pharaoh's daughter.'

Three things are here to be inquired into.

1. How and on what account he was esteemed, and commonly called the son of Pharaoh's daughter.

2. How and by what means he came to know that he was of another stock and race.

3. How did he refuse to be called the son of Pharaoh's daughter.

First. For the first, *νίος θυγατρος Φαραω*, it is manifest from the story, Exod. ii. that when Pharaoh's daughter found him in the river and saved his life, she gave orders to his mother who appeared for a nurse, that she should nurse him for hers, ver. 9, and she would pay her wages. Herein she owned it to be hers, or took the care of it on herself. But this she might do, and yet esteem and keep it only as a servant. So servus is called à servando. She saved him, and he was hers. But when he was weaned his mother carried him home to her, she having probably often seen him in the meantime. And it must be acknowledged, that there was no less danger herein, no less a trial of the faith of his parents than when they put him into an ark of bulrushes and set him floating on the river. For to carry a tender infant, probably about three years of age, to be bred in an idolatrous persecuting court, was no less dangerous to his soul and eternal condition, than the exposing of him in the river was to his natural life. But there is no doubt his parents, who were true believers, were now satisfied that in all these wonderful passages concerning him, there was some extraordinary design of providence working effectually for some especial divine end. They resolved therefore to comply with the conduct thereof, and leave him to the sovereign care and disposal of God. And this, by the way, gives not the least countenance to those parents who, for gain or advantage, or to please their humour, will dispose their children to persons, ways, places, employments, wherein they cannot avoid dangerous and inextricable temptations.

But when Moses was thus brought to the court to Pharaoh's daughter

ter, it is said, 'he became her son.' It is probable she had no other child, whether she were married or not. Wherefore being inclined both in her affection for the child who was beautiful, and by the marvellous manner of her finding and saving of him, by the consent of her father, she solemnly adopted him to be her son, and consequently the heir of all her honour and riches, which ensued on adoption. Hereon she gave him his name, as was usual in cases of adoption, taking it from the first occasion of her owning of him, she called his name Moses, and she said, 'Because I drew him out of the water.' Whether he had any other name given him in the house of his parents is uncertain. This is that which God would have him use, as a perpetual remembrance of his deliverance when he was in a helpless condition.

Being thus publicly adopted and owned, he was by all esteemed, honoured, and called the son of Pharaoh's daughter, without any respect to his extraction from the Hebrews, though no doubt that also was commonly known among the Egyptians, though the stories that Josephus, Philo, Clemens, from Ezekiel Tragicus, tell about him, and their fear of him, are justly to be suspected.

Some think that the then present king of Egypt had no child but that only daughter, whom they called Thermutis, and that this adopted son of hers was to succeed to the crown; but this also is uncertain and improbable. But the secular interest, power, glory, honour, and wealth which belonged to him by virtue of this adoption, were such as the apostle calls the treasures in Egypt, then one of the most rich and populous nations in the world. But,

Secondly. It may be inquired how it was, and by what means, (supposing Moses to be carried to Pharaoh's daughter presently after he was weaned, and thenceforth brought up in the court,) could he come to know his stock, race, and kindred, so as on all disadvantages to cleave to them, to the relinquishment of his new regal relations. I answer, there were many means thereof, which God made effectual to this end.

1. His circumcision. He found himself circumcised, and so to belong to the circumcised people. Hereon God instructed him to inquire into the reason and nature of that distinguishing character. And so he learned that it was the token of God's covenant with the people, the posterity of Abraham, of whom he was; it was a blessed inlet into the knowledge and fear of the true God. And whatever is pretended by some to the contrary, it is a most eminent divine privilege, to have the seal of the covenant in baptism communicated to the children of believers in their infancy; and a means it hath been to preserve many from fatal apostacies.

2. His nurse, who was his mother, as the custom is in such cases, was frequently with him, and probably his father also on the same account. Whether they were ever known to the Egyptians to be his parents I very much question. But there is no doubt but that they, being persons truly fearing God, and solicitous about his eternal condition, did take care to communicate to him the principles of true religion, with a detestation of the Egyptian idolatries and superstition.

3. The notoriety of the matter of fact was continually before him. It

was known to all Egypt that he was of an Hebrew extraction, and now incorporated into the royal family of the Egyptians. Hereon he considered what these two people were, what was the difference between them; and quickly found which of them was the people of God, and how they came so to be.

By these means his mind was inlaid with the principles of faith and the true religion, before he was given up to learn the wisdom of the Egyptians, and before the temptations from wealth, power, and glory had any influence on his affections. And,

Obs. III. It is a blessed thing to have the principles of true religion fixed in the minds of children, and their affections engaged to them, before they are exposed to temptations from learning, wisdom, wealth, or preferment.—And the negligence of most parents herein, who have none of those difficulties in the discharge of their duty which the parents of Moses had to conflict withal, is a treachery which they must be accountable for.

Obs. IV. The token of God's covenant received in infancy being duly considered, is the most effectual means to preserve persons in the profession of true religion against apostasy by outward temptations.

Thirdly. Our third inquiry is, how, or when did Moses refuse to be called 'the son of Pharaoh's daughter,' *ἡγορησατο*. Some observe that *ἀρνησάμενος*, signifies sometimes not only to refuse barely, but to reject with indignation. But there is no need to affix any such signification to it in this place. The sense of it is determined in the opposite act of choosing, mentioned in the next place. Choosing and refusing are opposite acts of the mind, both of the same kind.

Some restrain this refusal to that act of his in slaying the Egyptian, wherein he declared that he owned not his alliance to the court of Egypt. But whereas it is the internal frame and act of his mind that is here intended, it is not to be confined to any particular outward action, much less to that which fell not out till he was 'full forty years old,' Acts vii. 23, and before which it is said, that he owned the Israelites for his brethren, 'he went out unto his brethren, and looked on their burdens,' Exod. ii. 11, which he could not do without a resolution to relinquish his relation to Pharaoh's daughter.

Wherefore this refusal consisted in general in three things. 1. In the sedate resolution of his mind, not finally to abide and continue in that state whereinto he was brought by his adoption. And this was not attained to without great consideration, with great exercise of faith in prayer, and trust in God. For this refusal was an act and fruit of faith, of whose power it is here given as an instance. The least sedate consideration of his circumstances, of what he was, what he was to leave, what he was to undergo, (whereof in the next verses,) will evidence to any what conflicts of mind, what reasonings and fears he was exercised withal; what self-denial and renunciation of all earthly advantages he herein engaged into. Herein principally consisted the refusal which is here celebrated as a fruit and evidence of faith. 2. No doubt but, as he had occasion, he did converse and confer with his brethren, not only owning himself to be of their stock and race, but also of their faith and religion, and to belong to the same covenant.

3. When there was no longer a consistency between his faith and profession to be continued with his station in the court, he openly and fully fell off from all respect to his adoption, and joined himself to the other people, as we shall see in the following verse. And we may observe from hence, that,

Obs. V. The work of faith in all ages of the church, as to its nature, efficacy, and the method of its actings, is uniform and the same.—They had not of old a faith of one kind, and we of another. This in general is the design of the apostle to prove in this whole chapter. It hath been varied in its degrees of light by outward revelations, but in itself from first to last it is still the same. And hereof the instance here insisted on is a most evident demonstration. The first act of faith purely evangelical, is self-denial, Matt. xvi. 24; Luke ix. 23. And what greater instance of it, unless it were in Jesus Christ himself, can be given since the foundation of the world, than in what is here recorded of Moses? He was in the quiet possession of all the secular advantages which a man not born of the royal family could enjoy, and perhaps in a just expectation of them also. He was every way able honourably to fill up his place and trust in the discharge of all public offices committed to him. For ‘he was learned in all the wisdom of the Egyptians, and was mighty in word and deed,’ even before he fell off from the court, Acts vii. 22. Wherefore, his personal eminency above other men, joined with his high place and dignity, procured him all the popular veneration which he could desire. And he was of that age (for he continued in this state from his infancy full forty years) wherein these things give the greatest gust and relish of themselves to the minds of men. For him now, voluntarily and of his own accord, to relinquish them all, and to betake himself to dangers, poverty, banishment, without any prospect of relief, and that merely, as we shall see immediately, on the account of the promise of Christ, must be acknowledged to be comprehensive of all the acts, parts, and duties of evangelical self-denial.

For, as that which gives life, form and power to self-denial, doth not consist in the respect which it hath to the outward things which any one may be called therein to forego; but in the mortification of the desires and affections of the mind, which would put a valuation on these things, when they stand in competition with things heavenly and spiritual; so this was in Moses in a most eminent degree. He left not his outward enjoyments till he had crucified his heart to them, esteeming them but loss and dung in comparison of Christ, and what was in him to be enjoyed.

But in the days wherein we live, we have more who resemble Esau than Moses, more who for morsels of bread, for outward secular advantages, will sell their birthright, or part with religion and profession of the truth conveyed to them by their parents, than who will abandon self with all that belongs thereunto, with a resignation of themselves to the will of God for their whole satisfaction and reward, rather than part with one tittle of truth.

But the next verse is an exposition of this refusal of Moses, declaring the nature of it, and what was contained therein.

VER. 25.—*Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.*

The latter clause of this verse, *ἡ προσκαίρου εἶναι ἁμαρτίας ἀπολαύσιν*, is rendered by the Vulgar, *Quam temporalis peccati habere jucunditatem*, which our Rhemists translate, *than to have the pleasure of temporal sin*, by a double mistake; for instead of *προσκαίρου* they read *προσκαίρου*, joining it with *ἁμαρτίας*, contrary to all ancient copies, and the exposition of the Greek scholiasts. And *ἀπολαύσεις*, which is ‘fruition’ or ‘enjoyment,’ they render by *jucunditas*, or ‘pleasure.’ Nor is the sense of the words so translated, proper to this place, as we shall see. Syr. ‘Than for a short time to delight in sin.’

Ἐλομενος. Syr. לִבָּא לְהוֹ, ‘And he chose to’ or ‘for himself,’ he determined in himself and for himself.

There are two things to be considered in these words. First. That there were at this time two things proposed to Moses. 1. The people of God in their afflicted state. 2. The enjoyment of the pleasures of sin for a season. Secondly. The determination he made as to his own interest and concernment, ‘he chose rather,’ &c.

First. Two things were proposed to Moses.

First. To join the people of God in their afflicted state. Here sundry things may be considered.

1. Who were this *τῷ λαῷ τοῦ Θεοῦ*, ‘people of God,’ that is, in contradistinction and opposition to all other people and nations whatever. These were the Hebrews, the posterity of Jacob then in Egypt; that is, ‘the brethren of Moses,’ Exod. ii. 10, 11.

2. How did these Hebrews come to be thus the people of God in a peculiar manner, in opposition to all other people whatever. Now this was by virtue of that especial covenant which God made with Abraham and his seed throughout all generations, the token whereof they bear in their flesh. Therein God became their God, and they became his people; which relation cannot be any otherwise raised between God and any of the children of men, but by virtue of a covenant. And,

Obs. I. Let hence no man be offended at the low, mean, persecuted condition of the church at any time.—All God’s people, and the only people he had then in the world, were only a company of brickmakers, under hard and cruel taskmasters. And whoever would belong to the people of God, was to cast in his lot among them, as it was with Moses; wherefore,

Obs. II. The sovereign wisdom of God, in disposing the outward state and condition of his people in this world, is to be submitted to.—He only knows what is good for them, and for the concerns of his glory in them.

Obs. III. It is certain there is somewhat contained in this title and privilege of being the people of God, that is infinitely above all outward things that may be enjoyed in this world, and which doth inexpressibly outbalance all the evils that are in it. For otherwise men might be losers by the nearest relation to God; and he should not be himself an all-satisfactory reward.

Obs. IV. The church in all its distresses, is ten thousand times

more honourable, than any other society of men in the world; they are the people of God.—And we may observe, that their being so, and withal professing and avowing themselves so to be, is that which provokes the world against them, and which is the cause of all their persecutions. The world cannot endure to hear a company of poor despised persons, perhaps little better, at least in their sight, than these Egyptian brickmakers, to take to themselves, and own this glorious title of ‘the people of God.’ Other things they pretend against them, as the Egyptians did against the Israelites, namely, that whereas they are a people who have a peculiar interest of their own, there is danger of sedition from them against the state, Exod. i. 9, 10. This is the usual pretence: the true cause of their rage is, their profession that they are the people of God, and have a right to all the privileges accompanying that title.

3. This people of God is proposed to Moses as under affliction, so as that if he will join himself to them, it must be with a participation of the outward evils that they were subject to. *Συγκακουχέισθαι*. The word is used only in this place. It signifies ‘to be vexed and pressed with things evil and grievous.’ And our expression of being afflicted, or suffering affliction, according to the common understanding of that expression, scarce reacheth to the emphasis of the original word. To be pressed, vexed, distressed with things evil, burdensome, destructive to nature. What were the afflictions and sufferings of the people of God at that time, is known. It is not only related in the Scripture, with their sighs, sorrows, and cries under them, but they are frequently mentioned afterwards, as the highest distresses that human nature could be exposed to.

But it may be inquired, how a participation in these sufferings was proposed unto Moses, seeing it was not required of him, nor was he called unto it, to work in the same kilns and furnaces with his brethren. I say it is not at all here intimated that he was so. But only considering their woeful condition, he cast in his lot among them, to take that portion which fell to his share. He made no bargain or contract for himself, but choosing their condition, referred himself, for his part and share, unto the guidance of divine providence. And this fell out in the danger of his life, his flight out of Egypt, his long poor condition in Midian, with all the evils that befel him afterwards.

Secondly. That which was proposed unto him in opposition hereunto, was, as we render the words, *προσκαίρον εχειν ἁμαρτίας απολαυσιν*, ‘to enjoy the pleasures of sin for a season,’ to have the temporary enjoyment of sin. *Απολαυσις* is, ‘fruition,’ or enjoyment, and is usually applied to signify such a fruition as hath gust and relish in it, yielding delight and pleasure unto them that have it; as all enjoyment in some measure doth, nor is any man said to enjoy that which he doth not take some satisfaction in. Hence we have rendered it ‘pleasures,’ in the plural number. For the best that sin, or any thing that is enjoyed with sin, can pretend unto, is but present transitory pleasure.

To clear the meaning of the words, we must observe, 1. That no man makes sin, as sin, under its formal notion, to be the object of his desires, nor can be said to have or possess the fruition of it. 2. That

the things here intended, are those which accompanied his being the son of Pharaoh's daughter, called the treasures of Egypt in the next verse. 3. That these things might absolutely and in themselves be enjoyed and used without sin, and so they were by him, until the appointed time came, wherein he was called from them. 4. They would therefore have become sin unto him, not in themselves, but in their enjoyment, and that for two reasons. 1st. Because they would have hindered him from the performance of a duty necessary unto the glory of God, and his own salvation, as we shall see immediately. 2nd. Because he could not so enjoy them without a conjunction with the Egyptians, it may be, in their idolatries, but to be sure in the persecution and oppression of the people of God.

Wherefore, to have or hold the fruition of sin in this place, is to continue the enjoyment of all outward advantages by the means of the greatest sin imaginable, namely, the neglect of the only great duty incumbent on us in this world, or the profession of faith in God and the true religion on the one hand, and persecuting the church of God on the other.

This enjoyment of sin is said to be *προσκαιρος*, 'temporary,' for a season; subject unto a thousand interruptions in this life, and unavoidably ending with it. Thus were things truly represented and proposed to the thoughts of Moses. They were so by himself. He hid not his eyes from the worst on the one hand; nor did he suffer himself to be imposed on by the flattering appearances of the other. He omitted no circumstances that might influence a right judgment in his choice. He considered the worst of the people of God, which is their affliction, and the best of the world, which is but the evanid pleasure of sin; and prefers the worst of the one, above the best of the other.

Secondly. The work of his faith is expressed in the act of his mind, with respect unto these different objects. He chose the one rather than the other, *μαλλον ελομενος*. They were proposed unto the elective power or faculty of his soul; that whereby upon the due consideration and pondering of things and their reasons, it is able to embrace that which is truly good unto it, or best for it, and refuse whatever stands in competition with it. His choice hereby, on mature deliberation, may be expressed in the conclusions which he made in his own mind on this occasion. As,

1. That those two opposite states were divinely proposed unto his consideration as those wherein his concernment did lie, and unto one of which he must associate himself. He found that he could not be happy alone, nor perform his duty, nor enjoy things that were good and desirable. And these two sorts are always in the world, and are made conspicuous in a time of persecution. Some think they may pass their time here without a relation unto, or a conjunction with either of these societies. They will neither join themselves, as they suppose, to the persecuted church, nor to the persecuting world: but they deceive themselves; for if they choose not the one, they do belong unto the other.

2. That these states, and an interest in them, were irreconcilable, so as that he could not enjoy the good things of them both, but adhering unto the one, he must renounce the other. If he cleave to the

treasures of Egypt, he must renounce the people of God; and if he join himself unto the people of God, he must renounce all his interest in Egypt. This he saw necessary from that profession which God required of him, and from the nature of the promise which that profession did respect.

3. He passed a right judgment concerning the true nature and end of these things, which were to be enjoyed in his continuing as the son of Pharaoh's daughter. Notwithstanding all their glittering appearance, they were in themselves 'temporary,' fading, perishing, and unto him would be sinful, pernicious, and destructive.

4. Hereon he was determined in his mind, and actually made his choice of the state and condition which he would embrace. 'He chose rather to suffer affliction,' &c. The reason of which judgment and choice is more fully expressed in the next verse. And we may observe,

Obs. V. That in a time of great temptations, especially from furious persecutors, a sedate consideration of the true nature of all things wherein we are concerned, and their circumstances on every hand, is necessary to enable us unto a right choice of our lot, and a due performance of our duty. The things we are to lose, in houses, lands, possessions, liberty, and life itself, make an appearance of a desirableness not to be overcome. And the distresses, on the other hand, of a persecuted estate, appear very terrible. If the mind leave itself unto the conduct of its affections in this matter, it will never make a right choice and determination. Faith enables the soul to divest the things on either side of their flattering or frightening appearances, and to make a right judgment of them in their proper nature and ends.

Obs. VI. No profession will endure the trial in a time of persecution, but such as proceeds from a determinate choice of adhering unto Christ and the gospel, with a refusal and rejection of whatever stands in competition with them, on a due consideration of the respective natures and ends of the things proposed unto us on the one hand and the other;—that is, the loss of all temporal good things, and the undergoing of all that is temporally evil. Those who engage unto a profession on such light convictions of truth, or other inferior grounds, as it were at peradventure, will scarce endure when it comes unto a trial like that which Moses underwent.

Obs. VII. He chose to be afflicted with the people of God, and so must every one do, who will be of them unto his advantage. Our Lord Jesus Christ warns us that some will entertain the gospel, but when persecution ariseth for the word, immediately they fall away. They would have him, but not with his cross; and his gospel, but not with its burden. And of the same Samaritan sect, there are multitudes in every age. They would be accounted of the people of God, but they will have nothing to do with their afflictions. They have ways of compliance to keep their own peace and wealth, it may be their places and profits, without being concerned in the afflictions of the people of God. But those who will not have their afflictions, shall never have their privileges; and so it is all one whether they profess themselves to belong unto them or not.

Obs. VIII. Men fearfully delude themselves, in the choice they make about profession in times of persecution. The choice which they have to make is really and singly between the pleasures of sin, and these to be enjoyed but for a little while, and present sufferings attended with an eternal reward, as the next verse declares. But for the most part, men have other notions of things, and suppose they may come off with some distinctions or limitations, like that of Naaman, and save themselves. The grounds whereon Moses proceeded are expressed in the next verse.

VER. 26.—*Esteeming the reproach of Christ greater riches than the treasures of Egypt. For he had respect unto the recompence of the reward.*

ἡγησαμενος, Syr. וְאָחַזְרַעִי, ‘and he thought;’ Vul. æstimans, as we ‘esteeming;’ arbitratus, reputans. Τὸν ονειδισμὸν, probrum, opprobrium; Vul. Lat. improbrum, which the Rhemists render ‘reproach.’

The words contain the ground and reason of the choice of Moses, mentioned in the foregoing verse. And this is the judgment which he made concerning the things which he chose, and those which he refused, being compared one with the other. ἡγησαμενος, ‘esteeming,’ or having esteemed, determined, and judged. And,

1. There are the things themselves expressed concerning which he passed a judgment; namely, the reproach of Christ on the one hand, and the treasures of Egypt on the other.

2. The common notion under which he considered them both, and by an especial interest wherein the one was preferred before the other; and this was riches. He judged one to be greater riches than the other.

3. The especial reason whereby the things which he chose approved themselves in his mind to be greater riches than the other, namely, from the recompence of the reward which belonged unto them, and was inseparable from them.

First. The things which he chose he calls τὸν ονειδισμὸν τοῦ Χριστοῦ, ‘the reproach of Christ.’ This must be the same with what he calls being ‘afflicted with the people of God,’ in the verse foregoing, only with an addition of a consideration under which it was peculiarly eligible. What this reproach of Christ is, we must inquire.

Much endeavour hath been used by some to remove the consideration of Christ, as then proposed unto the church in the promise, out of the words. Grotius and his follower would have the reproach of Christ to be only such kinds of reproach, sufferings, and afflictions, as Christ himself afterwards, and Christians for Christ, did undergo. Of the same mind is Crellius, who feigns at least a catachresis in the words, arising out of sundry tropes and metaphors. But he thinks that chiefly the afflictions of the people of Israel were called the reproach of Christ, because they were a type of Christ, that is, of Christians in some sense. So unwilling are some to admit any faith of Christ, or knowledge of him, into the religion of the ancient patriarchs.

But, 1. Ὁ Χριστός, as here, is never used for any type of Christ, for any but Christ himself. 2. If Moses underwent reproaches as the

type of Christ, and knew that he did so, then he believed in Christ, which is the thing they would deny. 3. The immediate reason of the persecution of the Israelites was, because they would not coalesce into one people with the Egyptians, but would still retain and abide by their distinct interest and hopes. Now, their perseverance herein was grounded on their faith in the promise made unto Abraham, which was concerning Christ. So these things have nothing of solidity in them. But the mind of the apostle is evident in this expression. For,

First. From the first promise concerning the exhibition of the Son of God in the flesh, Christ was the life, soul, and the all of the church, in all ages. From him all was derived, and in him all centred: Jesus Christ, the same yesterday, to-day, and for ever; a Lamb slain from the foundation of the world. To deny this, is to destroy the whole mystery of the wisdom of God under the Old Testament, and in particular to overthrow the whole apostolical exposition of it in this Epistle.

Secondly. Being so, he was the original cause or occasion of the sufferings of the church in all ages. All the persecutions of the church arose from the enmity between the two seeds, which entered upon the promise of Christ. And the adherence of believers unto that promise, is the only cause of that separation from the world which is the immediate cause of all their persecution. Wherefore, the reproach of Christ in the first place, signifies the reproach which, upon the account of Christ, or their faith in him, they did undergo. For all outward observances in the church in all ages, are but the profession of that faith.

Thirdly. Christ and the church were considered from the beginning as one mystical body; so as that what the one underwent, the other is esteemed to undergo the same. Hence it is said, that 'in all their afflictions he was afflicted,' Isa. lxiii. 9. And the apostle Paul calls his own sufferings, 'that which is behind of the afflictions of Christ,' Col. i. 24, namely, which belonged unto the full atonement of sufferings unto that mystical body whereof Christ is the head. And in this sense also the afflictions of the church are the afflictions of Christ.

Fourthly. Somewhat of that which is here called the reproach of Christ, is called by the same apostle the 'marks of our Lord Jesus Christ in his body,' Gal. vi. 17, or the stripes which he endured, with the marks of them that remained, for the sake of Jesus Christ. And so are all sufferings of the church the reproach of Christ, because it is for his sake alone that they undergo them, and it is he alone whom they lay in the balance against them all.

Secondly. All the sufferings of the people of God for the sake of Christ are called his reproach. For all sorts of afflictions, persecutions, and oppressions from men, on the account of the profession of the truth, are intended. And they are so called on a double account, 1. Because the foundation of them all is always laid in reproach. The world can neither justify nor countenance itself in its persecutions of the church, unless they first cover it all over with reproaches. So dealt they with our Lord Jesus Christ himself: they attempted not to take away his life before the rage of the people was by all manner of reproaches stirred up against him. So it is in all the persecutions and sufferings of

the church. They are always represented as heretics, schismatics, or seditious persons, opposite to all good order in church and state, before they are exposed to violence. And this also is usually accompanied with contempt, scorn, mocking, and false accusations. Wherefore, all the sufferings of believers may be denominated from this rise and entrance of them. 2. There is nothing in sufferings that is more sharp and terrible unto ingenuous souls than this reproach is; nothing that hath more of a severe trial in it. Hence the Psalmist, in the person of Christ, complains 'that reproach had broken his heart,' Ps. lxxix. 19, 20. And the apostle mentions 'cruel mockings,' ver. 36 of this chapter, where we shall speak of them. 3. They are so called, because all the persecutions of the church do arise from the enmity, hatred, scorn, and contempt which the world hath of, and towards Christ himself, or the mystery of the wisdom of God for the salvation of sinners in and by him. And we may observe in our passage, that,

Obs. I. Reproach hath, in all ages, from the beginning of the world, attended Christ, and all the sincere professors of faith in him, which in God's esteem is upon his account.—One of his last acts in this world, was his conflicting with ignominy and shame, which he overcame with contempt, Heb. xii. 2, 3. And his apostles began their ministry with suffering shame for his name's sake, Acts v. 41. But when the mystery of iniquity began to work, one great design in it was, for the rulers of the church, and their adherents, to quit themselves of this reproach and scorn from the world, which indeed they did not deserve. Wherefore, they contrived all ways whereby they might attain wealth, honour, grandeur, and veneration in the world; wherein they succeeded unto the ruin of Christian religion.

Thirdly. That which Moses compared herewithal, was *των εν Αιγυπτῳ θησαυρων*, 'the treasures of Egypt;' the treasures that were in Egypt. 'Treasures,' properly are riches in gold, silver, precious stones, and other things highly valuable, that are stored, hid and laid up. But when there is mention of the treasures of a nation, they include all those profits and advantages of it also, whence those treasures are gathered. In both respects, Egypt while it flourished was behind no kingdom in the world. What was, and what might be, the interest of Moses in these treasures, we before declared. But in this matter he doth not so much, or at least not only consider them as unto his own share and interest, but also absolutely what they were in themselves. He considered what they were, what they would amount unto, what might be done with them or attained by them, and prefers the reproach of Christ above them all. For,

Obs. II. Let the things of this world be increased and multiplied into the greatest measures and degrees imaginable, it alters not their kind.—They are temporary, fading, and perishing still; such as will stand men in no stead on their greatest occasions, nor with respect unto eternity.

Now, these things were not considered by Moses in the notion of them, but he saw them daily exemplified before his face. He saw the treasures of Egypt, with the state, glory, gallantry, and power of the court, by whom they were enjoyed, and what supply they had for all

their lusts and desires. And he saw the poor, oppressed, scorned people of God, in their bearing the reproach of Christ. Yet in this present view of them, when it most highly affected him, he did in his mind, judgment, and resolution, prefer the latter before the former; so as to choose it and embrace it. This is that which faith will effect. Let us go and do likewise.

Fourthly. These things Moses considered under the notion of 'riches.' He esteemed the reproach of Christ to be, *μειζονα πλουτον*, 'greater riches.' Riches, opulency, wealth, contain all that men have and value in this world; all that is of use unto them for all the ends of life; all that they desire, and place their happiness in; at least so far, as that they judge they cannot be happy without them. Hence two things are denoted in the word. 1. That which is the principal means of all the ends of life. 2. An abundance of it. On these accounts, the word is frequently used by the Holy Ghost, to denote the spiritual things which God prepares for, and gives unto believers; with the greatness, the abundance, the excellency of them. They are called 'riches, durable substance, treasures;' and said to be richly or abundantly communicated, for there is in them, an all-sufficiency, in all things, for all the ends of man's life and blessedness. So doth the apostle here call them 'riches,' with an especial respect also to the treasures of Egypt, which were their riches.

Obs. III. There is therefore an all satisfactory fulness in spiritual things, even when the enjoyment of them is under reproach and persecution, unto all the true ends of the blessedness of men.

Fifthly. There is in the words the ground whereon Moses made his judgment concerning these things, and what it was which influenced his mind into that determination. For although he might, on some account, prefer the reproach of Christ unto the treasures of Egypt, yet it doth not easily occur on what ground he should judge that it was greater riches than they, or more sufficient unto all the ends of man's life and blessedness. Wherefore, the ground of this judgment being taken from a due consideration of what did accompany this reproach of Christ and was inseparably annexed unto it, is expressed in these words, 'for he had respect unto the recompence of the reward.'

'He had respect,' *απεβλεπε*, *intuitus est*, 'he looked on;' he saw by the eyes of faith, as represented in the promise; he took into consideration. *Την μισθαποδοσιαν*, 'the recompence of the reward;' *Præmii retributionem*, *largitionem*; *mercedis redditionem*. The gratuitous reward that God hath annexed unto faith and obedience, not merited or deserved by them, but infallibly annexed unto them in a way of sovereign bounty.

The causal conjunction, *γαρ*, 'for,' is introductive of the reason whereon Moses made the judgment before declared.

Slichtingius is mute as unto this reward, not knowing, as it should seem, how to avoid the force of this plain testimony, concerning the faith which believers under the Old Testament had of eternal rewards, by virtue of God's promise. Grotius is bold in his usual manner, and refers it to the possession of the land of Canaan. Hammond forsakes his guide, and extends it unto things eternal. Nor can there be any

thing more improbable, than the conjecture of Grotius. For neither did Moses ever enter into the land of Canaan; nor was the interest of his posterity therein, to be any way compared with the treasures of Egypt.

But the apostle gives us here a pregnant instance of that description of faith which he gave us in the first verse of the chapter, namely, that it was the 'substance of things hoped for, and the evidence of things not seen.' For both these were seen in the faith of Moses. It gave him an evidence of the invisible things of the eternal reward; and caused them so to subsist in their power and foretaste in his mind, as that he chose and preferred them above all things present and visible.

Obs. IV. Such signal exemplifications of the nature and efficacy of faith in others, especially when victorious against mighty oppositions, as they were in Moses, are high encouragements unto us, unto the like exercise of it in the like circumstances.

Now whereas, as was said, and is plain in the text, that this is the ground whereon Moses made the judgment declared, it is evident that the whole thereof, and of his faith therein, is resolved into this certain and immovable truth; that God in his purpose, promise, and constitution of his word, hath immutably annexed a blessed reward unto the reproach of Christ, or the undergoing of it by believers.

We must therefore inquire, 1. What this recompence of reward is: and, 2. How Moses had respect unto it.

1. That this recompence of reward includes in it, yea principally respects the eternal reward of persecuted believers in heaven is out of question. But whereas God is in his covenant a present reward unto them, Gen. xv. 1, and that in the present keeping of his commandments there is a great reward, Ps. xix. 11; as that also the spiritual wisdom, grace, mercy, and consolation that believers receive in this world, are riches, treasures, and durable substance; I doubt not but the blessed peace, rest, and satisfaction, which they have in a comfortable persuasion of their covenant interest in God, are also included herein. But even these also have their power and efficacy, from their inseparable relation unto the eternal reward.

2. This reward he had respect unto, which compriseth three things. 1st. He believed it upon divine revelation and promise; and that so steadfastly, and with such assurance, as if he held it, or had seen it with his eyes. 2dly. He valued it according to its worth, and desert, as that which was to be preferred incomparably above all present things. 3dly. He brought it into reckoning and account, in the judgment which he was to make concerning the reproach of Christ, and the treasures of Egypt. And this was the victory whereby he overcame the world, even his faith. And sundry observations for our own use and instruction, we may take from this example of the faith of Moses, and its success.

But we must first of all observe in general, that the consideration of this example is principally required of us in those seasons, wherein we are brought into the like circumstances with him, that is, a time of great distress, oppression, and persecution of the church; and unto such a season is this example here applied by the apostle: so we may learn,

Obs. V. It is our duty, in the whole course of our faith and obedience, to have respect unto the future recompence of reward; but it is

so especially in times of great persecution and oppression of the church, wherein we are, and resolve to be, sharers.—A respect, not as unto that which we shall deserve by what we do or suffer, nor as that which principally influenceth us unto our obedience or suffering, which is the love of God in Christ, nor as that between which and what we do, there is any proportion, like that between work and wages; but only as unto that which divine bounty hath proposed unto us for our encouragement, or as that which becomes the divine goodness and righteousness freely to grant unto them that believe and obey; see our Exposition of ch. vi. 10. But this I add, that we are to have this respect unto the future reward principally, or to have faith in exercise about it, in the times of danger, persecution, and oppression. Nor is this respect unto the reward any where mentioned in the Scripture, but it is still with regard unto sufferings and tribulations; see Matt. v. 12, x. 39—42; Luke vi. 35; Heb. x. 33—35; Rev. xxii. 12. For as in such a season, we do stand in need of that view and consideration of the future reward, which we may lay in the balance against all our present sufferings; so it becomes the greatness, goodness, and righteousness of God, that those who suffer from the world for him, and according to his will, should have that proposed and assured unto them for their encouragement, which is incomparably greater in goodness and blessedness, than what they can suffer from the world is in evil, loss, and trouble. And therefore frequently, where believers are encouraged with an expectation of of this reward, they are so also with being reminded of that recompence of reward in vengeance and punishment, which shall befall their wicked persecutors, both of them being, on many accounts, alike suited unto their encouragement; see Phil. i. 28; 2 Thess. i. 4—10.

Obs. VI. It is faith only that can carry us through the difficulties, trials, and persecutions which we may be called unto for the sake and name of Christ. Moses himself, with all his wisdom, learning, courage, and resolution, had never been able to have gone through with his trials and difficulties, had not faith had the rule and government of his mind and heart, had he not kept it in exercise on all occasions. And in vain shall any of us, in such a season, expect deliverance or success by any other way or means. A thousand other things may present themselves unto our minds, for our relief or preservation in such a season; but they will all prove fruitless, dishonourable shifts, or snares and temptations unto the ruin of our souls. We are kept by the power of God through faith unto salvation.

Obs. VII. Faith in exercise will carry us safely and securely through all the trials which we have to undergo for Christ and the gospel. As there is no other way for our safety, success, and victory, so this will never fail us. Consider all circumstances, and it is almost impossible that our temptations and trials should be greater than those of Moses; howbeit, faith carried him safely through them all, as we shall see farther in the next verses. How it doth it, whence it derives its power and efficacy for this end, what are the ways of its working, and how it engageth all our graces unto its assistance; by what means it resists, refels, and conquers oppositions, how it strengthens, relieves, and comforts the souls of them that believe, is not my present work to declare;

I only, with the apostle, propose an example of what it hath done, as a document and evidence of what it will do in like cases.

Obs. VIII. Faith is highly rational in all its acts of obedience towards God. It reckoneth, computeth, judgeth, chooseth, determineth in the most exalted acts of reason. All these things are here ascribed unto Moses in the exercise of his faith. I would willingly insist hereon, to vindicate the honour of faith from the imputations that are cast on all its actings in the world, as weak and foolish, or that it is nothing but an engine or pretence set up unto the ruin of reason, and the use of it in the lives of men. And if we cannot prove that the wisdom of faith, and the reason wherewith and whereon it always acts, are the most eminent that our nature is capable of in this world, and that whatever is contrary to them, or inconsistent with them, is arrant folly, and contrary to the primogenial light of our natures, and all the principles of reason truly so called, we shall freely give up the cause of faith unto the vainest pretences of reason that foolish men can make. But a resolution not to engage in such discourses on this occasion, will not allow me to enter on a farther demonstration of this truth.

VER. 27.—Πιστει κατελιπεν Αιγυπτον, μη φοβηθεις τον θυμον του βασιλεως· τον γαρ αορατον ως ορων εκατερησε.

Τον θυμον. Vul. Lat. Animositatem, which the Rhemists translate ‘fierceness.’ Syr. ܡܢ ܚܡܝܢ, ‘from the fury of the king.’ Iram, iracundiam, or as we very properly, ‘the wrath.’

Εκατερησε. Vul. Lat. Invisibilem tanquam videns sustinuit. Rhem. ‘For him that is invisible, he sustained as if he had seen him,’ very improperly, and without any due sense. They make εκατερησε, to be a verb transient, and to affect ‘him that is invisible,’ whereas it is plainly used in a neutral sense, or it hath none at all, Nor is the phrase of sustinere Deum any where used. Syr. ܝܨܒܪ, ‘and he hoped or trusted.’ as one who saw him who is invisible. Fortiter obduravit, forti animo fuit. We properly, ‘endured.’

VER. 27.—*By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible.*

Having declared the faith of Moses with respect to the sufferings of the people of God, the apostle proceeds in like manner to instance in the power and acting of it, with respect to their deliverance, which here he mentions in general, and afterwards insists on in some particulars.

There are three things in the words ascribed to the faith of Moses. 1. What he did: he ‘left Egypt.’ 2. The manner how he did it; ‘not fearing the wrath of the king.’ 3. The reason or ground of his so doing it; ‘for he endured,’ &c.

1. That which he did, is that κατελιπεν Αιγυπτον, ‘he left Egypt;’ and he did it by faith. Moses did twice leave Egypt. First, when he had slain the Egyptian, and fled on its discovery, Exod. ii. 14, 15. And a second time, when he carried away the people with him out of Egypt, having returned after his first departure, Exod. x. 29.

Some think that the apostle intends his first departure, and that on this reason, because it is mentioned before the celebration of the pass-over; whereas it is evident in the story, that his last departure was after it. And they suppose they can reconcile what is affirmed in Exodus, namely, that he 'feared,' to wit, the wrath of the king, who sought to slay him, Exod. ii. 14, 15, and what is here declared by the apostle, that 'he feared not the wrath of the king.' For they say, that although he had a natural fear which moved him to use the proper means for the preservation of his life; yet he had no such fear as should overthrow his faith, or hinder him from committing himself to the providence of God for his preservation, when he fled from so mighty a monarch, who had long hands to reach him wherever he were.

But it is not likely, nay it is not true, that the apostle intends that first departure out of Egypt. For, 1. It is said there expressly, that he fled from the face of Pharaoh, that is, in haste and with fear; here that he left Egypt, which expresseth a sedate act of his mind, and that with respect to the whole country and all the concerns of it. 2. It is not likely that the apostle would take his instance of the victorious faith of Moses, from that fact and place wherein there is no mention made of his faith, but of that which is contrary to it, namely, his fear. 'By faith he left Egypt,' is not a proper interpretation of 'he feared, and fled from the face of Pharaoh.' 3. That which the apostle intends was accompanied with or immediately followed by his keeping of the pass-over, which was forty years, and somewhat more, after his first flight out of Egypt.

Wherefore, although this leaving of Egypt may be a general expression of his whole conduct of the people thence into the wilderness, yet the apostle hath a peculiar respect to what is recorded, Exod. x. 28, 29. 'And Pharaoh said unto him, Get thee from me, take heed unto thyself, see my face no more, for in that day thou seest my face thou shalt die. And Moses said, Thou hast spoken well, I will see thy face again no more.' Never was there a higher expression of faith and spiritual courage thereon; whence it is said, ch. xi. 8, that he threatened Pharaoh, that all his servants should come and bow down before him, and so went out from him in great anger, or the height of indignation against his obstinate rebellion against God. He had before him a bloody tyrant, armed with all the power of Egypt, threatening him with present death if he persisted in the work and duty which God had committed to him; but he was so far from being terrified, or declining his duty in the least, that he professeth his resolution to proceed, and denounceth destruction to the tyrant himself.

2. This was the manner of his leaving Egypt; *μη φοβηθεις τον θυμον του βασιλεως*, 'he feared not the wrath of the king;' and assigning it to this act and carriage of his, wherein he may justly and properly be said to leave Egypt, when he renounced a continuance therein, and addressed himself to a departure, it is properly placed immediately before his keeping of the passover, which sufficiently resolves the difficulty proposed on the behalf of the first opinion.

And we may observe the different frames of mind that were in Moses on these several occasions. In the first of them, when it was reported

that Pharaoh sought to slay him, it is said, 'he feared and fled;' but here, when probably another Pharaoh no less powerful, cruel, and bloody than the former, threatened him with present death, he is so far from being moved at it, that he declares his resolution to persist in his duty, and threatens the tyrant himself. And the reason of this difference was, that on the first occasion Moses had made an attempt to do what he apprehended to be his duty, without a sufficient call and warrant from God, wherein he could not stir up faith to an exercise, which will not move without a divine word for its warrant; and natural courage would not carry him out in his undertaking. Now being assured of his call as well as of his work, he is bold as a lion, through the power of faith acting regularly on a word of promise and command.

Obs. I. In all duties, especially such as are attended with great difficulties and dangers, it is the wisdom of believers to take care, not only that the works of them be good in themselves, but that they have a just and due call to their performance. When they have so, and are satisfied therein, there is nothing that faith will not conflict withal and conquer. But if they are weak in this foundation of duty, they will find that faith will not be engaged to their assistance.

Obs. II. Even the wrath of the greatest kings is to be disregarded, if it lie against our duty towards God. See the great and glorious instance, Dan. iii. 13—18.

3. Lastly. The ground and reason of what he did, with the inward frame of his spirit in doing of it, is expressed. 'He endured as seeing him who is invisible.' The word *εκαρτερησε*, which we render 'endured,' is not used in the New Testament, but in this place only. It is derived from *κρατος*, (by the transposition of a letter,) which is 'strength,' power, and fortitude. The use of it in other authors is to bear evils, or to undergo dangers with patience, courage, and resolution, so as not to wax weary or faint under them, but to hold out to the end. *Καρτερειω*. Forti animo sum, non cedo malis. A word singularly suited to express the frame of mind that was in Moses, with respect to this work of faith in leaving Egypt. For he met with a long course of various difficulties, and was often threatened by the king; besides what he had to conflict with from the unbelief of the people. But he strengthened and confirmed his heart with spiritual courage and resolution, to abide in his duty to the end.

So is *καρτερειω* joined with *ανδρεια*, 'fortitude,' as of the same nature, and opposed to *μαλακια*, 'an easy softness of nature,' that betrays men to a relinquishment of their duty. And as the verb *καρτερειω*, is used sometimes with a dative, sometimes with an accusative case, sometimes with prepositions, *προς*, *επι*, *εν*, sometimes without; so it is also used in a neuter sense, without affecting any other persons or things. *Καρτερειν δε χοη και αλλων παιδων ελπιδι*, Thucid. lib. 2. So that there was no need for the Vul. to join it to *τον αορατον*, invisibilem sustinuit. Wherefore, this enduring by faith is not a mere bare continuance in duty, but it is an abiding in it with courage and resolution, without fear and despondency.

Obs. III. There is an heroic frame of mind and spiritual fortitude required to the due discharge of our callings in times of danger, which

faith in exercise will produce.—1 Cor. xvi. 13, Γρηγορείτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε.

That which preserved Moses in this frame was, that *τον αορατον ὡς ὄρων*, ‘he saw him who is invisible.’ God is said to be invisible (as he is absolutely) in respect of his essence, and is often so called in the Scripture, Rom. i. 20; Col. i. 15; 1 Tim. i. 17. But there is a peculiar reason of this description of him here. Moses was in that state and condition, and had those things to do, wherein he stood in need continually of divine power and assistance. Whence this should proceed he could not discern by his senses, his bodily eyes could behold no present assistant, ‘for God is invisible.’ And it requires an especial act of the mind in expecting help from him who cannot be seen. Wherefore this is here ascribed to him. He saw him who was in himself invisible; that is, he saw him by faith whom he could not see with his eyes. ‘As seeing’ is not ‘as if he saw him,’ but seeing of him *really* and indeed; only in such a way and by such means as left him still in himself invisible, but represented him a present help no less than if he had been seen.

A double act of the faith of Moses is intended herein. 1. A clear, distinct view and apprehension of God in his omnipresence, power, and faithfulness. 2. A fixed trust in him on their account, at all times and on all occasions. This he rested on, this he trusted to, that God was every-where present with him, able to protect him, and faithful in the discharge of his promise, which is the sum of the revelation he made of himself to Abraham, Gen. xv. 1, xvii. 1. Hereof he had as certain persuasion, as if he had seen God working with him and for him by his bodily eyes. This sight of God he continually retreated to, in all his hazards and difficulties, and thereon endured courageously to the end. And,

Obs. IV. There is nothing insuperable to faith, while it can keep a clear view of the power of God, and his faithfulness in his promises.—And unless we are constant in this exercise of faith, we shall faint and fail in great trials and difficult duties. From hence we may fetch revivings, renewals of strength, and consolations on all occasions, as the Scripture every-where testifieth, Ps. lxxiii. 25, 26; Isa. xl. 28—30.

VER. 28.—Πίστει πεποιηκε το πασχα, και την προσχυσιν του αίματος, ινα μη ολοθρευων τα πρωτοτοκα, θιγγη αυτων.

Πεποιηκε το πασχα, ‘He wrought, made the passover.’ So the Syriac, *ܥܒܕ ܦܥܕܐ*. Vul. Celebravit pascha. Rhem. ‘He celebrated the passover.’ Fecit, peregit, ‘He performed, kept.’ *Επασχοποιησε, ἥορτασε*, ‘He kept the feast.’

Και την προσχυσιν του αίματος. Syr. *ܕܡܐ ܕܡܐ*, ‘and he sprinkled blood.’ Vulg. Et affusionem sanguinis. Rhem. ‘And the shedding of the blood,’ adhering to a corrupt translation, which took *προσχυσις*, for the same with *εκχυσις*, not only against the original, but against the plain express meaning of the Holy Ghost. For it is not the shedding of blood, which was done in the killing of the lamb, but the sprinkling of it on the doors and posts that is intended. ‘And that affusion, pouring on, or sprinkling of blood.’

Ὁ ολοθρευων τα πρωτοτοκα. Vul. Qui vastabat primitiva, 'he that wasted the firstlings,' which is the best sense that word will bear. The Rhemists render it 'the first-born.' Qui perimebat, 'who slew.' Qui destruxit, 'who destroyed.' המשחית, 'the destroyer,' ολοθρευτης, 1 Cor. x. 10.

Θιγη αυτων. Syr. קרב להן, 'should come nigh them.'

VER. 28.—*By faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them. (Or, that sprinkling of blood, that the destroyer of the first-born should not touch them.)*

The story which the apostle hath respect to, is recorded at large, Exod. xii. which it doth not appertain to us here to insist on. There are two things in the words. 1. The commendation of the faith of Moses, from the due observance of a double divine ordinance of worship. The one whereof was to be standing and of perpetual use in the church, namely, the passover; the other was temporary, suited to that season only, namely, the sprinkling of the blood; or it may be esteemed a temporary addition to the other. 2. The effect or consequent of his faith in the observance of these ordinances, whereof they were a sign, 'that he who destroyed,' &c.

First. The first thing ascribed to him as the fruit of his faith, is that 'he kept the passover.' The word used *πεποιηκε*, is of a large signification. We render it, 'he kept.' But that doth not comprise its whole sense. For it refers no less to the sprinkling of blood than to the passover; and it is not proper to say, he kept the sprinkling of blood. He wrought, he performed the whole sacred duty; that is of killing the passover and sprinkling the blood. 'The passover.' The Greeks call it *πασχα*, pascha, which some would derive from *πασχειν*, 'to suffer,' because the lamb suffered when it was slain, very foolishly. For the word is of a Hebrew original, only used by the Greeks after the Chaldee dialect, wherein it is usual to add *s* to the end of words. So of the Hebrew פסח came the Chaldee פסחא, and thence the Greek *πασχα*. The Hebrew word pesach, is from פסח, pasach 'to pass over.' Not that pasach doth properly or commonly signify transire, 'to pass over' or away, which is עבר; but a peculiar passing over by a kind of leaping or skipping, taking one thing and leaving another. Hence it is like the going of a lame man, rising up and falling down; and such a one is called *pisach*, Lev. xxi. 18; Mal. i. 13. Claudus, 'one that limpeth.' The word was chosen to intimate the manner of the distinction that God made by the destroying angel, between the houses of the Egyptians and the Israelites, when he passed over the one untouched, and entered into another, it may be next to it, with death.

Sundry things did the faith of Moses respect in his keeping or observance of the passover. 1. Its institution. 2. The command for its observance. 3. Its sacramental nature, wherein a divine promise was included. 4. Its mystical or typical signification.

First. He had respect to the original institution of this ordinance, which he had by divine revelation. God revealed to him the ordinance

itself, with all its rites and ceremonies, which was its institution. And this, faith respects in the first place; nor will it move or act towards any thing in the worship of God, but what it hath the warrant of divine institution for. This is recorded, Exod. xii. 1—4, &c.

Secondly. To the command for its perpetual observance, which he was then to initiate the people into, ver. 14, ‘You shall keep it a feast unto the Lord throughout your generations, you shall keep it a feast by an ordinance for ever.’ For although divine institution be a sufficient warrant for the observance of any thing in the worship of God, yet to secure and encourage our faith, God did always confirm it by a command of obedience. So our Lord Jesus Christ did not only institute the ordinance of the holy supper, but commanded all his disciples to observe it in the remembrance of him. And with respect hereunto did the faith of Moses work in the way of obedience. And an active obedience to the authority of Christ in his commands, is exactly required in all that we do in divine worship.

Thirdly. He had respect by faith to the sacramental nature of it, wherein the promise was included. For this is the nature of sacraments, that in and by a visible pledge they contain a promise, and exhibit the thing promised to them that believe. This is expressed, Exod. xii. 11, where, speaking of the lamb to be slain and eaten, with all its rites and ceremonies, God adds, ‘for it is the Lord’s passover;’ where the application of the name of the thing signified to the sacramental sign of it, is consecrated to the use of the church. So was it taken for granted by our Saviour in the institution of the sacrament of his supper; where he says of the bread and wine, that they are his body and blood; applying the names of the things signified to those which were appointed signs of them by divine institution. And herein was enwrapped and contained the promise of the deliverance of the people, which was exemplified and represented to their faith in all the rites and circumstances of it. And the accomplishment of this promise was that which they were obliged to instruct their children and posterity in, as the reason of keeping this divine service, ver. 24—27.

Fourthly. He had respect to the mystical or typical signification of it. For what Moses did of this kind, it was ‘for a testimony of those things which were afterwards to be declared,’ Heb. iii. 5. See the Exposition. And those testimonies of Moses concerning Christ, which are so frequently appealed to in the New Testament, consist more in what he did than in what he said. For all his institutions were representations of him, and so testimonies to him. And this of the paschal lamb was one of the most illustrious types of his office. Hence the apostle expressly calls Christ our passover, ‘Christ our passover is sacrificed for us,’ 1 Cor. v. 7. He and his sacrifice was that really and substantially, whereof the paschal lamb was a type, sign, and shadow. And it may not be an useless diversion to name some of those things wherein the typical relation between Christ in his sacrifice, and the paschal lamb or passover, did consist. As,

1. It was a lamb that was the matter of this ordinance, Exod. xii. 3. And in allusion hereunto, as also to other sacrifices that were instituted afterwards, Christ is called the ‘Lamb of God,’ John i. 29. 2. This

lamb was to be taken out from the flock of the sheep, ver. 5. So was the Lord Christ to be taken out of the flock of the church of mankind, in his participation of our nature, that he might be a meet sacrifice for us, Heb. ii. 14—17. 3. This lamb being taken from the flock was to be shut up separate from it, Exod. xii. 6. So although the Lord Christ was taken from amongst men, yet he was separate from sinners, Heb. vii. 26, that is, absolutely free from all that contagion of sin which others are infected withal. 4. This lamb was to be without blemish, Exod. xii. 5, which is applied unto the Lord Christ, 1 Pet. i. 19, 'a lamb without blemish and without spot.' 5. This lamb was to be slain, and was slain accordingly, ver. 6. So was Christ slain for us; a lamb in the efficacy of his death, slain from the foundation of the world, Rev. xiii. 8. 6. This lamb was so slain as that it was a sacrifice, ver. 27. It is the sacrifice of the Lord's passover. And 'Christ our passover was sacrificed for us,' 1 Cor. v. 7. 7. The lamb being slain, was to be roasted, ver. 8, 9; which signified the fiery wrath that Christ was to undergo for our deliverance. 8. That 'not a bone of him should be broken,' ver. 46, was expressly to declare the manner of the death of Christ, John xix. 33—36. 9. The eating of him, which was also enjoined, and that wholly and entirely, ver. 8, 9, was to instruct the church in the spiritual food of the flesh and blood of Christ, in the communication of the fruits of his mediation unto us by faith. And sundry other things of the same nature might be observed.

With respect unto all these things, did Moses by faith keep the passover. And,

Obs. I. There is always an especial exercise of faith required unto the due observance of a sacramental ordinance.

Secondly. The second thing ascribed to the faith of Moses, is, *την προσχυσιν του αιματος*, 'the sprinkling of blood.' This, whether it were a peculiar temporary ordinance, or an observance annexed to the first celebration of the passover, is all to the same purpose. That it was not afterwards repeated, is evident, not only from hence, that it is nowhere mentioned as observed; but principally, because the ground and reason of it did utterly cease. And God will not have any empty signs or ceremonies in his worship, that should be of no signification. However, that first signification that it had, was of constant use in the church, as unto the faith of believers. The institution is recorded, ver. 7. The blood of the lamb when it was slain, was preserved in a bason, from whence they were to take it by dipping a bunch of hyssop into it, ver. 22, and strike it on the two side-posts, and the upper door-posts of their houses. And this was to be a token unto them, that God would pass over the houses that were so sprinkled and marked with blood, that none should be destroyed in them, ver. 13. And this was to abide for ever in its mystical signification, as the present use of it is declared in the next words, by the apostle. But unto this day, we are hence taught,

Obs. II. That whatever is not sprinkled with the blood of Christ the Lamb of God, who was slain and sacrificed for us, is exposed unto destruction from the anger and displeasure of God.—As also that,

Obs. III. It is the blood of Christ alone which gives us security

from him that hath the power of death.—See the exposition of ch. ii. 14, 15.

Thirdly. The end of this institution was, that he who destroyed the first-born might not touch them.

1. The agent employed in this work, was *ὁ ολοθρευων*, or *ολοθρευτης*, 1 Cor. x. 10, ‘the destroyer;’ that is, an angel whom God employed in that work, as the executioner of his judgments, as he did one afterwards in the destruction of Sennacherib’s army; as before, in that of Sodom. There is, therefore, no reason to think, with some of the Jews, that it was an evil angel, whom they call *אַשְׁמֹדַאִשׁ*, ‘Ashmodæus,’ in the book of Tobit; and usually *מַלְאַךְ הַמָּוֶת*, ‘the angel of death,’ or ‘him that had the power of death, that is, the devil.’ For there is no work more holy, or more becoming the holy ministering spirits, than to execute the judgments of God on impenitent sinners. I do grant, that in the infliction of the plagues on the Egyptians in general, especially in the work of hardening their hearts, and seducing them unto their deserved destruction, God did make use of the activity of evil angels unto such ends. For so the Psalmist affirms, ‘he sent evil angels among them,’ Ps. lxxviii. 49. But this work of slaying their first-born, is so peculiarly and frequently ascribed unto God himself, that I rather judge he employed a good angel therein. And,

Obs. IV. God hath always instruments in readiness to execute the severest of his judgments on sinners, in their greatest security.—They were all in their midnight sleep in Egypt, when this messenger of death came amongst them.—And,

2. He destroyed the first-born; *τα πρωτοτοκα*, in the neuter gender, that is, *γεννηματα*. For the destruction was extended to the first-born of beasts, as well as of men, Exod. xii. 29. And this was done at the same time throughout all the land of Egypt, that is, about midnight, ch. xi. 4, xii. 29, 30.

Obs. V. Such is the great power and activity of these fiery ministering spirits, as that, in the shortest space of time imaginable, they can execute the judgments of God on whole nations, as well and as easily as on private persons, 2 Kings xix. 35.

The close of the words gives us the use of the sprinkling of blood on the posts of the door; namely, that it might be a sign and token unto the Israelites, that they should be preserved from that woeful destruction which they knew would that night befall the Egyptians. Ver. 13, ‘The blood shall be to you for a token upon the houses where you are.’ And what is added, that ‘when he did see the blood, he would pass over them, and the plague should not come nigh them,’ was only to oblige them with all diligence and reverence, to observe his sacred institution. For their deliverance was suspended on the condition thereof, and had they failed herein, any of them, they had perished with the Egyptians.

Μη Σιγη αυτων, ‘should not touch them;’ that is, the Israelites, or their cattle. For although they are not mentioned before, yet are they necessarily understood. And it is thus expressed, ‘not touch them,’ to declare the absolute security which they were to enjoy while the Egyptians were smitten. The destroyer made no approach unto their

houses, they had no fear of him. So *not to touch*, is used for the same with *doing no harm*; or being remote from it. Ps. cv. 15, 'Touch not mine anointed, and do my prophets no harm.' 1 John v. 18, 'The wicked one toucheth him not.' That which God would for ever instruct the church in by this ordinance, is, that,

Obs. VI. Unless we are sprinkled with the blood of Christ our paschal Lamb, no other privilege can secure us from eternal destruction — Though a man had been really an Israelite, and had, with others, made himself ready that night for a departure, which was a high profession of faith, yet if the lintel and posts of his door had not been sprinkled with blood, he would have been destroyed. And on the other hand, where there is this sprinkling of blood, be the danger never so great or so near, there shall be certain deliverance. 'The blood of sprinkling speaks better things than the blood of Abel.'

VER. 29.—HAVING fixed the foundation and beginning of the deliverance of the church, on the exercise of faith in the observance of the holy institutions of divine worship, prescribed to be the signs and tokens thereof; the apostle proceeds to give an instance, in one of the most remarkable passages of divine providence that befel them in the way of their deliverance.

VER. 29.—Πιστει διεβησαν την ερυθραν θαλασσαν ως δια ξηράς, ής πειραν λαβοντες οί Αιγυπτιοι κατεποδησαν.

Την ερυθραν θαλασσαν; the Syr. retains the Hebrew name, *הַיָּם הַסּוּף*, 'the reedy sea,' the sea of reeds or canes; as this sea is called constantly in the Scripture.

Πειραν λαβοντες; Vulg. *experti*, 'making a trial.' *Periculo facto*, 'venturing to do,' as we, 'essaying.' Syr. *עָזְרוּ וַיִּמְדוּ כֵן*, 'when they durst,' or emboldened themselves to enter it.

Κατεποδησαν, *devorati sunt*; Vulg. *absorpti sunt*. Syr. properly, 'were swallowed up,' overwhelmed, drowned, suffocated.

VER. 29.—*By faith they passed through the Red Sea as by dry land; which the Egyptians essaying, (making a trial of) were drowned, (or swallowed up.)*

A greater instance, with respect unto the work of divine providence, of the power of faith on the one hand, and of unbelief with obdurate presumption on the other, there is not on record in the whole book of God. Here we have the end and issue of the long controversy that was between those two people, the Egyptians and the Israelites; a certain type and evidence of what will be the last end of the contest between the world and the church. Their long conflict shall end in the complete salvation of the one, and the utter destruction of the other.

First. The persons whose faith is here commended, are included in that word *διεβησαν*, 'they passed;' that is, the whole congregation of the Israelites under the conduct of Moses, *Exod. xiv.* And the whole is denominated from the better part. For many of them were not be-

lievers in state, unto the sanctification of their persons. For 'with many of them,' as the apostle speaks, 'God was not well pleased, though they were all baptized unto Moses in the cloud and in the sea.' 1 Cor. x. 2, 5. But in a professing society, God is pleased to impute the faith and obedience of some, unto the whole: as on the other hand, judgments do oftentimes befall the whole for the provocations of some, as it frequently happened unto that people in the wilderness. It is therefore the duty of every man in church society, to endeavour on the one hand the good of the whole in his own personal faith and obedience; as also on the other, to keep them as far as he can from sin, that he fall not with them under the displeasure of God.

Secondly. Their faith wrought in their passing through the sea: not in dividing of the waters; that was an act of immediate almighty power. But by faith they passed through when they were divided. It is true that God commanded Moses to divide the sea, ch. xiv. 16, but this was only ministerially, in giving a sign thereof by stretching forth his rod, ver. 21. And concerning their passage by faith, some things may be observed.

1. It was the Red Sea that they passed through. *Την ερυθραν θαλασσαν*, that part of the Ethiopic ocean, which lieth between Egypt and Arabia. In the Hebrew it is constantly called יַם סוּף, 'the sea of sedges, reeds, or canes,' from the multitude of them growing on its shore, as it is unto this day. The Greeks call it *ερυθραιος*, or *ερυθρα*, the word here used by the apostle. And it was so called, not from the red colour of the waters, appearing so from the sand or the sun, as some have fancied; but from a king whom they called Erythræus; that is Esau, or Edom, who fixed his habitation and rule towards this sea. For whereas that name signifies *red*, they gave him a name of the same signification in their language. Thence came the sea among them, to be called the Red Sea, which the Hebrews call *Jam Suph*.

2. This sea they passed through from the Egyptian unto the Arabic shore. For what some have imagined, that they entered into the sea, and making a semicircle, came out again on the same side, leaving Pharaoh and his host drowned behind them, is inconsistent with the narrative of Moses, that they passed through the sea. Nor is there any countenance given hereunto from what is affirmed, Num. xxxiii. 7, 9, namely, that before they entered the sea, they pitched in Etham, and that after they had passed through the midst of it they went three days' journey in the wilderness of Etham. For all that tract of land wherein the Red Sea issues and ends, from which end of it they were not far remote, belonged unto the wilderness of Etham, both on the one side of the sea and the other, as is evident in the story.

3. It is said that they passed through *ὡς δια ξηρας*, 'as on dry land,' Exod. xiv. 21, 22, 29. Some think that the bottom of the sea being sand, was fit and meet to go upon, on the mere separation of the waters. Others, that this was the effect of the mighty wind which God also used in the dividing of the waters, though he put forth in it an act of his almighty power. See Isa. lxiii. 11—13. For no wind of itself could produce that effect; much less, keep the parted waters, standing like walls; yet it is said directly that the east wind made the sea dry

land, ver. 21, 22. However it were, the ground was made fit and meet for them to travel on, and pass through the waters without difficulty or impediment.

4. The division of the waters was very great, leaving a space for so great a multitude to pass orderly between the divided parts, perhaps unto the distance of some miles. And their passage is judged to have been six leagues from the one shore unto the other; by some, much more.

5. The Israelites had light to discern this state of things, and no doubt the appearance of it was very dreadful. The waters must of necessity be raised unto a very great height on each side of them: and although they were, and proved by the power of God, a wall unto them on the right hand and on the left; yet was it in them a high act of faith to put themselves between such walls, as were ready in their own nature to fall on them unto their destruction every moment, abiding only under an almighty restraint. But they had the command and promise of God for their warrant and security, which will enable faith to overcome all fears and dangers.

6. I doubt not but that Moses first entered himself in the head of them. Hence it is said that 'God led them through the sea by the right hand of Moses,' Isa. lxiii. 11—13; he entering before them into the channel of the deep, to guide and encourage them. Some of the Jews say, that this was done by Amminadib, captain of the host of Judah, who, when all the rest of the people were afraid, first entered with his tribe; whence mention is made of the chariots of Amminadib, Cant. vi. 12. But, alas; they had neither chariot nor horse with them, but went all on foot. From all these difficulties and dangers, we may observe,

Obs. I. Where God engageth his word and promise, there is nothing so difficult, nothing so remote from the rational apprehensions of men, but he may righteously require our faith and trust in him therein.—Whatever almighty power can extend unto, is a proper object for faith, in reliance whereon it shall never fail.

Obs. II. Faith will find a way through a sea of difficulties, under the call of God.

Obs. III. There is no trial, no difficulty, that the church can be called unto, but that there are examples on record, of the power of faith in working out its deliverance. There can be no greater strait than the Israelites were in, between the host of the Egyptians and the Red Sea.

Thirdly. It remains that we consider the other people, with what they did on this occasion, and what end they came unto.

The people were *οἱ Αἰγύπτιοι*, 'the Egyptians.' So they are called here in general. But in the account given us by Moses, it appears that Pharaoh himself, the king, was there present in person, with all the nobility and power of his kingdom. It was he in an especial manner, whom God had undertaken to deal withal. Yea, 'he raised him up for the very purpose, that he might show his power in him, and that his name thereby might be declared throughout the earth,' Exod. ix. 16; Rom. ix. 17. Accordingly, he carried it for a long time with intolerable pride and obstinacy. Hence, the contest betwixt God and him, with the issue of it, was so famous in the world, that the glory of God

was exceedingly exalted thereby. And the terror of it made way for the people in their entrance into Canaan, the hearts of the inhabitants failing because of them. Here the contest came to an issue in the utter ruin of the proud tyrant. For there is none so great, so proud, so obstinate, but if God undertake to deal with them, he will be victorious in the end. See Exod. xv. 3—9.

This Pharaoh, with his Egyptians, that is, his whole army, horses, and chariots, *πειραν λαβοντες*, ‘*essayed to do,*’ what they saw the children of Israel do before them, namely, to pass through the sea while the waters of it were divided. And this was the greatest height that ever obdurate infidels could arise unto in this world. They had seen all the mighty works which God had wrought in the behalf of his people among them. They and their country were almost consumed with the plagues and judgments that were inflicted on them on their account. And yet, now beholding this wonderful work of God in opening the sea to receive them from their pursuit, they would make a venture, as the word signifies, to follow them into it. Now, although this presumptuous attempt of the Egyptians be to be resolved into that judiciary hardness which was upon them from God, that they might be destroyed; yet, no doubt but some things did occur to their minds, that might lead them to the hardening of themselves. As, 1. That they might not know for a while, that they entered into the channel of the sea; the waters being removed far from them; but they might go on perhaps in the night, without once thinking, that the people whom they pursued, were gone into the midst of the sea. 2. When they discovered any thing extraordinary therein, they might suppose it was only by some extraordinary natural cause or occasion, of which sort, many things fall out in the ebbing and flowing of the sea. But, 3. That which principally animated them, was, that they were continually near, or close upon the Israelites, ready to seize on them, as is evident in the story. And they did perfectly believe that they should fare as well as they. And for this reason it was, that God began to disturb them in their passage, that they should not overtake the people, but abide in the sea unto their ruin.

But, however, these and the like considerations, might serve to blind their minds in some measure, that they should forget all former instances of divine severity against them in the same cause, and not discern the imminent destruction that was prepared for them, the principal cause from whence they precipitated themselves into the punishment which they had deserved, was the efficacy of that blindness and hardness of heart wherewith they were plagued of God. And herein, as was said, we have the most signal example and instance of the power of unbelief, confirmed by judiciary hardness of heart, that is upon record in the whole book of God; nor doth any monument of an equal folly and blindness, remain among other memorials of things done in this world. And we may observe, that,

Obs. IV. God knows how to secure impenitent sinners unto their appointed destruction, by giving them up unto hardness of heart, and an obstinate continuance in their sins, against all warnings and means of repentance.—The devils are reserved for judgment, under the chains of their own darkness. See Rom. i. 24, 28, 29.

Obs. V. God doth not give up any in a judiciary way unto sin, but it is a punishment for preceding sins, and as a means to bring on them total ruin and destruction.

Obs. VI. Let us not wonder that we see men in the world, obstinate in foolish counsels and undertakings, tending unto their own inevitable ruin, seeing probably they are under judiciary hardness from God, Isa. vi. 9, xxix. 10, xix. 11—14.

Obs. VII. There is no such blinding, hardening lust in the minds or hearts of men, as hatred of the people of God, and desire of their ruin. —Where this prevails, as it did in these persecuting Egyptians, it deprives men of all wisdom and understanding, that they shall do things against all rules of reason and polity, (which commonly they pretend unto) brutishly and obstinately, though apparently tending unto their own ruin and destruction. So it was with these Egyptians; for although they designed the utter extirpation of the people, that they should be no more in the world, which they attempted in the law for the destruction of all the male children, which in one age would have totally exterminated them out of Egypt, yet now they would run themselves on imminent universal destruction to bring them back again into Egypt.

Obs. VIII. When the oppressors of the church are nearest unto their ruin, they commonly rage most, and are most obstinate in their bloody persecutions.—So is it at this day among the antichristian enemies of the church. For notwithstanding all their pride and fury, they seem to be entering into the Red Sea.

Lastly. The event of this essay or undertaking of the Egyptians, was, that *κατεποθήσαν*, ‘they were drowned,’ they were swallowed up. The account hereof is given us so gloriously in the triumphant song of Moses, Exod. xv. that nothing needs to be added in its farther illustration. And this destruction of the Egyptians, with the deliverance of Israel thereby, was a type and pledge of the victory and triumph which the church shall have over its antichristian adversaries, Rev. xv. 2—5.

VER. 30.—IN this verse, the apostle adds another instance of the faith of the whole congregation, in the sense before declared. For although respect no doubt be had unto the faith of Joshua in an especial manner, yet that of the whole people is expressed.

VER. 30.—*Πιστει τα τειχη Ιεριχω επεσε κυκλωθεντα επι επτα ημερας,*

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

The apostle, in these words, gives us a compendium of the history of the taking and destruction of Jericho, which is at large recorded in the sixth chapter of the book of Joshua, with what was spoken before concerning the spies in the second chapter. I shall not need to report the story, it is so well known. Only I shall observe some few things, wherein the faith of the people did concur unto this great work of divine providence, when I have a little opened the words.

The thing ascribed unto their faith is the fall of, *τα τειχη*, ‘the walls of Jericho.’ The city itself was not great, as is evident, because the

whole army of the Israelites did compass it seven times in one day. But most probably it was fortified and encompassed with walls of great height and strength, with which the spies sent by Moses out of the wilderness were terrified, Num. xiii. 28. And in all probability the Israelites were destitute of any engines of war for the casting of them down, or making a breach in them. And because the king of the place neither endeavoured to hinder the passage of the Israelites over Jordan, which was but a few miles from the city, when he knew that they designed his destruction, nor did once attempt to oppose them in the field before they sat down about the town, as did the men of Ai, it is probable that he placed his confidence in the strength of the walls, and their fortifications. And it is uncertain how long it was besieged by the Israelites before God showed unto them the way of demolishing these walls. For the town was beleaguered by Joshua, it may be, for some good while before he had the command to compass it, Josh. vi. 1.

These walls, saith the apostle, *επεσε*, 'fell down.' They did so unto the very ground. This is signified in that expression, *והפל החומה תחתיה*, Josh. vi. 20, 'And the wall fell down under it;' which, although it doth not prove that the wall sunk into the ground, as some of the Hebrews judge, (yea, that notion is inconsistent with the words whereby its fall is expressed,) yet it intimates the utter casting it down flat on the earth, whereby the people went over it with ease into the city. And therefore this fall was not by a breach in any part of the wall, but by the dejection of the whole. For the people being round about the city when it fell, did not go from one place unto another to seek for an entrance, but went up into the city every one straight before him, in the place where he was, which utterly deprived the inhabitants of all advantages of defence. Yet need not this be so far extended, as that no part nor parcel of the wall was left standing, where the fall of it was not of any advantage unto the Israelites. So that part of it whereon the house of Rahab was built was left standing; for in the fall of it, she, and all that were with her, must have been destroyed. But the fall was such as took away all defence from the inhabitants, and facilitated the entrance of the Israelites in all places at once.

This, saith the apostle, was done after they were compassed about, *ἐπὶ ἑπτα ἡμέρας*, 'seven days.' 'Compassed about,' that is, by the army of the Israelites marching round the town in the order described, Josh. vi. 2, 3, &c. 'And this was done seven days. The first command of God was to have it done six times in the space of six days, ver. 3. But an especial command and direction was given for that of the seventh day, because it was then to be done seven times, ver. 4. This seventh day probably was the Sabbath, and somewhat of mystery is no doubt intimated in the number of seven in this place. For there were to be seven priests going before the people, and seven trumpets of rams' horns to sound with, and the order was to be observed seven days; and on the seventh day the city was to be compassed seven times, which thing was of divine designation. The reader may, if he please, consult our discourse of the Original and Institution of the Sabbath, wherein these things are spoken unto. The apostle takes no notice of the compassing it seven times on the seventh day; but only of its being com-

passed seven days. And some things there are wherein the Israelites did manifest their faith herein.

1. It was on the command of God, and his promise of success therein, that they now entered the land of Canaan, and began their work and war with the siege of this strong town, not having, by any previous fight, weakened the inhabitants. Here they made the first experiment of the presence of God with them in the accomplishment of the promise made to Abraham.

2. They did so in their readiness to comply with the way prescribed unto them, of compassing the town so many days with the noise of trumpets, without the least attempt to possess themselves of it. For without a respect by faith unto the command and promise of God, this act was so far from furthering them in their design, that it was suited to expose them to scorn and contempt of their adversary. For what could they think of them, but as of a company of men who desired indeed to possess themselves of their city, but knew not how to do it, or durst not undertake it. But this way was prescribed unto them of God, to give them a distinct apprehension that the work of the conquest of Canaan was his, and not theirs. For although he required of them therein to use the utmost of their courage, prudence, and diligence, yet he had taken upon himself the effecting the work itself, as if they had contributed nothing thereunto. And the compassing of the city once every day for the space of six days, and the entrance into it on the seventh, had respect unto the work of the creation. For God was now entering into his rest with respect unto his worship, in a new way of settlement and solemnity, such as he had not erected or made use of from the beginning of the world. Hence he frequently calls it 'his rest,' as hath been declared in the exposition of the fourth chapter, Ps. xcv. 11, cxxxii. 8, 14; Heb. iii. 11, iv. 3, 11. And it was a type of the new creation, with the rest of Christ thereon, and of believers in him. Therefore would God give here a resemblance of that first work in the labour of the six days, and the reward they received on the seventh. Besides, hereby he took possession as it were of the city for himself, not intending to allow the people any share in the spoil of it; for it was wholly devoted.

3. In the triumphant shout they gave, before the walls stirred or moved. They used the sign of their downfall before the thing signified was accomplished, and triumphed by faith in the ruin of the walls, while they stood in their full strength.

Wherefore the apostle might justly commend their faith, which was acted against so many difficulties, in the use of unlikely means, with a constancy and persistency unto the time and event designed. For,

Obs. I. Faith will embrace and make use of means divinely prescribed, though it be not able to discern the effective influence of them unto the end aimed at. On this consideration was Naaman induced to wash himself in the waters of Jordan for the cure of his leprosy, 2 Kings v. 14.

Obs. II. Faith will cast down walls and strong towers, that lie in the way of the work of God. It is true we have no stone walls to demolish, nor cities to destroy; but the same faith in exercise is required

of us all in our concerns, as was in Joshua, when he entered on the conquest of Canaan, as the apostle declares, ch. xiii. 5. And there are strongholds of sin in our minds, which nothing but faith can cast to the ground.

VER. 31.—HITHERTO we have had the examples of men, with one woman only in conjunction with her husband. In this verse, the apostle puts a close unto his particular instances, in that of one single woman, accompanied with many eminent circumstances, as we shall see.

VER. 31.—Πιστει 'Ρααβ ἡ πορνὴ οὐ συναπώλετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκοποῦνς μετ' εἰρήνης.

VER. 31.—*By faith Rahab the harlot perished not with them that believed not, (or were disobedient,) when she had received the spies with peace.*

The story concerning this Rahab, her faith and works, is at large recorded in the second and sixth chapters of Joshua. What concerns the exposition of these words, and the great instance of the grace of God and efficacy of faith in them, may be comprised in some observations. As,

1. This 'Ρααβ, Rahab, was by nature a Gentile, an alien from the stock and covenant of Abraham. Wherefore, as her conversion unto God was an act of free grace and mercy in a peculiar manner, so it was a type and pledge of calling a church from among the Gentiles; as they were all, who were converted unto God after the outward confinement of the promise unto the family of Abraham by the covenant, and the token thereof.

2. She was not only a Gentile, but an Amorite, of that race and seed which in general was devoted unto utter destruction. She was therefore an instance of God's sovereignty in dispensing with his positive laws, as it seems good unto him; for of his own mere pleasure he exempted her from the doom denounced against all those of her original and tradition.

3. She was 'an harlot,' ἡ πορνὴ; that is, one who for advantage exposed her person in fornication. For what the Jews say, that זונה signifies also a victualler, or one that kept a house for public entertainment, they can prove by no instance in the Scripture, the word being constantly used for 'a harlot.' And she being twice in the New Testament, where she is highly commended, called expressly πορνὴ, which is capable of no such signification, it must be granted that she was a harlot, though it may be not one that did commonly and promiscuously expose herself, זונה, nobile scortum. But that also she kept a public house of entertainment, is evident from the spies going thither, which they did, as unto such a house, and not as into a mere stew. And herein we have a blessed instance both of the sovereignty of God's grace, and of its power. Of its freedom and sovereignty in the calling and conversion of a person given up by her own choice to the vilest of sins; and of its power, in the conversion of one engaged in the serving

of that lust, and the habitual course of that kind of sin, which of all others is the most effectual in detaining persons under its power. But nothing, no person, no sin is to be despaired of, in whose cure sovereign almighty grace is engaged, 1 Cor. vi. 9—11.

4. She was converted unto God before the coming of the spies unto her, by what she had heard of him, his mighty works, and his peculiar owning of the people of Israel. For God had ordained and designed that the report of these things should be an effectual ordinance, as to terrify obstinate unbelievers, so to call others to repentance, and to conversion from their idols; unto which end no doubt it was effectual on others as well as on Rahab, as it was on the Gibeonites in general. For he declares, that he did and would do such things to make his power known, and his name exalted, that others might know that he alone was God; and that by grace he had taken Israel to be his people. Hence those who perished, are said to be ‘unbelievers;’ she perished not, *τοῖς ἀπειθήσασι*, ‘with them that believed not,’ or who were disobedient. For they had a sufficient revelation of God and his will to render their faith and obedience necessary, as we shall see in the account that Rahab gives of herself; the things whereof were known to them as well as unto her, and that by the same means. And had they believed and repented, they might have been saved. For although this, as unto the event, could not be with respect unto entire nations, (although their lives also might have been spared, had they, according to their duty, sought peace with Israel on God’s terms,) yet multitudes of individuals might have been saved who perished in their unbelief. Wherefore, although their destruction was just, upon the account of their former sins and provocations, yet the next cause why they were not spared was their unbelief. And therefore are they so described here by the apostle, ‘those who believed not.’ And their destruction is ascribed unto the hardening of their hearts, so as that they should not make peace with Israel, Josh. xi. 19, 20. Wherefore,

Obs. I. Although unbelief be not the only destroying sin, (for the wages of every sin is death, and many are accompanied with peculiar provocations,) yet it is the only sin which makes eternal destruction inevitable and remediless. And,

Obs. II. Where there are means granted of the revelation of God and his will, it is unbelief that is the greatest and most provoking sin, and from whence God is glorified in his severest judgments. Therefore the apostle, mentioning the destruction of the Canaanites, passeth by their other sins, and represents them as obstinate unbelievers. And,

Obs. III. Where this revelation of the mind and will of God is most open, full, and evident, and the means of it are most express, and suited unto the communication of the knowledge of it, there is the highest aggravation of unbelief. If the inhabitants of Jericho perished in their unbelief, because they believed not the report that was brought unto them of the mighty works of God, what will be the end of them who live and die in their unbelief, under the daily constant preaching of the gospel, the most glorious revelation of the mind and will of God for the salvation of men! Heb. ii. 3.

Obs. IV. Every thing which God designs as an ordinance to bring

men unto repentance, ought to be diligently attended to and complied withal, seeing the neglect of it, or of the call of God therein, shall be severely revenged. Such were his mighty works in those days, and such are his judgments in all ages.

5. Rahab, upon the first opportunity, made an excellent confession of her faith, and of the means of her conversion to God. This confession is recorded at large, Josh. ii. 9—11. She avows the Lord Jehovah to be the only God in heaven above and in the earth beneath; wherein she renounced all the idols which before she had worshipped, ver. 11. And she avows her faith in him as their God, or the God of Israel, who had taken them to be his people by promise and covenant, which in this confession she lays hold on by faith: 'The Lord your God, he is God.' And she declares the means of her conversion, which was her hearing of the mighty works of God, and what he did for his people, ver. 10. And she adds moreover the way and means whereby her faith was confirmed, namely, her observation of the effect which the report of those things had upon the minds and hearts of her wicked countrymen: 'Their hearts hereon did melt, and they had no more courage left in them.' As she had an experience of the divine power of grace in producing a contrary effect in her, namely, that of faith and obedience; so she plainly saw that there was a hand of God in that dread, terror, and fear, which fell upon her countrymen. Their hearts did melt, faint, fall down; and it is an infallible rule in all affairs, especially in war, *Qui animis cadunt, excidunt omnibus rebus bonis*; 'they that fall in their hearts and spirits, fall from every thing that is good, useful, or helpful.' By the observation hereof was her faith confirmed. So on the first occasion after her conversion, she witnessed a good confession. Hereby the rule is confirmed which we have, Rom. x. 10.

Obs. V. It is in the nature of true, real, saving faith, immediately, or at its first opportunity, to declare and protest itself in confession before men. Or confession is absolutely inseparable from faith. Where men, on some light and convictions, do suppose themselves to have faith, yet, through fear or shame, do not come up to the ways of expressing it in confession prescribed in the Scripture, their religion is in vain. And therefore our Lord Jesus Christ, in the gospel, doth constantly lay the same weight on confession as on believing itself, Matt. x. 33; Luke ix. 26. And the fearful, that is, those who fly from public profession in times of danger and persecution, shall be no less assuredly excluded from the heavenly Jerusalem, than unbelievers themselves, Rev. xxi. 8.

6. She separated herself from the cause and interest of her own people among whom she lived, and joined herself unto the cause and interest of the people of God. This also is a necessary fruit of faith, and an inseparable concomitant of profession. This God called her unto, this she complied withal, and this was that which rendered all that she did in receiving, concealing, and preserving the spies, though they came in order unto the destruction of her country and people, just and warrantable. For although men may not leave the cause and interest of their own people to join with their enemies, on light grounds or reasons, since the light of nature itself manifesteth how many obliga-

tions there are on us to seek the good of our own country: yet where the persons whereof it consists are obstinate idolaters, and the cause wherein they are engaged is wicked, and in direct opposition unto God, there an universal separation from them in interest, and a conjunction with their enemies, is a duty honourable and just, as it was in her. Wherefore, although it may seem something hard, that she being born and living in the town, a citizen of it, and subject of the king, should studiously and industriously receive, conceal, give intelligence unto, and convey away in safety, spies that came to find out a way for the total destruction of the place; yet she, on the call and command of God, having renounced an interest in, and relation unto that wicked, idolatrous, unbelieving people, whom she knew to be devoted to utter destruction, it was just and righteous in her to be assisting unto their enemies.

Obs. VI. This separation from the cause and interest of the world, is required in all believers, and will accompany true faith, wherever it is. I speak not of the differences that may fall out between nations, and the conjunction in counsel and actions with one people against another; for in such cases, we cannot desert our own country without perfidious treachery, unless warranted by such extraordinary circumstances as Rahab was under. But I intend that wicked, carnal interest of the world, and corrupt conversation, which all believers are obliged visibly to separate themselves from, as a necessary part of their profession.

7. She showed, testified, manifested her faith by her works. She, *δέξαμεν τούς κατασκοπούς μετ' εἰρήνης*, 'received the spies with peace.' In these few words doth the apostle comprise the whole story of her receiving of them, her studious concealing them, the intelligence she gave them, the prudence she used, the pains she took, and the danger she underwent in the safe conveyance of them to their army; all which are at large recorded, Josh. ii. This work of hers is celebrated here, and also James ii. as an eminent fruit and demonstration of that faith whereby she was justified; and so it was. That it was in itself lawful, just, and good, hath been declared; for what is not so cannot be rendered so to be on any other consideration. Again, it was a work of great use and importance to the church and cause of God. For had these spies been taken and slain, it would have put a great discouragement on the whole people, and made them question whether God would be with them in their undertaking or not. And it is evident that the tidings which they carried unto Joshua and the people, from the intelligence which they had by Rahab, was a mighty encouragement unto them. For they report their discovery in her words: They said unto Joshua, 'Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us,' Josh. ii. 24. And it was a work accompanied with the utmost hazard and danger unto herself. Had the matter been discovered, there is no doubt but that she and all that she had had been utterly destroyed. And all these things set a great lustre upon this work, whereby she evidenced her faith and her justification thereby.

And as this instance is exceedingly apposite unto the purpose of the apostle, to arm and encourage believers against the difficulties and dangers which they were to meet withal in their profession, so it is sufficient

to condemn multitudes among ourselves, who, after a long profession of the truth, are ready to tremble at the first approach of danger, and think it their wisdom to keep at a distance from them that are exposed to danger and sufferings.

8. The fruit of this faith of Rahab was, that, *ου συναπωλετο*, 'she perished not,' she was not destroyed. The matter of fact is declared, Josh. vi. 25. 'And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel unto this day.' It is good, and sometimes useful, to have relation unto them that believe, as it was with the kindred and household of this Rahab. But what is added of her dwelling in Israel, plainly intimates her solemn conjunction unto the people of God in faith and worship. Yea, I am persuaded, that from henceforward she was as eminent in faith and holiness, as she had been before in sin and folly. For it was not for her wealth that she was afterwards married unto Salmon, the son of Naashon, the prince of the tribe of Judah, Matt. i. 5, coming thereby to have the honour of a place in the genealogy of our blessed Saviour, and of a type of the interest of the Gentiles in his incarnation. The Holy Ghost also taking occasion twice to mention her in a way of commendation, and proposing her as an example of faith and obedience, gives such an approbation of her, as testifies her to have been eminent and exemplary in these things.

And herewith the apostle shuts up his particular instances, proceeding unto a more general summary confirmation of the truth, concerning the power and efficacy of faith, which he had undertaken to demonstrate.

VER. 32.—IN this verse, and unto the end of ver. 38, he sums up the remaining testimonies which he might farther have insisted on, in particular; with intimation, that there were yet more of the like kind upon record, which he would not so much as name. But he changeth the method which he had hitherto observed. For he doth not single out his witnesses, and ascribe unto each of them distinctly that wherein the exercise of their faith did appear; but he proposeth two things to confirm in general. 1. That faith will do and effect great things of all sorts, when we are called unto them. 2. That it will also enable us to suffer the greatest, the hardest, and most terrible things which our nature can be exposed unto. And with the instances of this latter sort he closeth his discourse, because they were most peculiarly accommodated to strengthen his especial design. This was to animate and encourage the Hebrews unto suffering for the gospel, giving them assurance by these examples, that faith would carry them victoriously through them all.

Now, whereas he handles these things distinctly; in the proof of the first, or the great things faith will do, first, He names the persons in whom it did so of old; and then adds the things which they did, not distributing them particularly to each one by whom they were done, but leaving that to be gathered out of the sacred story. It was sufficient unto his purpose, that they were all to be found amongst them, some performed by some of them, and some by others. And as unto the second, or the great things which faith will enable believers to un-

dergo and suffer, which he enters upon, ver. 35, he names the things that were suffered, but not the persons that suffered them; because, as I suppose, their names were not recorded in the Scripture, though the things themselves were notoriously known in the church.

And as unto the first, we may observe two things. 1. That in the naming of them, Gideon, Barak, Samson, Jephthah, David, and Samuel, he doth not observe the order of time wherein they lived; for Barak was before Gideon, and Jephthah before Samson, and Samuel before David. 2. He doth not reckon up the things they did in the same order wherein he had named the persons, so as that the first thing mentioned should be ascribed unto him that was first named, and so in order; but he useth his liberty in setting down both the names of the persons and of the things ascribed unto them; an exact order and distribution of them no way belonging unto his purpose. 3. Yea, the proposing of the persons with their names at once, and then amassing together the great and mighty fruits of their faith, gives a persuasive efficacy unto the example. 4. Again, it must be remarked, that although in the first part he reckoneth up the names of many of them who wrought these works of faith, yet he intimates that there were more of them; and therefore the things which he mentioneth, cannot all of them absolutely be accommodated and applied unto the persons named; but some of them were wrought by others, whose names he doth not express.

Having given this account of the scope and argument of the apostle, I shall be very brief in the exposition of the particulars.

VER. 32.—Και τι επι λεγω; επιλειπει γαρ με διηγουμενον ο χρονος περι Γεδεων, Βαρακ τε και Σαμψων, και Ιεφθαε, Δαβιδ τε και Σαμουηλ, και των προφητων.

Επιλειπει γαρ με. Syr. וְעַיִן הוּא לִי וּבְנֵי דַאֲשַׁחַע; ‘I have but a little time;’ or, ‘there is but a little time for me that I should report,’ which is another sense of the words than that in the original, although to the same purpose; it being an excuse of his future brevity, which is not the direct meaning of the phrase. ‘The time would fail me,’ is an usual expression with respect unto that wherein we are ready and abound, but repress it for present reasons.

Και των προφητων. Syr. וְעַל שְׂרָא דְּנְבִיא, ‘And of the rest of the prophets,’ which is naturally to be supplied, seeing David, and Samuel, the persons last named, were prophets also.

VER. 32.—*And what shall I more say? (What do I say more?) For the time would fail me to tell (declaring, expounding,) of Gedeon, and of Barak, and of Samson, and of Jephthae, of David also, and Samuel, and of (the rest of) the prophets.*

The manner of expression used by the apostle, is suited unto his transition from insisting on particular instances, when he might have added many more had it been convenient, unto a general summary of what remained of the same kind.

1. He puts a stay unto his own procedure by an interrogation: *καί τι ἐτι λεγῶ*, 'And what shall I more say?' or, Why do I further so speak? And two things are intimated in this expression. 1. That he had already sufficiently attested the truth by the examples before insisted on, so as that it needed no farther confirmation. Yet, 2. That if need were, he had in readiness many more examples of the same kind. And,

Obs. I. It is requisite prudence in the confirmation of important truths, as to give them a full proof and demonstration, so not to multiply arguments and testimonies beyond what is necessary, which serves only to divert the mind from attending unto the truth itself to be confirmed.

2. He gives a reason of the resolution intimated in the preceding interrogation; such as introduceth that new way of procedure which he now designed by a compendium of the faith of others also, whom he judged necessary to mention. *Επιλείπει γὰρ με χρόνος*, 'for the time would fail me;' that is, it would be a work of that length, as would not be contained within the bounds which I have assigned unto this Epistle. An usual proverbial speech on the like occasion :

Ante diem clauso componet vesper Olympo.

3. By a refusal of treating distinctly and separately of the persons he names: the time would fail me, *διηγουμενον*, *treating* of them; that is, if I should so declare their faith, and the fruits of it in particular, as I have done those before-going: he doth so name them as to bring them in as witnesses in this cause.

4. As unto the persons whose example he produceth in general, we must inquire into two things.

1st. How it doth appear that they did the things in and by faith, which are ascribed unto them.

2dly. How their faith, and its efficacy, can be an encouragement unto us, who are not called unto any such works and actions as they were engaged in.

In answer unto the first inquiry, the things ensuing are to be considered.

First. They all, or most of them, had especial calls from God for and unto the works which they wrought. So had Gideon by an angel, Judges vi. 11. Barak, by the prophecy of Deborah, Judges iv. Samson, by the direction of an angel unto his parents, ch. xiii. So was it also, as is known, with Samuel and David: they had their calls immediately from God. And as for Jephthah, he was at first called and chosen by the people unto his office and work, Judges xi. 11, which God approved of in giving him his Spirit in an extraordinary manner, ver. 29. Herein lay the foundation of their acting what they did in faith. They were satisfied in their call from God, and so trusted in him for his aid and assistance.

Secondly. The work which they had to do, was the work of God; namely, the deliverance of the church from trouble and oppression. This in general was the work of them all; for here is respect had unto all the principal deliverances of the people, recorded in the book of

Judges. This work therefore they might with confidence, and they did commit to God by prayer. And herein their faith wrought effectually. Yea, as unto themselves, it is with especial regard hereunto that they are said to do any thing by faith; namely, because by the prayer of faith they prevailed in what they undertook.

Thirdly. There was a promise annexed unto their works, when undertaken according to the mind of God. Yea, many promises unto this purpose were left on record for their encouragement, Deut. xxxii. 36, &c. This promise they rested on by faith in all their undertakings. And thereon what they did effect, is rightly ascribed thereunto.

Fourthly. Some of them, as Gideon, Barak, and David, had particular promises of success in what they were called unto. And although at first they might be slow in the believing of them, as Gideon was, who insisted on multiplied miraculous signs for the confirmation of his faith; or might be shaken in their minds as unto their accomplishment, through the dangers and difficulties which they had to conflict withal, as David was, when he said that all men were liars, and that he should one day fall by the hand of Saul; yet in the issue their faith was victorious, and they obtained the promises, as it is in the next verse.

On these grounds, they wrought all their great works in faith, whereby they engaged the presence of God with them, and his assistance of them, and are therefore a meet example to be proposed for our encouragement. But whereas the things which they performed, for the most part were heroic actions of valour, courage, and strength in war and battle, such as Christians, as Christians, are not called unto, what can we gather from what they were and did, as unto those things and duties which our faith is called unto, that are quite of another nature? But there are sundry things in their example, that tend unto our encouragement. As,

First. Whatever their faith was exercised in, yet they were men subject to like passions and infirmities with ourselves. This consideration the apostle James makes use of to stir us up unto prayer, by the example of Elias, whose prayers had a miraculous effect, ch. v. 16—18. Having assured us that fervent effectual prayer availeth very much, he confirms it with the example of the prayer of Elias, who by his prayer shut and opened heaven as to rain. And whereas it might be objected, that we are neither like Elias, nor our prayers like his, he prevents it, by affirming that he was a man subject unto like passions as we are. It was not on the account of his person, or the merit of the works which he performed, that his prayer had such success, but of the grace of God in blessing his own institution. And if we apply ourselves unto the same duty as unto the things that we are called unto, we shall have the same success by the same grace that he had. And so is it with respect unto the faith of these worthies. Its success depended on God's ordinance and grace; for they were men subject to the like passions as we are.

Secondly. The faith whereby they wrought these great things, was the same, of the same nature and kind, with that which is in every true believer. Wherefore, as it was effectual in them as unto those things and duties whereunto they were called, it will be so in us also, as unto all that we are, or may be called unto.

Thirdly. Whereas their faith was exercised in conflicting with and conquering the enemies of the church, we also are engaged in a warfare wherein we have no less powerful adversaries to contend withal than they had, though of another kind. To destroy the kingdom of Satan in us, to demolish all his strong-holds, to overcome the world in all its attempts on our eternal safety, will appear one day not to be inferior unto the conquest of kingdoms, and the overthrow of armies; see Eph. vi. 10—12, &c.

Fourthly. Most of the persons mentioned did themselves fall into such sins and miscarriages, as to manifest that they stood in need of pardoning grace and mercy as well as we; and that therefore our faith may be effectual on the account thereof, as well as theirs. Gideon's making of the ephod out of the spoils of the Midianites cannot be excused, and is condemned by the Holy Ghost, Judges viii. 27. Jephthae's rash vow, and (as is supposed) more rash accomplishment of it, enrols him among sinners, Judges xi. Samson's taking a wife of the Philistines, then keeping company with a harlot, were sins of a high provocation, not to mention the killing of himself at the close of all, for which he seems to have had a divine warrant. And it is known what great sins David himself fell into. And we may learn hence,

Obs. II. That it is not the dignity of the person that gives efficacy unto faith, but it is faith that makes the person accepted.

Obs. III. That neither the guilt of sin nor the sense of it, should hinder us from acting faith on God in Christ, when we are called thereunto.

Obs. IV. That true faith will save great sinners.—For that they were all saved who are on this catalogue of believers, the apostle expressly affirms, ver. 30. That which we are taught in the whole is, that,

Obs. V. There is nothing so great or difficult, or seemingly insuperable, no discouragement so great from a sense of our own unworthiness by sin, nor opposition arising against us from both of them in conjunction, that should hinder us from believing, and the exercise of faith in all things, when we are called thereunto.—The truth is, the first call of men to believe is when they are under the greatest sense of sin, and some of them, it may be, of sins great and heinous; as it was with them who were accessory to the murder of Christ himself, Acts ii. and our call is, to believe things more great and excellent than the conquest of earthly kingdoms.

VER. 33.—FROM the enumeration of the persons that believed, the apostle proceeds to declare the things which they wrought by faith; all unto the same end, to encourage us to make use of the same grace in all our occasions. And four instances he giveth in this verse.

VER. 33.—Οἱ δια πίστεως κατήγωνισαντο βασιλείας, ἐργασαντο δικαιοσύνην, ἐπέτυχον επαγγελίων, ἐφράξαν στομάτα λεόντων.

Δια πίστεως, 'through faith;' the same with *πιστει* all along in the chapter absolutely. An instrumental cause. The words are of common use, and there is no difference in the translation of them.

VER. 33.—*Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.*

The persons unto whom these things are ascribed, are included in the article *οἱ*; and it refers not only unto those named, but unto others also, whose faith in these things is recorded in the Scripture. For adding in the close of his enumeration of names, ‘and the prophets,’ he intimates that he intends them all.

First. The first thing ascribed unto them is, that they ‘subdued kingdoms.’ *Αγωνιζομαι* is to ‘fight,’ to ‘contend,’ to enter into trial of strength and courage in the theatre or field. And thence *καταγωνιζομαι*, the word here used, is to ‘prevail in battle,’ to conquer, to subdue.

‘They subdued kingdoms.’ This is generally and rightly assigned unto Joshua and David. Joshua subdued all the kingdoms in Canaan; and David, all those about it; as Moab, Ammon, Edom, Syria, and the Philistines. But it may be inquired how this conquering of kingdoms should be esteemed a fruit and effect of faith. For the most of them who have subdued kingdoms in the world have not only been unbelievers, but for the most part wicked and bloody tyrants. Such have they all been by whom the great monarchies of the world have been raised out of the ruins of other lesser kingdoms. I say, therefore, that the kingdoms subdued by faith were of two sorts.

1. Those within the land of Canaan, which were destroyed by Joshua. And these had all by their sins and wickedness forfeited their land and lives unto divine justice, God having given the country unto the Israelites. Wherefore, in the conquest of them, they did only execute the judgments of God, and take possession of that which was their own.

2. Such as were about that land, which was the inheritance and possession of the church, and were enemies unto it upon the account of the worship of the true God. Such were those conquered by David. Now it was the will of God that they should be so far subdued, as that the land might be a quiet habitation unto his people.

Wherefore, through faith they subdued these kingdoms; in that they did it, 1. On God’s command. It was the will and command of God that they should so subdue them. 2. In the accomplishment of his promises; for he had given them all those kingdoms by promise before they were subdued. A due respect unto this command and promise made what they did a fruit of faith. 3. The persons destroyed by them were devoted to destruction for their own sins; the people did only execute the righteous judgment of God upon them, so as what they did was for the good of the church; so it was on just causes. 4. This subduing of kingdoms was an act of faith, in that it was typical of the victory of Christ over the kingdom of the devil and all the powers of darkness, in the redemption of the church. Hence, both Joshua and David were especial types of him.

We may yet farther observe, that although it was through faith that they subdued kingdoms, yet in the doing of it they made use of all heroic virtues, such as courage, valour, military skill, and the like. Never, doubtless, were there on the earth more valiant men than

Joshua and David were, nor men who underwent greater hardship and danger in war. For these things are consistent, yea, mutually helpful unto one another. For as faith will excite all graces and virtues that are useful in and unto any work that men are called unto, as these were unto war and the subduing of kingdoms; so they are subservient to faith in what it is called unto. Hence God took order in the law, that those who were fearful and faint-hearted should be discharged from engaging in this work of subduing kingdoms.

Now, although we are not called unto this work, yet we may hence conclude, that if there be any kingdoms in the earth that stand in the way of faith and the accomplishment of divine promises, faith will yet have the same effect, and at one time or another, by one means or another, subdue them all.

Secondly. The second thing ascribed unto these worthies is, that through faith *εργασαντο δικαιοσυνην*, 'they wrought righteousness.' There is a threefold exposition of these words with respect unto a threefold state of life and a threefold righteousness; namely, military, moral, and political. In the first way, to work righteousness is as much as to execute judgment, namely, the judgment of God on the enemies of the church. But the phrase will scarcely bear this interpretation, nor is it any where used unto that purpose. But if this be the meaning of the word, it is fully declared, Ps. cxlix. 6—9, 'Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written: this honour have all the saints. Praise ye the Lord.'

In a moral sense it compriseth a respect unto all the duties of the second table. And so *εργαζεσθαι δικαιοσυνην* is the same with *ποιειν δικαιοσυνην*, 1 John iii. 7, 'to do righteousness;' that is, 'denying all ungodliness and worldly lusts, to live soberly, righteously, and godly in this present world,' as Tit. ii. 12. And this also is a fruit of faith. Men may do actions that are good, righteous, and just in themselves, as many did among the heathen; but universal righteousness, from right principles and with right ends, is a fruit of faith alone. But whereas this is in its measure common unto all believers, it doth not seem to be that which in a peculiar manner is ascribed unto these worthies.

To work righteousness in a political sense, is to be righteous in rule and government, to administer justice and judgment unto all that are under their rule. Now the persons mentioned expressly, being all of them rulers or judges, and this righteousness being of such eminent use unto the church and to the world, it is likely to be that which is here ascribed unto them. An account hereof David gives in himself, Ps. ci. throughout; who is therefore here intended. As is Samuel also, whose working of righteousness in this kind is recorded, 1 Sam. vii. 15—17. And a fruit of faith it is for rulers and judges thus to work righteousness, considering the manifold temptations they have unto partiality, by bribes and acceptance of persons; as also the opposition which they shall be sure to meet withal in many instances of

their duty. And it is the want of faith that is the cause of all the injustice and oppression that is in the world.

Thirdly. It is said of them that they 'obtained promises.' Sundry expositors have taken pains to reconcile this with what is said, ver. 39, as though they obtained promises, and they received not the promise, were contradictory. But they make a difficulty themselves, where there is none; which, when they have done, they cannot easily solve. For *επετυχον επαγγελιων*, 'they obtained promises;' namely, the things which were peculiarly promised unto them in their occasions, may well consist with, *ουκ εκομισαντο την επαγγελιαν*, 'they received not that great promise' of the coming of Christ in the flesh; namely, in the actual accomplishment of it. Wherefore, the promises here intended, which by faith they obtained, were such as were made particularly unto themselves. As unto Joshua, that he should conquer Canaan; unto Gideon, that he should defeat the Midianites; and unto David, that he should be king of all Israel. And they are said to obtain these promises, because of the difficulty that was in their accomplishment, yea, and sometimes a seeming impossibility. How often was the faith of Joshua tried in the conquest of Canaan; yet at length he obtained the promise. Gideon was put on a great improbability, when he was commanded with three hundred men to attempt and set upon an innumerable host, and yet obtained the promise of their destruction. And it is known how long and by what various ways the faith of David was tried and exercised, before the promise made to him was fulfilled.

Obs. I. There is nothing that can lie in the way of the accomplishment of any of God's promises, but it is conquerable by faith—Or, Whatever difficulties any one may have to conflict withal in the discharge of his duty, if he abide in faith, he shall in the issue obtain the promises: that is, the things promised which he doth believe.

Fourthly. It is ascribed unto them, that they 'stopped the mouths of lions.' Stopping the mouths of lions, may intend the preventing them from destroying and devouring, by any means whatever. It is with their mouths that they devour; and he that hinders them from devouring, may well be said to stop their mouths. In this sense it may be ascribed unto Samson, who when a young lion roared against him in an approach to devour him, he stopped his mouth by rending him to pieces, Judges xiv. 5, 6. In like manner David stopped the mouth of a lion when he slew him, 1 Sam. xvii. 34, 35. But if the word be to be taken in its proper signification, to put a bridle or stop to the mouth of a lion, so as he shall neither hurt or devour, though he be kept alive and at liberty; then it is applied unto Daniel only: for so it is said of him expressly when he was cast into the den of the lions, that God had sent his angel and shut the lions' mouths, that they did not hurt him; he stopped the mouths of lions, Dan. vi. 22. And he did it by faith, although the ministry of angels was used therein, yet it was done because he 'believed in his God,' ver. 23.

Obs. II. And that faith that hath thus stopped the mouths of lions, can restrain, disappoint, and stop the rage of the most savage oppressors and persecutors of the church.

VER. 34, 35.—Εσβεσαν δυναμιν πυρος, εφυγον στοματα μαχαιρας, ενεδυναμωθησαν απο ασθενειας, εγενηθησαν ισχυροι εν πολεμω, παρεμβολας εκλιναν αλλοτριων. Ελαβον γυναικες εξ αναστασεως τους νεκρους αυτων.

VER. 34, 35.—*Quenched the violence (the power) of fire; escaped (fled from) the edge (edges) of the sword; out of weakness were made strong; waxed (were made) valiant (powerful, strong) in fight; turned to flight the armies of the aliens, (or overthrew the tents or camps of the aliens;) women received their dead, (by a resurrection) raised to life again.*

Six more instances of the power of faith, are added unto those foregoing; and those, taken from things of all sorts, to let us know, that there is nothing of any kind whatever, wherein we may be concerned, but that faith will be useful and helpful in it.

1. The first instance is, that εσβεσαν δυναμιν πυρος, ‘they quenched the violence of fire.’ He doth not say they quenched the fire, which may be done by natural means; but they took off, abated, restrained the power of fire, as if the fire itself had been utterly quenched. This, therefore, belongs unto the three companions of Daniel, who were cast into the burning fiery furnace, Dan. iii. 23. The fire continued still, and had its burning power in it; for it slew the men that cast them into the furnace. But by faith they quenched, or restrained the power and violence of it towards themselves, so as that ‘not an hair of their head was singed,’ ver. 27. And the faith of these men was considerable, in that it did not consist in an assurance that they should be so miraculously delivered; but only in committing themselves unto the omnipotency and sovereignty of God in the discharge of their duty; as it is declared ver. 16—18. A resolution to perform their duty whatever were the event, committing the disposal of themselves unto the sovereignty of God, with a full persuasion of his power to do whatever he pleased, and that he would do whatever was for his own glory, was the faith whereby they quenched the violence of fire. And, as this faith is imitable in us, for though a miracle ensued on it, yet was it not the faith of miracles, so it will never fail of those blessed effects which tend unto the glory of God, and the good of the church.

2. Εφυγον στοματα μαχαιρας, ‘they escaped the edge of the sword;’ the ‘edges’ of it; swords with two edges. In the Greek it is, the ‘mouths of the sword;’ from the Hebrew פִּי הָרֶבֶב; and a two-edged sword, they call a sword of mouths; as in the Greek, μαχαίρα διστομος, Heb. iv. 12; ‘they escaped,’ Vul. Lat. effugaverunt, for effugerunt. The way of their escape from death, when in danger of it by the sword, is intimated, namely, by flight from the danger, wherein God was present with them for their deliverance and preservation. So was it frequently with David when he fled from the sword of Saul, which was at his throat several times, and he escaped by flight, wherein God was with him. So did Elijah when he was threatened to be slain by Jezebel, 1 Kings xix. 3. Now this should seem rather to be the effect of fear than of faith; however, it had good success. But,

Obs. I. It is the wisdom and duty of faith, to apply itself to all lawful ways and means of deliverance from danger.—Not to use means when God affords them unto us, is not to trust in him, but to tempt him. Fear will be in all cases of danger, and yet faith may have the principal conduct of the soul. And a victory is sometimes obtained by flight.

3. Some of them, *ενεδυναμωθησαν απο ασθενειας*, ‘out of weakness were made strong.’ *Ασθενεια* is any kind of weakness or infirmity, moral or corporeal. In each of these senses it is used in the Scripture, to be without, to want strength in any kind. Frequently it is applied to bodily distempers, Luke xiii. 11, 12; John v. 5, xi. 4; Acts xxviii. 9. And so it is here used. For the conjecture of Chrysostom and others of the Greek scholiasts, that respect is had herein unto the Jews in the Babylonish captivity, who were weakened therein, and afterwards restored unto strength and power, hath no probability in it. They are the words in Isaiah that the apostle doth almost express: ‘The writing of Hezekiah, king of Judah, when he had been sick, and was recovered of his sickness,’ ch. xxxviii. 9. For this was through faith, as is evident in the story, and was in part miraculous.

Obs. II. We ought to exercise faith about temporal mercies, as they are oftentimes received by it, and given in on the account of it.—In the miraculous cure of many diseases by our Saviour himself there was a concurrence of the faith of them that were healed. ‘Thy faith hath made thee whole.’

4. Some of them through faith, *εγενηθησαν ισχυροι εν πολεμω*, ‘waxed (were made) valiant (strong) in fight,’ (or battle.) As this may be applied unto many of them, as Joshua, Barak, Gideon, Jephthae, so David affirms of himself, that ‘God taught his hands to war, so as that a bow of steel was broken by his arms:’ and that he did, ‘gird him with strength unto battle,’ Ps. xviii. 34, 39; the same thing which is here affirmed.

5. Of the same kind is that which followeth: *παρεμβολας εκλιναν αλλοτριων*, ‘they turned to flight the armies of the aliens.’ Erasmus renders these words, *incursiones averterunt exterorum*, ‘they turned away the incursions of the aliens,’ mistaking both the words, as many have observed. *Παρεμβολαι* are the ‘camps,’ the fortified tents of an army: but the word is used for an army itself; as Gen. xxxii. 7; 1 Sam. iv. 16. An host encamped like that of the Midianites when Gideon went down unto it, Judg. vii. 10. And his overthrow of that host, is here principally intended; for so it was signified in the dream, that the tents should be smitten and overturned, ver. 13. But because the apostle useth the word in the plural number, it compriseth other enterprises of the like nature, as that of Barak, and of Jonathan against the Philistines, with the victories of Asa and Jehoshaphat; in all which, there was an eminent exercise of faith, as the stories of them declare. And these aliens were those whom the Scripture calls *גוֹיִם*, that is, not only foreigners, but strangers from, and enemies unto the church of God. And where this defence against foreign invasions is neglected, there can be no assured ground or security of deliverance, whatever the success may be.

6. It is added, *ελαβον γυναικες εξ αναστασεως τους νεκρους αυτων*,

‘women received their dead raised to life again.’ These women were the widow of Zarephath, whose son, Elijah raised from death, 1 Kings xvii. 22—24. And the Shunammite, whose son was raised by Elisha, 2 Kings iv. 36. And it is said of them, that ‘they received their children from the dead;’ for in both places, the prophets having raised them from the dead, gave them into their mother’s arms, who received them with joy and thankfulness. Their faith is not expressed; but respect is rather had unto the faith of the prophets, who obtained this miraculous operation by faith. However, at least one of them, namely, the Shunammite, seems to have exercised much faith in the whole matter. And it is said, ‘they received their dead,’ their children which had been dead, ἐξ ἀναστάσεως, ‘out of, (or) by a resurrection.’

These ten instances did the apostle choose, to show the great things that had been done through faith, to assure the Hebrews, and us with them, that there is nothing too hard or difficult for faith to effect, when it is set on work and applied according to the mind of God.

VER. 35—37.—HE proceeds, in the next place, unto instances quite of another nature, and which were more immediately suited unto the condition of the Hebrews. For hearing of these great and glorious things, they might be apt to think that they were not so immediately concerned in them. For their condition was poor, persecuted, exposed to all evils, and death itself, for the profession of the gospel. Their interest, therefore, was to inquire, what help in, what relief from faith they might expect in that condition? What will faith do where men are to be oppressed, persecuted, and slain? Wherefore, the apostle, applying himself directly unto their condition, with what they suffered, and farther feared on the account of their profession of the gospel; he produceth a multitude of examples, as so many testimonies unto the power of faith in safe-guarding and preserving the souls of believers, under the greatest sufferings that human nature can be exposed unto. And sundry things lie plain in this discourse of the apostle.

1. That he would not hide from these believers, what they might meet withal and undergo in and for their profession. He lets them know that many of them who went before them in the same cause, endured all manner of miseries on the account thereof. Therefore ought not they to think it a strange thing, if they also should be called unto the like trials and sufferings. Our Lord Jesus Christ dealt openly and plainly in this matter; he hid nothing of what was like to befall them whom he called to be his disciples, but professed directly that he would admit of them on no other terms to be his disciples, but that they denied themselves and took up the cross, or engaged to undergo all sorts of sufferings for his sake and the gospel. He deceiveth none with fair promises of things in this world; nor ought we to be surprised, nor ought we to complain of any thing that may befall us in our following him; no not of a fiery trial, 1 Pet. iv. 12, v. 9. So the apostle here having given instances of the great and glorious things that have been done even in this world by faith, that those Hebrews might not expect that they should also be called to enjoy the like successes and victories, because they had the same spirit of faith with them who did so, he re-

minds them of those who were called to exercise their faith in the greatest miseries that could be undergone.

2. That all the evils here enumerated did befall the persons intended, on the account of their faith, and the profession thereof. He doth not present them with a company of miserable, distressed creatures, that fell into that state through their own default, or merely on the account of a common providence, disposing their lot in this world into such a state of misery, as it is with many; but all the things mentioned they underwent merely and solely on the account of their faith in God, and the profession of true religion. So as that their case differed in nothing from that which they might be called unto. And from both these we may learn,

Obs. I. That it belongs unto the sovereign pleasure of God to dispose of the outward state and condition of the church, as unto its seasons of prosperity and persecution. As also,

Obs. II. That those whose lot falleth in the times of greatest distress or sufferings, are no less accepted with him, than those who enjoy the highest terrene felicity and success.

3. There is as much glory unto a spiritual eye, in the catalogue of the effects of faith that follow, as in that which went before. The church is no less beautiful and glorious when encompassed, and seemingly overwhelmed with all the evils and dreadful miseries here recounted, than when it is in the greatest peace and prosperity. To look, indeed, only on the outside of them, gives a terrible undesirable prospect. But to see faith and love to God working effectually under them all, to see comforts retained, yea, consolations abounding, holiness promoted, God glorified, the world condemned, the souls of men profited, and at length triumphant over all; this is beautiful and glorious.

4. That to do the greatest things, and to suffer the hardest, is all one to faith. It is equally ready for both, as God shall call; and equally effectual in both. These things unto the flesh differ next to heaven and hell: they are both alike to faith when duty calls.

5. That the evils here enumerated are of such various sorts and kinds, as to comprise every thing that may befall believers on the account of their profession. Temptations, scorn, mockings, scourgings, bonds, imprisonments, troubles of poverty, fears, and dangers; and those of long continuance, with death itself by all sorts of tortures and extremities. It is impossible that any believer can be called to suffer any thing in any kind whatever for the profession of the gospel, but that he may find an instance of it in the sufferings of these martyrs. And it is an encouragement in the greatest distresses, to remember that others in the same cause have undergone them, and been carried victoriously through them. There is good use to be made of the records of the sufferings of the primitive Christians under their Pagan oppressors, and of believers of late ages under the power of antichrist.

6. It may be observed, that as the apostle obliged not himself unto the order of time in naming the foregoing witnesses; so here he useth his own liberty in representing these sufferings of the church, without respect unto any method of coherence between the things themselves, or order of time as to the seasons wherein they fell out. Hence, in the

midst of his account of the various sorts of death which they underwent, he interposeth that they were tempted, ver. 37. 'They were stoned, they were sawn asunder, were tempted, were slain with the sword.' This hath given occasion to many to question whether the word tempted do indeed belong unto the text, or whether it is not a mistake in the copies, for a word of almost an alike sound, but quite of another signification, namely, they were burned. But without cause: for it is evident that the apostle obligeth himself unto no such order, as that things of the same nature should be placed together, without the interposition of any thing else. And we shall see there was occasion to interpose that expression, 'they were tempted,' in the place where it is put by the apostle.

7. It may also be observed, that the apostle takes most of these instances, if not all of them, from the time of the persecution of the church under Antiochus, the king of Syria, in the days of the Maccabees. And we may consider concerning this season, 1. That it was after the closing of the canon of the Scripture or putting of the last hand unto writings by divine inspiration under the Old Testament. Wherefore, as the apostle represented these things from the notoriety of fact then fresh in memory, and it may be, some books then written of those things, like the books of the Maccabees, yet remaining; yet as they are delivered out unto the church by him, they proceeded from divine inspiration. 2. That in those days wherein these things fell out, there was no extraordinary prophet in the church. Prophecy, as the Jews confess, ceased under the second temple. And this makes it evident that the rule of the word, and the ordinary ministry of the church, is sufficient to maintain believers in their duty, against all oppositions whatever. 3. That this last persecution of the church under the Old Testament by Antiochus, was typical of the last persecution of the Christian church under antichrist; as is evident to all that compare the prophecy of Daniel, ch. viii. 10—14, 23—25, xi. 36—39, with that of the Revelation in sundry places. And indeed the martyrologies of those who have suffered under the Roman antichrist, are a better exposition of this context than any that can be given in words.

VER. 35.—*Ἄλλοι δὲ ἐτυμπανισθήσαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστασεως τυχῶσιν.*

Ετυμπανισθήσαν. Syr. בשנדה מית, 'They died with torments.' Vul. Lat. Districti sunt. Rhem. 'Were racked,' 'stretched out,' respecting that kind of torture wherein they were stretched on a wheel, as a skin is on the head of a drum. So Beza and Erasmus. We use a more general word, 'were tortured.'

Οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν. Syr. וְלֹא סָכוּ לְמַחְפָּצוֹ. Trem. Neque intenti expectarunt ut liberentur. Others render it by Non speraverunt. 'They looked not earnestly after deliverance,' they hoped not for it; that is, they regarded it not. Vul. Non suscipientes redemptionem, 'Not accepting redemption,' that is, deliverance; liberationem.

ἵνα κρείττονος ἀναστασεως τυχῶσιν. Syr. דְּקִימָתָא מִיַּחְרָתָא תְּהוּא לְהוֹן. 'That they might obtain a better resurrection.'

‘That there might be to them a more excellent resurrection.’ Vul. *Ut meliorem invenirent resurrectionem.* Rhem. ‘That they might find a better resurrection.’ *Invenio* is oftentimes used for ‘to attain,’ or ‘obtain.’ Others, *Ut consequerentur, nanciscerentur*, ‘That they might obtain.’

VER. 35.—*Others were tortured, not accepting deliverance, that they might obtain a better resurrection.*

The apostle passeth to the second sort of them in whom faith exerteth its power and efficacy in their sufferings. These he saith were ‘others;’ persons of another sort, that were called to other duties than those before mentioned. And this distinction is farther signified by the particle *δε*, ‘but,’ others there were.

Three things he mentions of them in this first instance: 1. What they suffered. 2. How they acted faith in their sufferings. 3. On what grounds they did it.

First. For the first, he affirms that they were ‘tortured.’ The word here used, *ετυμπατισθησαν*, hath been by critics and others so coured through all sorts of authors, that there needs no farther search after it. The substance of their discoveries is, that *τυμπανον*, *tympanum*, whence the word is framed, doth signify either an engine whereon those who were tortured were stretched out, as a skin is stretched on the head of a drum, or the instruments which were used in the striking and beating them who were fastened to that engine, like those who have their bones broken on a wheel. So some render the word by *fustibus multati, contusi, cæsi*. But whereas the word is frequently used to take away the lives of men by any kind of torture or tormenting pain, the precise notation of it from its original is not here much to be regarded. We have therefore rendered it, and that properly in general, ‘were tortured,’ that is, to death.

There is no doubt but the apostle hath respect herein to the story that is recorded in the sixth and seventh chapters of the second book of the Maccabees. For the words are a summary of the things and sayings there ascribed to Eleazer, who was beaten to death when he had been persuaded and allured to accept deliverance by transgressing the law. And the like respect may be had to the mother and her seven sons, whose story and torments are there also recorded.

And this is the height of what the old murderer could rise and attain to. He began with a sudden death by violence and blood. But when he had got advantages, he was not contented therewith. He would have the servants of the living God to die by all sorts of tortures. This was his hell, a hell of his making. But he could never put the displeasure of God into it, nor make it of any continuance. Divine wrath, and perpetuity under it, are his own portion. But that which is most marvellous herein is, that he should get amongst men such as should execute his infernal rage and malice. There was never any greater instance of the degeneracy of human nature to the image and likeness of the devil than this, that so many of them have been found, and that in high places of power, emperors, kings, judges, and priests,

who were not satisfied to take away the lives of the true worshippers of God by the sword, or by other ways in which they slew the worst of malefactors ; but invented all kinds of hellish tortures whereby to destroy them. For although the crafts of Satan were open and evident herein, who designed by these ways to get time and advantage for his temptations to draw them off from the profession of the faith, which he could not have had in a speedy execution ; yet it is astonishing that the nature of man should be capable of so much villany and inhumanity. But this also God hath seen good to permit, in that patience whereby he ‘endures with much long-suffering the vessels of wrath that are fitted for destruction.’ And he doth it for many blessed ends of his own glory, and the eternal salvation of his church, not here to be insisted on.

‘They were tortured.’ This is the utmost that the devil and the world can reach to, all the hell he hath to threaten his enemies withal. But when he hath done his utmost, it falls only on the body, it cannot reach the soul ; it is but of a short continuance, and gives assurance of an entrance into a blessed eternity. It can shut out no divine consolation from the minds of them that suffer ; a little precious faith will carry believers victoriously through the worst of all.

The work of faith with respect to these tortures, which are the utmost trials of it, may be reduced to these heads. 1. A steady view of that promised eternal glory which they are on an entrance into, 2 Cor. iv. 17, 18. 2. A due comparing of present sufferings with the eternal miseries of the damned in hell, Matt. x. 28. 3. A firm persuasion that these things shall make no separation between God and them, Rom. viii. 35—39. 4. A derivation of present help, strength, and consolation from God, by mixing itself with his promises. 5. By a due consideration of the presence of Christ with us, and his concernment in our sufferings. And sundry other ways there are of the like nature, whereby faith acts itself, and is victorious under tortures ; that none of us may tremble at the thoughts of Smithfield flames.

Secondly. The way whereby those who were tortured did evidence their faith, was, that they *οὐ προσδεξαμενοι την απολυτρωσιν*, ‘accepted not deliverance.’ That is, freedom from their tortures, which was offered them in case they would forego their profession. This is expressly affirmed of Eleazer and the seven brethren. Yea, they were not only offered to be freed from tortures and death, but to have great rewards and promotions, which they generously refused. And it was not thus with them only, but it hath been so always with all that have been tortured for religion. For the principal design of the devil in bringing them into tortures, is not to slay their bodies thereby, although he aims at that in the next place, in case his first design fail, which is to destroy their souls. And therefore we find in all ages, especially in the primitive times of Christianity, that when the cruel persecutors brought any unto tortures, after they began with them, they still gave them a space and respite, wherein they dealt with them by fair means and entreaties, as well as threatening further torments, to renounce their profession. And with some they prevailed ; but those who were steadfast in the faith, refused to accept of deliverance on such terms.

The story of Blandina, a virgin and a servant, in the excellent epistle of the churches of Vienna and Lyons, about their persecution, is worth the perusal of all good Christians.

Now that which these persons intended, suffered these tortures for, and from which they would not accept of deliverance, was only because they would not eat swine's flesh. And unto Eleazer it was offered, that he should bring flesh of his own providing unto the place where he was to eat, and only make an appearance that he had eaten swine's flesh, which he refused, 2 Maccab. vi. It may be this would by some be esteemed a small matter, and such as for the refusal whereof, wise men ought not to have undergone martyrdom by tortures. But the things which are commanded or forbidden of God, are not to be esteemed by the matter of them, or what they are in themselves, but by the authority of him that commands or forbids them. And this is the same in the least as well as in the greatest things in religion. The authority of God may be despised in small things as well as in great. And therefore, God doth ordinarily choose out arbitrary institutions to be the trial and touchstone of the faith of the church. So the martyrs here in England died on the account of the sacrament of the Lord's Supper. And if we begin at any time to suppose, that to save our lives we may comply with some lesser things, such as bowing in the house of Rimmon, that God hath forbidden; both faith and profession are lost. We know not what command, what ordinance, what institution, what prohibition, God will single out to be the means and subject of our trial as unto sufferings. If we are not equally ready to suffer for every one, we shall suffer for none at all. See James ii. 10.

Thirdly. The ground of their steadfastness in their profession, and under their tortures, was, *ἵνα κρείττονος ἀναστάσεως τυχεύωσιν*, 'that they might obtain a better resurrection.' So one of the brethren, in the 2nd Book of Maccabees, ch. vii. 9, affirmed expressly, that he endured those torments, and death itself, in that he believed that God would raise him up at the last day. This, as the Syriac hath it, they were 'intent upon.' And this the apostle calls 'a better resurrection,' not only in opposition unto the deliverance which they refused, a resurrection that was better than that deliverance, but because he intends that better resurrection which is to life, seeing all shall rise again, but some to life, and some to everlasting torments. Now, this faith of the resurrection of the dead, is the top-stone of the whole structure, system, and building in religion; that which states eternal rewards and punishments, and gives life unto our obedience and suffering. For without it, as the apostle testifies, 'we are of all men the most miserable.' This, therefore is that which their minds were fixed on under all their tortures, and wherewith they supported themselves; namely, that after all this they should have a blessed resurrection. See Philip. iii. 10, 11.

Slichtingius on this place acknowledgeth, that believers under the Old Testament had hopes of a blessed resurrection, but not by virtue of any promise of God, only they gathered it up out of some considerations of his goodness, and of his being a rewarder of them that seek him: a vain, foolish opinion, striking at the very foundation of all religion,

laying the ground of faith in the conjectures of men, and not on the veracity and faithfulness of God. But,

Obs. III. Sufferings will stir us up unto the exercise of faith on the most difficult objects of it, and bring in the comforts of them into our souls. Faith of the resurrection hath been always most eminent in prisons, and under tortures.

VER. 36.—IN the next place, we have the example of them who suffered also, but not by tortures, nor unto death, yet in such ways as were a great trial of their faith.

VER. 36.—'Ἐτεροι δὲ εμπαιγμων και μαστιγων πειραν ελαβον, ετι δε δεσμων και φυλακης.

The Syriac makes here two distinct sorts, repeating, *ܐܢܬܝܐ*, alii; others, after *πειραν ελαβον*; as in the next verse it repeats the same word four times, which is not once in the original. *Πειραν ελαβον* it renders by *ܐܢܬܝܐ*, 'they exposed themselves to mocking and stripes.'

VER. 36.—*Others had trial of* (had experience of, or were tried by) *cruel mockings and scourgings, yea moreover of bonds and imprisonment.*

1. Those spoken of are said to be *ἔτεροι*, not merely *ἄλλοι*; not only 'others,' but 'of another sort;' namely, such as suffered through 'faith,' but not by 'tortures,' nor unto 'death.' And the exceptive particle *δε*, intimates the introduction of another kind of sufferings.

2. It is of no use to fix the particulars mentioned unto certain determinate persons, as Jeremiah or others. For seeing the apostle hath left that undetermined, so may we do also. Certain it is, that there were in those days believers, who, through faith, patiently and victoriously underwent these things.

There are four things mentioned distinctly under this head: 1. Mockings. 2. Scourgings. 3. Bonds. 4. The prison, or imprisonment. And they contain all the outward ways of the sufferings of the church, when God restrains the rage of the world, so as that it shall not rise to blood and death. So it often falls out. It is the utter destruction of the church that Satan and the world do always aim at; but oftentimes there are such bounds set unto their rage, by the division of their own counsels, by their supposed interests, by the more gentle inclinations of some Gamaliels among them, or for want of a pretext to execute the utmost of bloody cruelty, that they take up in mocking, stripes, imprisonments, spoiling of goods, and the like.

Of these things, it is said, *πειραν ελαβον*, 'they had trial.' *Experti sunt*, they had experience of them, they really underwent them, and so by consequent their faith was tried with them.

And the first thing mentioned is, as we render it, *εμπαιγμων*, 'cruel mockings.' *Εμπαιζομαι* is the word constantly used for the mockings that were cast on our Lord Jesus Christ himself, Matt. xx. 19, xxvii. 29—31; Mark x. 34, xv. 31; Luke xiv. 29, xviii. 32, xxii. 63. xxiii.

11, 36. Neither is the verb in either voice, active or passive, used in the New Testament, but only as applied to Christ. And it is joined with *μαστιγωω*, ‘to scourge,’ as it is here, with stripes. *Εμπαιγμος*, nowhere used but here, is ludibrium, a mocking with reproach and contumely or scorn. Hence we have rendered it ‘cruel mockings.’ They reproached them with their God, with their religion, with folly, with feigned crimes. Such mockings are recorded in all the stories of the persecution and sufferings of the church. The world is never more witty, nor doth more please itself, than when it can invent reproachful names, terms, and crimes, to cast upon suffering believers. And whereas the word is derived from *παιζω* (as that is from *παις*), ‘to play and mock childishly,’ it may respect the calumnious reproaches that oft-times in the streets are cast on suffering professors, by the rude, foolish multitude, like the children that ran after Elisha, mocking and scoffing at him. And this is reckoned among severe sufferings, there being nothing more harsh to ingenuous minds, nor any thing almost which they would not as willingly undergo. Nor is there any thing that their adversaries inflict on them with more self-pleasing and exultation of mind. Mockings are persecutors’ triumphs. But these also faith will conflict withal, and conquer: it hath done so in all ages. And it is a fruit of faith which we ought to aim at, namely, to keep our spirits composed, unto a contempt of shame under the most severe and scornful mockings.

Unto these sometimes, *μαστιγων*, ‘stripes,’ are added, a servile punishment used towards vagabonds and the vilest of men.

Of the two last ways of trial, namely, bonds and imprisonment, we have had so full an exposition in the days wherein we live, that they need no farther explication. And,

Obs. I. There may be sufferings sufficient for the trial of the faith of the church, when the world is restrained from blood and death.—But how long at present it will be so, God only knows.

VER. 37.—*Ελιθασθησαν, επιρσιθησαν, επιρασθησαν, εν φωνη μαχαιρας απεθανον, περιηλθον εν μηλωταις, εν αιγειοις δερμασιν, οστερουμνοι, θλιβομενοι, κακουχουμενοι.*

Επιρσιθησαν, *dissecti*, *secti sunt*, ‘they were cut asunder;’ *serrati sunt*, ‘they were sawn asunder;’ ‘cut asunder with a saw,’ which is usually referred to Isaiah, but without any ground from the Scripture; a punishment and torment used in the east, 2 Sam. xii. 31; Amos i. 3.

Επιρασθησαν. This word is omitted by the Syriac, nor doth Chrysostom take any notice of it. The Vul. Lat. retains it, and it is in all approved Greek copies. But because it contains a sense which seems not to be suited unto the place it holds in the text, critics have made bold to multiply conjectures about it. Some say it is the word before-going, first written a second time upon a mistake, and afterwards changed by the addition of a letter or two, to give it a distinct signification. Some say it should be *επυρασθησαν*, and others, *επυρωθησαν*, ‘they were burned with the fire;’ and every one doth well confute the conjectures of others. We shall retain the word in its proper place and signification.

Εν φονῳ. Syr. בפומא, 'in the mouth or edge of the sword.' Vul. Lat. In occisione gladii, cæde gladii occubuerunt, 'they fell or died by slaughter of the sword.'

Περιηλθον. Vul. Circuiverunt, 'they went about.' Syr. 'They wandered,' oberraverunt.

Εν μηλωταις. The Syriac interposeth לבשין, induti, amicti, 'clothed,' which is necessary unto the sense. Vul. Lat. In melotis. All suppose that translator understood not the sense of the Greek word, and so retained it. And Erasmus makes himself very merry in reflecting on Thomas, who gives some wild interpretations of it. Μηλον is 'a sheep.' 'In sheep-skins.'

Εν αιγειοις δερμασιν. The Syriac transposeth this word, and prefixeth it unto the other, 'In the skins of sheep and goats;' without necessity, for μηλωτη is a sheep-skin.

Υστερουμενοι, Vul. Egentes. Syr. וסניקין, 'wanting, poor;' properly, 'destitute, deprived of all.'

Θλιβομενοι, Vul. Lat. Angustati, 'straitened.' Syr. אליצין, 'oppressed,' pressi, afflicti, 'pressed, afflicted.'

Κακουχουμενοι. Vul. Lat. Afflicti. Syr. מטופין; Conquassati, conturbati; 'shaken, troubled:' malè habiti, malè vexati; 'tormented,' say we, as I suppose, not properly: 'Evilly entreated,' vexed with evils.

VER. 37.—*They were stoned, they were sawn asunder, were tempted, were slain with the sword, (died by slaughter of the sword;) They wandered about in sheep-skins, and goat-skins, being destitute, afflicted, and tormented, (evilly entreated.)*

Two sorts of persons, and two sorts of sufferings, are here represented unto us. 1. Such as fell under the utmost rage of the world, suffering by death itself. 2. Such as to escape death did expose themselves to all sorts of miseries, to be undergone in this life.

The same faith works equally, in them that die by violence, and them who, to escape death, expose themselves to other miseries, provided that the call unto the one or the other be of God.

First. Those of the first sort were killed three ways, or died three kinds of death; that is, some of them one way, and some of them another, as the Syriac translation distinguisheth them, by prefixing 'some,' or 'others,' to each sort. 'Some were stoned, some were sawn asunder, some were slain with the sword.' Amongst these outward sufferings of the body, the apostle interposeth the inward sufferings of their minds: they 'were tempted.' Or whether this denoteth a peculiar kind of suffering, we shall afterwards consider.

1. The first way of their suffering death was, that they were ελιθασθησαν, 'stoned.' This kind of death was peculiar unto the people of the Jews; and therefore it is not amiss applied unto Naboth, 1 Kings xxi. 13, and Zechariah, 2 Chron. xxiv. 21. This punishment was appointed by law only for blasphemers, idolaters, false prophets, and the like profaners of the true religion. But when the persecuting world grew unto the height of impiety, it was applied unto those that were

the true professors of it. So was the blood of the first Christian martyr shed under pretence of that law, Acts vii. And indeed the devil is never more a devil, nor more outrageous, than when he gets a pretence of God's weapons into his hands. Such hath been the name of the church, and the like.

2. *Επισθεναν*, 'they were sawn asunder;' some were so, although their names and the particular fact are not recorded: a savage kind of torture, evidencing the malice of the devil, with the brutish rage and madness of persecutors.

3. It is added, *Επειρασθησαν*, 'they were tempted.' This seems to be a trial of another kind than those wherewith it is joined. For it is mentioned among various sorts of violent deaths. But we are not to question the order or method of the apostle's words. The expression may denote either a distinct kind of suffering, or what befel them under their other sufferings, with which it is joined. In the first way, it lets us know how great a trial there is in temptations in a suffering season, and what vigour of faith is required to conflict with them. They are the fiery darts with which Satan in such a season fights against the souls of believers; and whereby oftentimes he more prevails than by outward and bodily pains. And when a season of persecution approacheth, there is nothing we ought to be more prepared for and armed against. Or the words may denote the temptations wherewith they were attempted by their persecutors under their sufferings, and the threatenings of death unto them. For, as we declared before, in all such seasons, the craft and malice of the devil and his instruments, ignorant of the hidden power of faith, endeavoured to work upon human frailty, by persuading them to spare themselves, requiring but little of them for their deliverance, with promise of rewards if they would forego their profession. And that this proceeds from the subtilty of Satan, our Lord Jesus Christ declares, in that when his apostle Peter would have dissuaded him from suffering, he lets him know that it was not from himself, but from the suggestion of the devil, Matt. xvi. 22, 23. This temptation therefore was the engine whereby he wrought in all these sufferings; that which gave them all their power and efficacy towards his principal end, which was the destruction of their souls. For he will willingly spare the lives of many, to ruin the soul of one. Well therefore might this be reckoned among their trials, and in the conquest whereof their faith was eminent. And therefore it is an especial promise of our Lord Christ, that when persecution cometh, he will keep his from the hour and power of temptation, Rev. iii. 10. This word therefore may keep its station in this place against all objections.

4. The third instance of the ways whereby they suffered death, is, that, *εν φονη μαχαίρας απεθανον*, 'they were slain with the sword,' or died by the slaughter of the sword. The sword intended, is either that of injustice and oppression in form of law, or of violence and mere force. Sometimes they proceeded against these holy martyrs in form of law, and condemned them unto decollation, or the cutting off their heads by the sword, a way of punishment in use among the Grecians, and the Romans afterwards. And if this be intended, it refers

probably unto the days of Antiochus, wherein many were so destroyed. Or it may intend the sword of violence, when persecutors in their rage have pursued, fallen upon, and destroyed multitudes by the sword, for their profession. So Jezebel slew the prophets of the Lord with the sword, 1 Kings xix. 10. And in all times of the general prevalency of persecution, multitudes have been so destroyed. And the same course hath been continued under the New Testament. Many have been beheaded for the testimony of Jesus, Rev. xx. 4, as his forerunner John the Baptist was, Luke ix. 9. And innumerable multitudes have been slain, both under the Pagan and anti-christian tyranny, with the sword.

All sorts of death have thus been consecrated to the glory of God in the sufferings of the church. Christ himself, God's great Martyr, the Amen and Faithful Witness, was crucified; John the Baptist, his forerunner, was beheaded; Stephen, his first witness by death, was stoned. Nero first invented torments in the case of religion, which afterwards the devil and the world placed their greatest hopes of prevalency in. But,

Obs. I. No instruments of cruelty, no inventions of the devil or the world, no terrible preparations of death; that is, no endeavours of the gates of hell, shall ever prevail against the faith of God's elect.

Secondly. The latter part of the verse gives us an account of others, who, though they escaped the rage of their adversaries, as unto death in all the ways of it, yet gave their testimony unto the truth, and through faith bare that share in suffering, which God called them unto. And two things the apostle declares concerning them: 1. What they did; and 2. What was their inward and outward estate, in their so doing.

First. As unto what they did: περιηλθον, 'they wandered about in sheep-skins and goat-skins.'

1. 'They wandered about.' They went about from place to place. To 'wander,' as we have rendered the word, is to go about from place to place, without any fixed residence, or design of any certain quiet habitation; so was it with them. They were driven from their own houses by law or violence: cities, boroughs, corporations, were made unsafe for them, yea, and sometimes villages also, on one pretence or another. This cast them on this course of life, to wander up and down, sometimes flying from one city unto another, sometimes forced to forsake them all, and betake themselves unto the wilderness, as the apostle immediately declares. However, they had not any fixed quiet habitation of their own. The best interpretation of this word and place, is given us by the apostle in the instance of himself, 1 Cor. iv. 11; *αστατουμεν*, 'we wander,' we have no abiding place, but move up and down, as men altogether uncertain where to fix. And indeed the representation he makes of the state of the apostles in those days, 1 Cor. iv. 9—13; and 2 Cor. xi. 23—27, is a full and plain exposition of this place. And,

Obs. II. It is no small degree of suffering, for men, by law or violence, to be driven from those places of their own habitation, which the providence of God, and all just right among men, have allotted unto them.—A state whereof many in our days have had experience, who

being conscious unto themselves of no evil towards any sort of men, yet merely for the profession of the gospel and exercise of their ministry, have been driven from their own houses, driven from all places that might accommodate them with any refreshment, to wander up and down that they might find a place to lodge a night in peace.

2. But it may be said, that although they did thus go up and down, yet they travelled in good equipage, and had all manner of accommodations, which is not the worst kind of sojourning here in this world. But all things were otherwise with them. They thus wandered *εν μηλωταις, εν αιγειοις δερμασιν*, 'in sheep-skins and goat-skins.' There is no more intended in these expressions, but that, in their wandering, their outward condition was poor, mean, and contemptible. For as he declares it fully in the next words, so he gives an instance of it in the garments they wore, which were of the meanest and vilest sort that can be made use of, the unwrought skins of sheep and goats. Some indeed did voluntarily use these kinds of garments, as a testimony of their mortified condition. So did Elijah, who was said to be 'an hairy man, girt with a girdle of leather;' not from the hair of his face or body, but from the kind of his garments, 2 Kings i. 8. So John the Baptist had his raiment of camel's hair, Matt. iii. 4, when his meat was locusts and wild honey. And therefore the false prophets that were among the people did many of them wear garments of hair, which we render 'rough garments,' Zech. xiii. 4, to beget an opinion of that mortification which they pretended unto. Nothing here is intimated of choice, but necessity. They were poor men, that wandered up and down in poor clothing.

So have the saints of God in sundry seasons been reduced unto the utmost extremities of poverty and want which any man can be exposed unto. And there is a proclamation herein to all the world of these two things. 1. That there is a satisfaction in faith and obedience to God, there are such internal consolations in that state, as do outbalance all the outward evils that may be undergone for the profession of them; without them the world may know, if they please, that those who do expose themselves unto those straits and difficulties for the preservation of their consciences entire unto God, do know as well as themselves how to value the good things of this life, which are needful to the refreshment of their natures. 2. That there is a future state, that there are eternal rewards and punishments, which will set all things aright unto the glory of divine justice, and the everlasting glory of them that have suffered.

Secondly. The apostle more particularly declares their state, in those expressions, destitute, afflicted, tormented, or evilly entreated.

He useth many words to express the variety of their sufferings in their wandering condition. Nothing was absent that might render it troublesome and afflictive. Wherefore, although it may be, we may miss it in the especial intention of each word or expression, yet we cannot do so as unto the general intention, which is to declare all the properties and concomitants of a calamitous condition. And they are here so set forth, that no believer at any time may faint or despond on the

account of any thing which it may fall under the power of the world to inflict upon him. In particular, they are said,

1. To be ὑστερονυμοι, 'destitute.' The Syriac and Vulgar render the word by egentes, or indigentes, pauperes, 'poor,' 'needy,' 'wanting.' All good Latin interpreters render it by destituti, which word is by use more significant in our language than any to the same purpose, for which cause we have borrowed it of the Latin, as we have done other words innumerable; 'destitute.' Ὑστερεω and ὑστερεομαι, are used in the New Testament sometimes in their proper signification, which is, 'to come behind,' and so to fall short or to be cast behind, Rom. iii. 23; 1 Cor. i. 7; 2 Cor. xi. 5; but most commonly to want or lack in any kind, to be deprived of what we stand in need of, Luke xv. 14; Phil. iv. 12. Being referred, as it is here, to a course of life, it is to want, to be deprived of necessary accommodations; to be kept without friends, relations, habitation, and such other supplies of life as others do enjoy. So ὑστέρημα is penuria, 'poverty,' a poor, wanting condition, Luke xxi. 4. That I judge which is most particularly intended in this word, is a want of friends, and all means of relief from them or by them. And this, as some know, is a severe ingredient in suffering. But, as our Lord Jesus Christ told his disciples, they should 'all forsake him and leave him alone, but he was not alone, for the Father was with him,' John xvi. 32, so is it with suffering believers; though they are outwardly destitute, left and forsaken of all means of comfort and relief, yet they are not utterly so; they are not alone, for Christ is with them.

2. In this condition they were θλιβομενοι, 'afflicted.' The former word declares what was absent, what they had not, namely, outward supplies and comforts; this declares what they had, what was present with them; they were straitened or afflicted. The Vulg. renders the word by angustiat, 'brought into straits;' the Syriac by pressi or oppressi, 'pressed,' 'oppressed.' We constantly render this word in all its variations, by 'affliction' and 'afflicted.' But this is of a general signification of every thing that is grievous, evil, or troublesome. Here the word seems to have peculiar respect unto the great straits which they were brought into by the great dangers that continually pressed on them. This state was very afflictive, that is, grievous, pressing and troublesome unto their minds. For when we are called to suffer for the gospel, it is the will of God that we should be sensible of and affected with the evils we undergo, that the power of faith may be evident in the conquest of them.

3. It is added, that they were κακουχουμενοι, 'tormented.' So we render the word; the Vul. Lat. reads afflicti, which is the proper meaning of the foregoing word; the Syriac by conquassati, conturbati, 'shaken,' 'greatly troubled.' Others properly malè habiti, or malè vexati, 'evilly entreated,' which is the signification of the word, and not 'tormented,' as we have rendered it. In this wandering condition, they met with very ill treatment in the world. All sorts of persons took occasion to vex and press them with all sorts of evils. And this is the constant entertainment that such wanderers meet withal in this world. Whatsoever is judged evil and vexatious unto them is on all occasions cast

upon them. Reproaches, defamations, revilings, threatenings, contempt, are the things they continually meet withal. And,

Obs. III. He will be deceived who, at any time, under a sincere profession of the gospel, looks for any other, any better treatment or entertainment in the world.

VER. 38.—THE apostle had not yet finished his account of the sufferings of these worthies, yet he thought meet to interpose a character of their persons. For men in this course of life might be looked on, and were so by some, as the off-scouring of all things, and unmeet either for human converse, or any of the good things of this world; but rather to be esteemed as the beasts of the field. These thoughts the apostle obviates in another kind of testimony concerning them, and so proceeds unto the end of his account concerning their sufferings.

VER. 38.—Ὦν οὐκ ἦν ἀξίος ὁ κόσμος· ἐν ἐρημίαις πλανώμενοι, καὶ ὄρεσι, καὶ σπηλαιοῖς, καὶ ταῖς ὀπαῖς τῆς γῆς.

VER. 38.—*Of whom the world was not worthy; they wandered in deserts and in mountains, and in dens, and in caves of the earth.*

There are two things in these words: 1. The character which the apostle gives of these sufferers:—the world was not worthy of them. 2. The remainder of their sufferings which he would represent:—they wandered in deserts, &c.

First. Their character is, that the world was not worthy of them. By ὁ κόσμος, 'the world,' not this fabric of heaven and earth is intended. For in that sense God hath appointed this world for the habitation of his people. It is therefore meet for them, and worthy of them, while their mortal life is continued. And therefore our blessed Saviour affirms that he did not pray that 'God would take them out of this world, but only that he would keep them from the evil that is in it,' John xvii. 15. Nor by 'the world' is merely intended mankind living in the world. For under that consideration they are meet for society, and may have good done unto them by the people of God, Mic. v. 7. But by 'the world' is understood the inhabitants of it, in their interests, designs, ends, and actings, their successes in them, and advantages by them, as they are opposite unto the true interest of the church and people of God. In this sense the world hath a high opinion of itself, as possessed of all that is desirable, despising and hating them who are not in conjunction with it in these things; the world, in its power, pride, pomp, enjoyments, and the like.

Of this world it is said, ὦν οὐκ ἦν ἀξίος, that it was 'not worthy' of these sufferers. It was not so in the ages and seasons wherein they lived, nor is so of them who suffer in any other age whatever. The world thinks them not worthy of it, or to live in it, to enjoy any name or place among the men of it. Here is a testimony given to the contrary, that the world is not worthy of them: nor can any thing be spoken to the greater provocation of it. To tell the great, the mighty, the wealthy, the rulers of the world, that they are not worthy of the

society of such as in their days are poor, destitute, despised wanderers, whom they hurt and persecute as the offscouring of all things, is that which fills them with indignation. There is not an informer or apparitor but would think himself disparaged by it. But they may esteem of it as they please; we know that this testimony is true, and the world one day shall confess it so to be. And we must see in what sense it is here affirmed.

Chrysostom, and the Greek expositors after him, suppose that a comparison is here made between the worth of the world and that of suffering believers; and that the apostle affirms that these sufferers, yea, any one of them, is more worth than the whole world. This may be true in some sense; but that truth is not the sense of this place. For the design of the apostle is to obviate an objection, that these persons were justly cast out as not worthy the society of mankind, which he doth by a contrary assertion, that the world was not worthy of them. And it was not so in two respects. 1. It was not worthy of their society, or to have converse with them, no more than slaves are worthy of or meet for the society of princes. For he speaks of the world as it is engaged in persecution; and so it is unworthy of the converse of persecuted saints. 2. It is not worthy of those mercies and blessings which do accompany the presence of this sort of persons, where they have a quiet habitation. And,

Obs. I. Let the world think as well, as highly, as proudly of itself as it pleaseth, when it persecutes, it is base and unworthy of the society of true believers, and of the mercies wherewith it is accompanied.—And,

Obs. II. God's esteem of his people is never the less for their outward sufferings and calamities, whatever the world judgeth of them.—They cannot think otherwise of them in their sufferings, than they thought of Christ in his. They did 'esteem him stricken, smitten of God and afflicted,' Isa. liii. 4; as one rejected of God and man. Such is their judgment of all his suffering followers; nor will they entertain any other thought of them. But God is of another mind.

Secondly. Having given this character of these poor sufferers, he proceeds to issue his account of their sufferings, and that in a farther description of that wandering course of life which he had before ascribed unto them. And first he asserts again, that they wandered, and then gives an account of the places wherein they wandered, and where they disposed of themselves in their wanderings.

That which he had before expressed by *περιηλθον*, they 'went up and down,' he here doth by *πλανωμενοι*, that is directly, they had an erratical motion, wandered without any certain rule or end, as unto any place of rest. I showed before how they were driven from cities, boroughs, towns corporate, and villages also, partly by law, partly by force. What now remains for them to betake themselves unto but deserts, solitary and uninhabited places. But whereas the continuance of human life is not capable of perpetual actual wandering up and down, but must have some place of rest and composure, the apostle distributes the places of their wandering state under two heads, suited unto those two acts of motion and rest. Of the first sort were

deserts and mountains, uninhabited wastes; and of the latter were the dens and caves that were in them. By deserts and uninhabited mountains, all know what is intended; and they did abound in those parts of the earth wherein these things were acted. There is no need of any exact distinction of dens and caves, neither will the signification of the words afford it; though possibly one may signify greater, the other lesser subterraneous receptacles. But the common use of the first word seems to denote such hollow places under the ground as wild beasts have sheltered themselves in from the pursuit of men. This was the state of these servants of the living God; when they were driven from all inhabited places, they found no rest in deserts and mountains, but wandered up and down, taking up dens and caves for their shelter. And instances of the same kind have been multiplied in the pagan and antichristian persecutions of the churches of the New Testament.

That no colour is hence given unto a hermitical life by voluntary choice, much less unto the horrible abuse of its first invention in the papacy, is openly evident. And we may learn, that,

Obs. III. Oftimes it is better, and more safe for the saints of God to be in the wilderness among the beasts of the field, than in a savage world, inflamed by the devil into rage and persecution.

Obs. IV. Though the world may prevail to drive the church into the wilderness, to the ruin of all public profession in their own apprehension, yet it shall be there preserved unto the appointed season of its deliverance:—the world shall never have the victory over it.

Obs. V. It becomes us to be filled with thoughts of, and affections unto spiritual things, to labour for an anticipation of glory, that we faint not in the consideration of the evils that may befall us on the account of the gospel.

VER. 39, 40.—*Και οὗτοι παντες μαρτυρηθεντες δια της πιστεως ουκ εκομισαντο την επαγγελιαν: Του Θεου περι ημων κρειττον τι προ-ελεψαμενου, ινα μη χωρις ημων τελειωθωσι.*

VER. 39, 40.—*And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect.*

The apostle concludes this discourse with an observation concerning all the instances of the faith of believers under the Old Testament, and his judgment concerning their state. Four things are here to be considered.

1. Who they are of whom he speaks; and that is, ‘all these.’
2. What he allows and ascribes unto them: ‘They obtained a good report through faith.’
3. What he yet denies unto them, which is, the receiving of that promise: ‘They received not the promise.’
4. The reason of it, which is God’s sovereign disposal of the states, times, seasons, and privileges of the church: ‘God having provided,’ &c.

There is not any passage in this whole Epistle, that gives a clearer and more determinate sense of itself than this doth, if the design and phrasology of the apostle be attended unto with any diligence. But because some have made it their business to bring difficulties into it, that it might seem to comply with other false notions of their own, they must in our passage be discarded and removed out of the way.

First. The persons spoken of are, *οὗτοι πάντες*, 'all these;' 'that is,' saith Slichtingius, 'all these last spoken of, who underwent such hardships, and death itself. For they received not any such promises of deliverance as those did before mentioned, who had great success in their undertakings.' He is followed in his conjecture, as almost constantly, by Grotius. 'Others,' saith he, 'received promises, ver. 33, but these did not, who could not abide peaceably in the promised land.' To which Hammond adds, 'They did not in this life receive the promise made to Abraham, had no deliverance in this life from their persecution.'

But, under favour, there cannot be a more fond interpretation of the words, nor more contrary unto the design of the apostle. For, 1. Those of whom he speaks in this close of his discourse, that they obtained a good report through faith, are the same of whom he affirms in the beginning of it, ver. 2, that by faith they obtained a good report, that is, all those did so whom at the beginning he intended to enumerate; and all these did so whom in the close he had spoken of. Of any distinction to be made between them there is not the least intimation. 2. It is said expressly of Abraham, Isaac, and Jacob, that they received not the promises, ver. 13, as well as of those now mentioned. 3. It is one thing to obtain promises, *επαγγελίας*, indefinitely, promises of any sort, as some are said to do, ver. 33; and another to receive, *την επαγγελίαν*, that signal promise which was made unto the fathers. 4. Nothing can be more alien from the design of the apostle, than to apply the promise intended unto temporal deliverance, and freedom from suffering. For if it be so, God did not provide somewhat better for us, that is, the Christian church, than for them; for the sufferings of Christians without deliverance from their persecutions, have been a thousand times more than those of the Jewish church under Antiochus, which the apostle hath respect to.

Wherefore, the 'all these' intended, are all those who have been reckoned up and instanced in from the beginning of the world, or the giving out of the first promise concerning the Saviour and Redeemer of the church, with the destruction of the works of the devil.

Secondly. Of all these it is affirmed, that they, *μαρτυροῦντες δια της πιστewς*, 'obtained a good report through faith.' They were well testified unto: they were God's martyrs, and he was theirs, gave witness unto their faith; see the exposition of ver. 2. That they were all of them so testified unto upon the account of their faith, we need no other testimony but this of the apostle. Yet is there no doubt but that in the several ages of the church wherein they lived, they were renowned for their faith, and the fruits of it, in what they did or suffered. And,

Obs. I. It is our duty also, not only to believe that we may be justified before God, but so to evidence our faith by the fruits of it, as that we may obtain a good report, or be justified before men.

Thirdly. That which he denies concerning them, is the receiving of the promise: 'They received not the promise.' And what promise this was we must inquire.

1. It is affirmed of Abraham, that he received the promise, ver. 17. And that promise which was given, which was made unto him, is declared by the apostle to be the great fundamental promise of the gospel, ch. vi. 13—18; the same promise which is the object of the faith of the church in all ages. Whereas, therefore, it is said here, that 'they received not the promise,' the promise, formally considered as a promise, must in the first place be intended; and in the latter it is considered materially, as unto the thing itself promised. The promise, as a faithful engagement of future good, they received; but the good thing itself was not in their days exhibited.

2. Some say, the promise here intended is the promise of eternal life; hereof, they say, believers under the Old Testament had no promise, none made unto them, none believed by them. So judgeth Slichtingius, who is forsaken herein by Grotius and his follower. But this we have before rejected, and the folly of the imagination hath been sufficiently detected.

3. Others, as these two mentioned, fix on such an account of the promise, as I would not say I cannot understand, but that I am sure enough they did not understand themselves, nor what they intended, though they did so as to what they disallowed. So one of them explains, or rather involves himself, on ver. 40, after he had referred this promise which they received not unto that deliverance from their persecutors. 'God having determined this as the most congruous time in his wisdom, to give the utmost completion to all those prophecies and promises, to send the Messiah into the world, and as a consequent of his resurrection from the dead, to grant us those privileges and advantages that the fathers had not enjoyed, a rest after long persecution, a victory over all opposers of Christ's church, that so what was promised unto Abraham's seed, Gen. xxii. 17, that they should possess the gates of their enemies, being but imperfectly fulfilled to the fathers, might have the utmost completion in the victory and flourishing of the Christian faith over all the enemies thereof.'

Besides what is insinuated about the effects of Christ's mediation, or consequent of his resurrection, which whose shop it comes from we well know, the promise here intended is expounded, not to be the promise made to Abraham, which it was, but that made to his seed, of victory over all their enemies in this world; which, as it seems, they received not, because it was not completely fulfilled towards them, but is to be so unto the Christian church in the conquest of all their adversaries. And this, in the verse foregoing, is called a deliverance from their persecutors. But whatever this promise be, the apostle is positive that they did not receive it, but that the Christians, or believers in Christ, in those days, had received it. But we know, that not only then, but near three hundred years after, Christians were more exposed to persecutions than ever the church of the Jews was, and so did less receive that promise, if any such there were, than they. Something is indeed interposed about the coming of Christ, farther to cloud the business. But this is referred only unto the time and season of the

accomplishment of this promise, not unto the promise itself. Wherefore such paraphrases are suited only to lead the mind of the readers from a due consideration of the design of the Holy Ghost.

4. It is therefore not only untrue, and unsafe, but contrary unto the fundamental principles of our religion, the faith of Christians in all ages, and the design of the apostle in this whole Epistle, to interpret this promise of any thing but that of the coming of Christ in the flesh, of his accomplishment of the work of our redemption, with the unspeakable privileges and advantages that the church received thereby. That this promise was made unto the elders from the beginning of the world, that it was not actually accomplished unto them, which was necessarily confined unto one season called the fulness of time, only they had by faith the benefit of it communicated unto them; and that herein lies the great difference of the two states of the church, that under the Old Testament, and that under the New, with the prerogative of the latter above the former, are such sacred truths, that without an acknowledgment of them, nothing of the Old Testament, or the New, can be rightly understood.

This then was the state of believers under the Old Testament, as it is here represented unto us by the apostle. They had the promise of the exhibition of Christ the Son of God, in the flesh, for the redemption of the church. This promise they received, saw afar off as to its actual accomplishment, were persuaded of the truth of it, and embraced it, ver. 13. The actual accomplishment of it they desired, longed for, looked after, and expected, Luke x. 24, 'inquiring diligently into the grace of God contained therein,' 1 Pet. i. 11—13. Hereby they enjoyed the benefits of it, even as we, Acts xv. 11. Howbeit, they received it not as unto its actual accomplishment in the coming of Christ. And the reason hereof the apostle gives in the next verse.

VER. 40.—*God having provided some better thing for us, that they, without us, should not be made perfect.*

Having declared the victorious faith of believers under the Old Testament, with what it enabled them to do and suffer, and given an account of their state as unto the actual accomplishment of that promise which they lived on, and trusted unto; in this last verse of this chapter, he compares that state of theirs with that of believers under the gospel, giving the preeminence unto the latter, with the reason whence so it was. And there is in the words,

1. The reason of the difference that was between the two states of the church; and this was God's disposal of things in this order: 'God having provided.'

2. The difference itself; namely, some better thing that was so provided for us.

3. A declaration of that 'better thing,' in a negation of it unto them; 'that they, without us, should not be made perfect.'

In the exposition of these words, Slichtingius proceeds on sundry principles, some whereof are embraced by his followers, as others of them are rejected by them.

1. That the promise intended, ver. 39, is the promise of eternal life. 2. That under the Old Testament, believers had no such promise, whatever hopes or conjectures they might have of it. 3. That both they and we, at death, do cease to be in soul and body, until the resurrection, none entering before into eternal life. 4. He inquires hereon, how God did provide some better thing for us than for them; which he pursues with such intricate curiosities, as savour more of the wit of Crellius than his own. But the whole of it is senseless and foolish. For if, when any one dies, he is nothing, or as nothing, so as that unto him it is but as one moment between death and the resurrection, as he contends the state of all, as unto eternal life, and an entrance thereinto, is absolutely the same; nor is the one in any thing better than the other, although they should die thousands of years one before another. But as all these things are openly false, and contrary to the chief principles of Christian religion, so they are utterly remote from the mind of the apostle, as we shall see in the exposition of the words.

Those of the church of Rome, do hence fancy a limbus, a subterraneous receptacle of souls, wherein they say the spirits of believers under the Old Testament were detained until after the resurrection of Christ, so as 'that they, without us, were not made perfect.' But that the saints departed from the beginning of the world, were excluded from rest and refreshment in the presence of God, is false and contrary unto the Scripture. However, the apostle treats not here at all about the difference between one sort of men and another after death, but of that which was between them who lived under the old testament church-state while they lived, and those that lived under and enjoyed the privileges of the new; as is evident in the very reading of the Epistle, especially of the seventh chapter, and is expressly declared by himself in the next chapter to this, ver. 18—24, as, God willing, we shall see on the place.

These open corruptions of the sense of the words being rejected, we may be the more brief in the exposition of them.

First. The first thing in them, is the reason of the difference asserted. And that is, *του Θεου προβλεψαμενου* 'God's providing things in this order.' The word properly signifies 'foreseeing.' But God's 'pre-vision' is his 'provision,' as being always accompanied with his pre-ordination: his foresight with his decree. For 'known unto him are all his works from the foundation of the world.' Acts xv. 18. Now, this provision of God is the *οικονομια των καιρων*, Eph. i. 10, 'the dispensation or ordering of the state, times, and seasons' of the church, and the revelation of himself unto it, which we have opened at large on the first verse of the Epistle, whereunto the reader is referred. And,

Obs. I. The disposal of the states and times of the church, as unto the communication of light, grace, and privileges, depends merely on the sovereign pleasure and will of God, and not on any merit or preparation in man.—The coming of Christ at that time when he came, was as little deserved by the men of the age wherein he came, as in any age, from the foundation of the world.

Obs II. Though God gives more light and grace unto the church, in one season than in another, yet in every season he gives that which is sufficient to guide believers in their faith and obedience unto eternal life.

Obs. III. It is the duty of believers, in every state of the church, to make use of, and improve the spiritual provision that God hath made for them; always remembering, that unto whom much is given, of them much is required.

Secondly. That which God hath thus provided for us, that is, those who, in all ages, do believe in Christ as exhibited in the flesh, according to the revelation made of him in the gospel, is called *κρεῖττον*, ‘something better,’ that is, more excellent; a state above theirs, or all that was granted unto them. And we may inquire, 1. What these ‘better things,’ or this ‘better thing’ is; 2. How with respect thereunto they were not made perfect without us.

First. For the first, I suppose it ought to be out of question with all Christians, that it is the actual exhibition of the Son of God in the flesh, the coming of the promised Seed, with his accomplishment of the work of the redemption of the church, and all the privileges of the church, in light, grace, liberty, spiritual worship, with boldness in an access unto God that ensued thereon, which is intended. For were not these the things which they received not under the Old Testament? Were not these the things which were promised from the beginning; which were expected, longed for, and desired by all believers of old, who yet saw them only afar off, though, through faith, they were saved by virtue of them? And are not these the things whereby the church-state of the gospel was perfected and consummated; the things alone wherein our state is better than theirs? For as unto outward appearances of things, they had more glory, and costly ceremonious splendour in their worship, than is appointed in the Christian church; and their worldly prosperity was for a long season very great, much exceeding any thing that the Christian church did enjoy. To deny therefore these to be the ‘better things’ that God provided for us, is to overthrow the faith of the Old Testament and of the New.

Secondly. We may inquire, how, with respect hereunto, it is said, *ἐν αὐτῇ χωρὶς ἡμῶν τελειωθῶσι*, ‘that they, without us, were not made perfect.’ And I say.

1. ‘Without us,’ is as much as without the things which are actually exhibited unto us, the things provided for us, and our participation of them.

2. They and we, though distributed by divine provision into distinct states, yet, with respect unto the first promise, and the renovation of it unto Abraham, are but one church, built on the same foundation, and enlivened by the same Spirit of grace. Wherefore, until we came in unto this church-state, they could not be made perfect, seeing the church-state itself was not so.

3. All the advantages of grace and mercy which they received and enjoyed, it was by virtue of those ‘better things’ which were actually exhibited unto us, applied by faith, and not by virtue of any thing committed unto them, and enjoyed by them. Wherefore,

4. That which the apostle affirms is, ‘that they were never brought unto,’ they never attained that perfect consummated spiritual state which God had designed and prepared for his church in the fulness of times, and which they foresaw should be granted unto others, and not unto themselves, 1 Pet. i. 11—13.

5. What this perfect consummated state of the church is, I have so fully declared in the exposition of the seventh chapter, where the apostle doth designedly treat of it, that it must not be here repeated; and thereunto I refer the reader.

I cannot but marvel that so many have stumbled, as most have done, in the exposition of these words, and involved themselves in difficulties of their own devising. For they are a plain epitome of the whole doctrinal part of the Epistle; so as that no intelligent judicious person can avoid the sense which they tender, unless they divert their minds from the whole scope and design of the apostle, fortified with all circumstances and ends, which is not a way or means to assist any one in the right interpretation of the Scripture. And, to close this chapter, we may observe,

Obs. IV. God measures out unto all his people their portion in service, sufferings, privileges, and rewards, according to his own good pleasure. And therefore the apostle shuts up this discourse of the faith, obedience, sufferings, and successes of the saints under the Old Testament, with a declaration that God had yet provided more excellent things for his church, than any they were made partakers of. All he doth in this way is of mere grace and bounty, and therefore he may distribute all these things as he pleaseth.

Obs. V. It is Christ alone who was to give, and who alone could give, perfection or consummation unto the church. He was in all things to have the preeminence.

Obs. VI. All the outward glorious worship of the Old Testament had no perfection in it; and so no glory comparatively unto that which is brought in by the gospel, 2 Cor. iii. 10.

Obs. VII. All perfection, all consummation, is in Christ alone. For in him dwelleth all the fulness of the Godhead bodily; and we are complete in him, who is the head of all principality and power.

Μονω τω Θεω δοξα.

CHAPTER XII.

THIS chapter contains an application of the doctrine, declared and confirmed in the foregoing chapter, unto the use of the Hebrews. Doctrine and use was the apostle's method; and must, at least virtually, be the method of all who regard either sense, or reason, or experience, in their preaching. It would be an uncouth sermon, that should be without doctrine and use.

And there are three general parts of the chapter.

1. A pressing of the exhortation in hand, from the testimonies before insisted on, with new additional motives, encouragements, and directions, unto the end of the eleventh verse.

2. A direction unto especial duties, necessary unto a due compliance with the general exhortation, and subservient unto its complete observance, ver. 12—17.

3. A new cogent argument unto the same purpose, taken from a com-

parison between the two states of the law and the gospel, with their original nature and effects; from ver. 18, to the end of the chapter.

In the first general part or enforcement of the exhortation, there are four things.

1. The deduction of it from the foregoing instances and examples, ver. 1.

2. The confirmation of it from the consideration of Christ himself and his sufferings, ver. 2, 3.

3. The same is pressed from their known duty, ver. 4. And,

4. From the nature of the things which they were to undergo in their patient perseverance, as far as they were afflictive; with the certain advantages and benefits which they should receive by them, ver. 5—11.

VER. 1.—Having insisted long on a multitude of instances, to declare and evidence the power and efficacy of faith, to carry and safeguard believers through all duties and difficulties, that they may be called to in the way of their profession; he proceeds thereon to press his exhortation on the Hebrews, to a patient perseverance in the profession of the gospel, notwithstanding all the sufferings which they might meet withal. And his discourse on this subject is exceedingly pregnant with arguments to this purpose. For it both declares what hath been the lot of true believers in all ages from the beginning, which none ought now to be surprised with or think strange of: and what was the way whereby they so carried it, as to please God; and also what was the success or victory which they obtained in the end; all which were powerful motives to them for the diligent attendance to and discharge of their present duty.

VER. 1.—*Τοιγαρουν και ημεις τοσουτον εχοντες περικειμενον ημιν νεφος μαρτυρων, ογκον αποθεμενοι παντα, και την ευπεριστατον αμαρτιαν, δι' υπομονης τρεχωμεν τον προκειμενον ημιν αγωνα.*

Τοιγαρουν. Ideoque, quamobrem, igitur, proinde, quoniam. *Syr.* Propter hoc, 'For this cause.' A vehement note of inference. *Τοσουτον*, &c. ('we also who have all these witnesses, who compass us about') 'as a cloud.' *Περικειμενον.* Vul. Lat. Impositam nubem. *Rhem.* 'A cloud put upon us,' that is, *επικειμενον*, which here hath no place, but is very improper. *Ογκον αποθεμενοι παντα.* Vul. Lat. Deponentes omne pondus. *Rhem.* 'laying away all weight,' for 'every weight.' *Abjecto omni pondere*, 'casting away every weight.' Others, 'deposito omni onere,' 'laying aside every burden,' a weight that is burdensome, and so an hinderance. *Syr.* 'Loosing ourselves from all weight.' *Ευπεριστατον αμαρτιαν.* Vul. Lat. Et circumstans nos peccatum. *Rhem.* 'And the sin that compasseth us,' that stands round us. *Beza.* Peccatum ad nos circumcingendos proclive, which we render, 'the sin that doth so easily beset us;' that is, to oppose and hinder us in our progress, which is, to 'beset us.' *Syr.* 'The sin which at all times is ready for us,' that is, to act itself in us or against us. *Erasmus.* Tenaciter inhaerens peccatum, 'the sin that doth so tenaciously inhere or cleave to us;' perhaps to the sense of the place, though it mistakes the precise signification of the word. *Smid.* Peccato facilè noxio, 'the sin that doth so easily hurt us,'

to comply with the exposition of the words which he embraceth. The mind of the Holy Ghost in this expression we must farther inquire into.

ΤΡΕΧΩΜΕΝ ΤΟΝ ΠΡΟΚΕΙΜΕΝΟΝ ἡμῖν ἀγωνα. Vul. Lat. Curramus ad propositum nobis certamen. Rhem. 'let us run to the fight that is proposed to us.' But ἀγων is not properly a 'fight;' and the interposing of the preposition *ad*, 'to,' corrupts the sense; though the Syriac retaining the Greek word, seems to own לִאגוֹנָא, leagona, 'to the race,' course. But we are to 'run the race,' not 'run to' it. Ἀγωνα, stadium, 'the race.' Certamen, 'the contest' in the race or course.

VER. 1.—*Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside, (cast away) every weight (or burden) and the sin that doth so easily beset us, and let us run with patience the race that is set before us.*

Some things may be observed concerning these words, as to the manner of speech used in them. As, 1. The whole of it is figurative, consisting in sundry metaphors, drawn out of that which is the principal, namely, the comparison of our patient abiding in the profession of the gospel, to running or contending in a race for a prize. 2. That the allusions being plain and familiar, as we shall see, they convey a great light to the understanding, and have a great efficacy on the affections. 3. It being so, the exposition of the words is not so much to be taken from the precise signification of them, as from the matter plainly intended in them. 4. The structure of the words is pathetic, becoming an exhortation of so great importance. There is in the words themselves,

1. A note of inference from the preceding discourse, intimating the influence which it hath into what follows. Τοιγαρουν, 'wherefore,' seeing it is thus with us in respect to them who went before us, whose faith is recorded for our use and example.

2. An exhortation to patient perseverance in the profession of the gospel, notwithstanding all difficulties and oppositions, metaphorically expressed by 'running with patience the race that is set before us.'

3. A motive and encouragement thereunto, taken from our present state with respect to them who went before us in the profession of the faith, and whose example we are obliged to follow. 'Seeing we also are compassed with so great a cloud of witnesses.'

4. A declaration of something necessary to a compliance with this exhortation, and the duty required in us; which is, to 'cast off every weight, and the sin that doth so easily beset us.'

I shall open the words in the order wherein they lie in the text.

First. The first thing expressed is the motive and encouragement given to our diligence in the duty exhorted to. 'Seeing we also are compassed about with so great a cloud of witnesses.' We having so great a cloud of witnesses placed about us.

1. The persons spoken of are καὶ ἡμεῖς, 'we,' 'we also,' or 'even we.' The apostle joins himself with these Hebrews; not only the better to insinuate the exhortation into their minds by engaging himself with

them, but also to intimate, that the greatest and strongest of believers stand in need of this encouragement. For it is a provision that God hath made for our benefit; and that such as is useful to us, and needful for us. Wherefore, this expression, 'even we,' compriseth all believers that were then in the world, or shall be so to the end of it.

2. That which is proposed to us, is, 1. That we have witnesses. 2. That we have a cloud of them. 3. That they are placed about us, or we are compassed with them. These witnesses are all the saints of the Old Testament, whose faith is recorded in the Scripture, both those mentioned by name, by the apostle, and all others who in general are testified to. And how these are said to be witnesses, with respect to us, must be inquired.

First. Witnesses are of two sorts. 1. Such as behold the doing of any thing, and give their testimony to it when it is done. 2. Such as testify to any thing, that it ought to be done; or to any truth that it is so, whereby men may be engaged to what it directs to.

If the sense of the word be to be regulated by the metaphorical expression of the duty exhorted to, namely, running in a race, then the witnesses intended are of the first sort. For in the striving and contest in those public games which are alluded to, there were multitudes, clouds of spectators, that looked on to encourage those that contended, by their applauses, and to testify of their successes. So is it with us in our patient perseverance; all the saints of the Old Testament do, as it were, stand looking on us in our striving, encouraging of us to our duty, and ready to testify to our success with their applauses. They are all placed about us to this end; we are 'encompassed' with them. And they are so, in the Scripture, wherein they being dead, yet see, and speak, and bear testimony. The Scripture hath encompassed us with them; so that when we are in our trials, which way soever we look in it, we may behold the faces of some or other of those worthies looking on us, and encouraging of us. So the apostle chargeth Timothy with his duty, not only before God and the Lord Jesus Christ, to whom he was to give his account, but before the elect angels also, who were to be witnesses of what he did therein, 1 Tim. v. 21. And it is not unuseful for us, in all our trials for the profession of the faith, to consider that the eyes, as it were, of all that have gone before us in the same, or the like, or greater trials, are on us, to bear witness how we acquit ourselves.

But the intention of the apostle may be better taken from his general scope, which requireth that the witnesses be of the second sort; namely, such as testify to what is to be done, and the grounds of truth whereon it ought to be done. For he intends especially the persons whom he had before enumerated, and that which they testify to is this, 'That faith will carry believers safely through all that they may be called to do or suffer, in the profession of the gospel, which even we therefore ought with all patience to abide in. They all jointly testify to these things; that it is best for us to believe and obey God, whatever may befall us in our so doing; that faith, where it is true and sincere, will engage those in whom it is, to venture on the greatest hazards, dangers, and miseries in the world, rather than to forego their

profession, and that it will safely carry us through them all. Those that testify these things, are important witnesses in this cause. For when on the approaches of danger and trouble, it may be death itself, we are brought to contest things in our own minds, and to dispute what is best for us to do, wherein Satan will not be wanting to increase our fears and disorders by his fiery darts; it cannot but be an unspeakable advantage and encouragement, to have all these holy and blessed persons standing about us, testifying to the folly of our fears, the falseness of all the suggestions of unbelief, and the fraud of Satan's temptations; as also to the excellency of the duties whereunto we are called, and the certainty of our success in them through believing.

And in this sense do I take the witnesses here intended, both because of the scope of the place, and that we know by experience of what kind of use this testimony is. But if any think better of the former sense, I shall not oppose it. For in the whole verse the apostle doth, as it were, represent believers in their profession, as striving for victory, as on a theatre; Christ sits at the head or end of it, as the great Agonothetes, the judge and rewarder of those that strive lawfully, and acquit themselves by perseverance to the end. All the saints departed, divinely testified to, stand and sit on every side, looking on, and encouraging us in our course; which was wont to be a mighty provocation to men, to put forth the utmost of their strength in their public contests for victory. Both these senses are consistent.

Secondly. Of these witnesses, there are said to be 'a cloud;' and that not positively only, but 'a great cloud,' νεφος τοσουτον, 'so great a cloud.' A cloud in Hebrew is called ענן, that is, a thing thick, perplexed, or condensed. And Aristotle says, το νεφος παχος ατμωδες συνεστραμμενον, (de mundo, cap. 4,) 'A cloud is a thick conglomeration of humid vapours.' So God compares the sins of his people to a cloud, and 'a thick cloud,' because of their multitude, the vapour of them being condensed like a cloud, Isa. xlv. 22. And in all authors, a thick body of men or soldiers compacted together, is usually called 'a cloud' of them. So Hom. Iliad 4, 'Αμα δε νεφος ειπετο πεζων, 'with him followed a cloud of footmen.' So Livy, Peditum equitumque nubes, 'a cloud of horse and foot.' Wherefore, 'so great a cloud,' is a metaphorical expression of 'so great a number;' so great a multitude at once appearing together, to witness in this cause.' And he doth at once in this word represent to us the force of his preceding discourse, wherein he had called out many of his witnesses by name, and then made a conglomeration, or gathering of them into one body, like a great cloud, ver. 32—35, &c.

Thirdly. This cloud, saith he, we are, περικειμενον ημιν, 'encompassed withal;' it is placed about us; where and how, is not expressed. But it is placed in the Scripture, wherein it is set round about us to behold. For what is done in the Scripture for our use, is immediately done to us; and what is spoken in it, is spoken to us. So, Heb. xii. 5, those words in the book of Proverbs, 'My son, despise not thou the chastening of the Lord,' he affirms to be an exhortation spoken to 'us.' And the recording of those witnesses in the Scripture, is the actual com-

passing of us with them. For our life and our walk being in the Scripture, that which is placed therein for our use, we are compassed withal. And there is a great emphasis in the expression; for when a great multitude do encompass men, in any cause, drawing about them, and near to them, to give them encouragement, they cannot but greatly countenance and further them in their way; so doth this cloud of witnesses them that do believe. And as to our own instruction, we may hence observe,

Obs. I. In all examples set before us in Scripture, we are diligently to consider our own concern in them, and what we are instructed by them.—This is the apostle's inference, from the collection he had made of them:—‘even we also.’

Obs. II. God hath not only made provision, but plentiful provision, in the Scripture, for the strengthening of our faith, and for our encouragement unto duty:—‘a cloud of witnesses.’

Obs. III. It is an honour that God puts on his saints departed, especially such as suffered and died for the truth, that even after their death, they shall be witnesses unto faith and obedience in all generations.—They continue, in a sense, still to be martyrs. The faithful collections of their sufferings, and of the testimony they gave therein unto the gospel, hath been of singular use in the church. So hath the Book of Martyrs been among ourselves, though now it be despised by such as never intend to follow the examples contained in it.

Obs. IV. To faint in our profession whilst we are encompassed with such a cloud of witnesses, is a great aggravation of our sin.—These things are proposed unto us that we faint not.

Secondly. The second thing in the words, is the prescription of the means which we must use, that we may discharge the duty we are exhorted unto. And this is, that we ‘cast off every weight, and the sin that doth so easily beset us.’ There is no doubt, but that in the exposition of these words, respect is to be had unto the metaphor whereby the apostle expresth the duty exhorted unto; namely, that we should ‘run with patience the race that is set before us.’ Those who were to run in a race, did always free themselves from all those things which might hinder them therein. And they were of two sorts: 1. Such as were a weight or burden upon them; any thing that was heavy, which men cannot run withal. 2. Such as might entangle them in their passage; as long clothing, which cleaving unto them, would be their continual hinderance in every step they should take. In compliance with this similitude, the apostle enjoins our duty under these two expressions, of laying aside, First. Every weight; and Secondly. Of the sin that doth so easily beset us; and what he intends in particular, we must inquire, both as to the manner of laying aside, and as to the things themselves.

1. The manner of the performance of this duty is expressed by ἀποθεμενος, ‘laying aside,’ or, as others render the word, ‘casting away.’ Αποτιθημι is once used in the New Testament, with respect unto things natural, Acts vii. 58. The witnesses ἀπέθεντο τὰ ἱμάτια αὐτῶν, ‘laid down,’ that is, ‘put off,’ and laid down ‘their cloaths;’ which gives

light into the metaphor. In all other places it is used with respect unto vicious habits, or causes of sin, which we are to part with, to cast away as hinderances in our way and work. So Eph. iv. 22, 25; Col. iii. 8; James i. 21; 1 Pet. ii. 1. It is the word wherewith our duty, with respect unto all vicious habits of mind, especially such as are effectual hinderances in our Christian course, is expressed. For in every place where it is used, it doth not absolutely respect things themselves to be laid aside, but as they are obstructions of our faith and obedience, as the apostle doth here, as we shall further see immediately. Naturally such things are signified, as are in us, on us, and do cleave unto us; as are great hinderances in our Christian race. Let no man be confident in himself. He hath nothing of his own but what will obstruct him in his way of holy obedience. Unless these things are deposited, laid aside, cast away, we cannot run the race with success, whereunto we are called. How this is to be done, shall be afterwards declared.

2. The words wherein the things themselves to be laid aside, are expressed, being metaphorical, and not used any where else in the Scripture unto the same purpose, occasion hath been taken for various conjectures about their sense and precise intendment. Especially the last word *εὐπερίστατος*, being used but this once in the New Testament, and scarcely, if at all, in any other author, hath given advantage unto many, to try their critical skill to the utmost. I shall not concern myself in any of them, to approve or refute them. Those which are agreeable unto the analogy of faith, may be received as any shall see reason. This I know, that the true exposition of those words, or the application of them unto the purpose intended, is to be taken from other scriptural rules, given in the same case, and unto the same end, with the experience of them who have been exercised with trials for the profession of the gospel. These I shall attend unto alone, in the interpretation of them, which will give us a sense no way inconsistent with the precise signification of the words themselves, which is all that is necessary.

First. That which we are first to lay aside is *οὐκὸν πάντα*, 'every weight.' The expression will scarce allow that this should be confined unto any one thing, or things of any one kind. No more seems to be intended, but that we part with every thing, of what kind soever it be, which would hinder us in our race. And so it is of the same import with the great command of self-denial, which our Saviour gives in such strict charge to all who take on them the profession of the gospel, as that without which they would not persevere therein, Matt. xvi. 24, 25. We may have the cross laid upon us, whether we will or not, but we cannot take it up so as to follow Christ, unless we first deny ourselves. And to deny ourselves herein, or to this purpose of taking up the cross, is to take off our minds from the esteem and value of all things that would hinder us in our evangelical progress. This is to lay aside every weight in a metaphorical expression, with respect unto our obedience as a race. And as this sense is coincident with that great gospel rule given us in the same case, so it is suited unto the experience of them that are called to suffer. They find that the first thing which they have

to do is universally to deny themselves; which if they can attain unto, they are freed from every weight, and are expedite in their course. And this exposition we may abide in.

But because there is another great gospel rule in the same case, which restrains this self-denial unto one sort of things, which the word seems to point unto, and which falls in also with experience, it may have here an especial regard. And this rule we may learn from the words of our Saviour also, Matt. xix. 23, 24, 'Jesus said unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven; and again, I say unto you, that it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.' Nothing but the exceeding greatness of the power of God, and his grace, can carry a rich man safely in a time of suffering, unto heaven and glory. And it is confirmed by the apostle, 1 Tim. vi. 9, 10, 'For they that will be rich, fall into temptations and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition,' &c. The riches of this world, and the love of them, are a peculiar obstruction unto constancy in the profession of the gospel, on many accounts. These, therefore, seem to be a burden, hindering us in our race in an especial manner.

And these things are called 'a weight,' not from their own nature, for they are light as vanity; but from the consequent of our setting our hearts and affections upon them. When we so embrace them, so adhere unto them, as to take them into our minds and affections, they are a weight wherewith no man is able to run a Christian race. If when we are called to sufferings, the love of this world, and the things of it, with our lives in the enjoyment of them, be prevalent in us, we shall find them such a weight upon us, as will utterly disable us for our duty. A man may burden himself with feathers or chaff, as well as with things in themselves more ponderous.

That which remains unto the exposition of these words is, how this weight should be laid aside; which although it be the principal thing to be regarded, yet is wholly overlooked by expositors, as most things practical are. Suppose the weight to be laid aside to be the good things of this life, with the engagement of our affections unto them; then unto this laying them aside,

1. It is not ordinarily required that we should absolutely part with them, and forego our lawful possession of them: I say, it is not so ordinarily. But there have been, and may be seasons, wherein that direction of our Saviour unto the young man, 'Go sell what thou hast, and give to the poor, and follow me,' must take place. So many in the primitive times sold their possessions, distributing what they had to the poor, Acts v. And that example may be obliging, where there is a coincidence of great persecution in any one nation, and great opportunities of propagating the gospel elsewhere, as the case then was. But ordinarily this is not required of us. Yea, there are times wherein some men's enjoyments and possession of riches may be no hindrance unto themselves, and of great use unto the whole church, by their contributions unto its relief, which are frequently directed by the apostles. And in the discharge of this duty, will lie a decretory determination of the sincerity of their faith and profession.

2. This laying them aside, includes a willingness, a readiness, a resolution to part with them cheerfully for the sake of Christ and the gospel, if called thereunto. So was it with them that took joyfully the spoiling of their goods. When this resolution is prevalent in the mind, the soul will be much eased of that weight of those things which would hinder it in its race. But whilst our hearts cleave unto them with an undue valuation, whilst we cannot attain unto a cheerful willingness to have them taken from us, or to be taken ourselves from them, for the sake of the gospel, they will be an intolerable burden unto us in our course. For hence will the mind dispute every dangerous duty, hearken to every sinful contrivance for safety, be surprised out of its own power by every appearing danger, and be discomposed in its frame on all occasions. Such a burden can no man carry in a race.

3. Sedulous and daily mortification of our hearts and affections, with respect unto all things of this nature, is that which is principally prescribed unto us in this command of laying them aside as a weight. This will take out of them whatever is really burdensome unto us. Mortification is the dissolution of the conjunction or league that is between our affections and earthly things, which alone gives them their weight and cumbrance. See Col. iii. 1—5. Where this grace and duty are in their due exercise, these things cannot influence the mind into any disorder, nor make it unready for its race, or unwieldy or inexpedite in it. This is that which is enjoined us in this expression; and therefore to declare the whole of the duty required of us, it were necessary the nature of mortification in general, with its causes, means, and effects, should be opened, which, because I have done elsewhere at large, I shall here omit.

4. There is required hereunto continual observation of what difficulties and hinderances these things are apt to cast on our minds, either in our general course, or with respect unto particular duties. They operate on our minds by love, fear, care, delight, contrivances, with a multitude of perplexing thoughts about them. Unless we continually watch against all these ways of engaging our minds to obviate their insinuations, we shall find them a weight and burden in all parts of our race.

These are some of the ways and means whereby those who engage their hearts unto a constant, patient perseverance in the profession of the gospel, may so far lay aside the weight of earthly things, and disentangle their affections from them, as that they may comfortably pass on, and go through with their engagement.

And the days wherein we live will give us a better understanding of the duty here prescribed unto us, than any we are like to learn from the conjectures of men at ease, about the precise signification of this or that word, which being metaphorically used, is capable of various applications. But the world is at present filled with fears, dangers, and persecutions for the gospel. Those who will live godly in Christ Jesus must expect persecution. Loss of goods, estates, liberties, lives, is continually before them. They, and no others, know how far the minds of believers are solicited with these things; what impressions they make on them, and what encumbrance they design to be, and in some measure are, unto them in their progress; and they alone understand what it is to lay aside the weight of them, in the exercise of the graces and duties

before mentioned. Faith, prayer, mortification, a high valuation of things invisible and eternal, a continual preference of them unto all things, present and seen, are enjoined in this word of 'laying aside every weight.'

Secondly. The second thing to be laid aside is, *την ἁμαρτιαν εὐπερισταρον*, 'the sin that doth so easily beset us.' I intimated before, that as this word is nowhere else used in the whole Scripture, many have multiplied their conjectures concerning the meaning of it. I shall, without any great examination of them, make that inquiry into the mind of the Holy Ghost herein, which God shall direct and enable unto.

1. The great variety of translations in rendering the word, make it apparent that no determinate sense could be gathered from its precise signification. For otherwise, both in its original and its double composition, the words themselves are ordinary, and of common use. See the various translations before mentioned, whereunto many others may be added, scarce two agreeing in the same words.

2. We may be satisfied that no bare consideration of the word, either as simple, or in its composition, or its use in other authors, will of itself give us the full and proper signification of it in this place. And it is evident unto me from hence, in that those who have made the most diligent inquisition into it, and traced it through all forms, are most remote from agreeing what is, or should be, the precise signification of it, but close their disquisitions with various and opposite conjectures. And, which is yet worse, that which they mostly fix upon is but a sound of words, which convey no real sense unto the experience of them that do believe. Howbeit, it was no part of the design of the apostle to give us a perplexity, by the use of an ambiguous word; but the thing he intended was at that time commonly known, and not obscured by the new clothing given it, to accommodate the expression of it unto the present metaphor.

3. I shall therefore attend unto the guides before mentioned; namely, other Scripture directions and rules in the same case, with the experience of believers who are exercised in it, and the use of those other words with which this *ἀπαξ λεγόμενον* is here joined.

First. The word *ἀποτιθημι*, to 'lay aside,' is never used in the Scripture with respect unto that which is evil and sinful, except with regard unto the original depravation of nature, and the vicious habits wherein it consists, with the effects of them. The places are these alone: Eph. iv. 22, *ἀποθεσθαι ὑμας*, 'that you put off concerning the former conversation, the old man which is corrupt, according to deceitful lusts.' None doubts but that it is the original pravity of our nature that is here intended. Ver. 25, *διο ἀποθεμενοι το ψευδος*, 'wherefore, putting away lying,' a branch springing from the same root. Col. iii. 8, *νυνι δε ἀποθεσθε και ὑμεις τα παντα*, 'but now you also put off all these,' that is, the things which he discourseth of, or original corruption, with all the fruits and effects of it. James i. 21, *διο ἀποθεμενοι πασαν ῥυπαριαν*, 'wherefore, lay apart all filthiness and superfluity of naughtiness;' which is the same. 1 Pet. ii. 1, *ἀποθεμενοι ουν πασαν κακιαν*, 'laying aside all malice,' to the same purpose. Elsewhere this word is not used. It is therefore evident, that in all other places it is applied

only unto our duty and acting, with reference unto the original pravity of our nature, with the vicious habits wherein it consists, and the sinful effects or consequents of it. And why it should have another intention here, seeing that it is not only suited unto the analogy of faith, but most agreeable unto the design of the apostle, I know not. And the truth is, the want of a due consideration of this one word, with its use, which expositors have universally overlooked, hath occasioned many fruitless conjectures on the place.

Secondly. The general nature of the evil to be disposed or laid aside is expressed by *ἀμαρτία*, and that with the article prefixed, *τὴν ἀμαρτίαν*, ‘that sin.’ Now this, if there be nothing to limit it, is to be taken in its largest, most usual, and eminent signification. And that this is the original depravation of our natures, cannot be denied. So it is in an especial manner stated, Rom. vii. where it is constantly called by that name; ver. 13, *ἡ ἀμαρτία*, ‘sin,’ that is, the sin of our nature. And the *ἡ οἰκουσα ἐν ἐμοὶ ἀμαρτία*, ver. 17, ‘the sin that dwelleth in me,’ is of the same force and signification with *ἡ ἀμαρτία ἐνπεριστάτος*, ‘the sin that doth so easily beset us;’ though the allusions are various, the one is taken from within, the other from without. See also verses 20, 23. But,

Thirdly. I do not judge that original sin is here absolutely intended; but only with respect unto an especial way of exerting its efficacy, and unto a certain end; namely, as it works by unbelief to obstruct us in, and turn us away from the profession of the gospel. And so the instruction falls in with the rule given us in the same case, in other places of the Epistle, as ch. iii. 12, ‘Take heed lest there be in any of you an evil heart of unbelief, in departing from the living God.’ To depart from the living God, and to forsake the course of our profession, are the same. And the cause of them is, an evil heart of unbelief. For so it is expounded in the next verse, ‘that ye be not hardened through the deceitfulness of sin.’ And the like rule is given us in this chapter, ver. 15. The sin, therefore, intended, is indwelling sin, which, with respect unto the profession of the gospel, and permanency therein with patience, worketh by unbelief, whereby it exposeth us unto all sorts of temptations, gives advantage unto all disheartening, weakening, discouraging considerations, still aiming to make us faint, and so at length to depart from the living God.

These things being fixed, it is all one whether we interpret *ἐνπεριστάτος*, that which doth easily beset us, that is, is in a readiness always so to do, or that doth easily expose us to evil; which are the two senses of the word, with any probability contended for. Both come to the same.

There are two things yet remaining for the exposition of these words. 1. How this sin is said easily to beset us; and 2. How we must lay it aside.

1st. Consider why this sin is said easily to beset us. This is affirmed of it because it had all advantages to solicit and draw off our minds from this duty, as also to weaken us in the discharge of it. This is confirmed by the experience of all who have been exercised in this case, who have met with great difficulties in, and have been called to suffer

for, the profession of the gospel. Ask of them what they have found in such cases to be their most dangerous enemy; what hath had the most easy and frequent access unto their minds, to disturb and dishearten them, of the power whereof they have been most afraid; they will all answer with one voice, it is the evil of their own unbelieving hearts. This hath continually attempted to entangle them, to betray them, in taking part with all outward temptations. When this is conquered, all things are plain and easy unto them. It may be, some of them have had their particular temptations which they may reflect upon, but any other evil by sin, which is common unto them all, as this is unto all in the like case, they can fix on none. And this known experience of the thing in this case, I prefer before all conjectures at the signification of the word made by men, who either never suffered, or never well considered what it is so to do. This sin is that which hath an easy access unto our minds, unto their hinderance in our race, or doth easily expose us unto danger, by the advantage which it hath unto these ends. For,

1. It is always present with us, and so never wanting unto any occasion. It stands in need of no help or furtherance from any outward advantages to attempt our minds. Dwelling in us, abiding with us, cleaving unto us, it is always ready to clog, to hinder, and disturb us. Doth any difficulty or danger appear in the way? It is at hand to cry, 'Spare thyself,' working by fear. Is any sinful compliance proposed unto us? It is ready to argue for its embracement, working by carnal wisdom. Doth the weariness of the flesh decline perseverance in necessary duties? It wants not arguments to promote its inclinations, working by the dispositions of remaining enmity and vanity. Doth the whole matter and cause of our profession come into question, as in a time of severe persecution? It is ready to set all its engines on work for our ruin; fear of danger, love of things present, hopes of recovery, reserves for a better season, the examples of others esteemed good and wise, shall all be put into the hands of unbelief, to be managed against faith, patience, constancy, and perseverance.

2. It hath this advantage, because it hath a remaining interest in all the faculties of our souls. It is not in us, as a disease that attempts and weakens one single part of the body, but as an evil habit that infects and weakens the whole. Hence it hath a readiness to oppose all the actings of grace in every faculty of the soul. The flesh always, and in all things, lusteth against the spirit. But the whole discourse, which I have long since published, of the nature and power of the remainders of indwelling sin in believers, being only a full exposition of this expression, 'the sin that doth so easily beset us,' I shall not farther here again insist on it.

2dly. The last inquiry is, how we may lay it aside, or put it from us. One learned man thinks it a sufficient reason to prove, that the sin of nature is not here intended, because we cannot lay that aside, whilst we are in this life. But I have shown that the word is never used, when a duty is in it enjoined unto us, but it is with respect unto this sin. Wherefore,

1. We are to lay it aside absolutely and universally, as unto design

and endeavour. We cannot, in this life, attain unto perfection in holiness, yet this is that which we are to endeavour all the days of our lives; so though we cannot absolutely and perfectly destroy the body of death, crucify the old man in its lusts utterly by a total death, nor so lay aside indwelling sin; yet it is our duty to be endeavouring of it all our days. So the apostle proposeth both these equally unto us, 2 Cor. vii. 1, 'Cleanse yourselves from all pollution of flesh and spirit, perfecting holiness in the fear of the Lord.' We must equally watch unto both, and work for both, though in neither we can attain absolute perfection in this life. This we are always to aim at and pray for, 1 Thess. v. 23.

2. We ought actually to lay it aside in such a measure and degree, as that it may not be a prevalent hinderance unto us in any of the duties of Christian obedience. For it may have various degrees of power and efficacy in us, and hath so, according as it is neglected or is continually mortified. And it oftentimes takes advantage, by a conjunction with outward temptations, unto our unspeakable prejudice. In the lessening of these degrees, in the weakening of its strength, so as that although it will fight and rebel against the law of the spirit of life in our minds, it shall not prevail to hinder, entangle, or weaken us in any spiritual duty, nor either so vex us or defile us, as to deprive us of that holy confidence in our walk before God, which we ought to preserve. And this is actually attainable in this life; and it is from our woeful neglect and sin where it is otherwise. And if the mortification of it be neglected in any one branch, or in any one instance of its putting forth its power, if any one sin be indulged, it will ruin all strength and resolution in, and for sufferings on the account of the gospel. So we see by daily experience; one is ruined by one lust, another by another. Hence, after the apostle hath given in charge this mortification in general, he applies it unto all sorts of particular sins, Eph. iv. 22—32. And we may observe,

Obs. V. That universal mortification of sin is the best preparative, preservative, and security, for constancy in profession in a time of trial and persecution. Whatever may be our purposes, resolution, and contrivances, if unmortified sin in any prevalent degree, as love of the world, fear of men, sensual inclinations to make provision for the flesh, do abide in us, we shall never be able to hold out in our race unto the end.

Obs. VI. Whereas the nature of this sin, at such seasons, is to work by unbelief, towards a departure from the living God, or to the relinquishment of the gospel and the profession of it, we ought to be continually on our watch against all its arguings and actings towards that end.—And no small part of our spiritual wisdom consists in the discovery of its deceitful working, which the apostle gives us severe cautions about, ch. iii. And,

Obs. VII. The way whereby this sin principally manifests itself, is by the clogs and hinderances which it puts upon us in the constant course of our obedience. Hence many think, that whereas it is said, 'easily to beset us,' that is, unto our let and hinderance, that an allusion is taken from a long garment, which if a man wear in the running of a race, it

will hinder, perplex, and entangle him, and sometimes cast him to the ground; that unless he cast it away, he can have no success in his race.

Thirdly. The last thing expressed is the duty itself directed and exhorted unto, 'Let us run with patience the race that is set before us.' What is the duty in general intended hath been sufficiently declared; but whereas the terms wherein it is expressed, all but that word, 'with patience,' are metaphorical, they must be opened.

First. That with respect whereunto we are exhorted, is *αγων*, certamen, 'a strife or conflict.' It is used for any thing, work or exercise, about which there is a striving and contending unto the utmost of men's abilities. Such as were used when men contended for mastery and victory in the Olympic games; and so it is applied unto all earnest spiritual endeavours in any kind, Phil. i. 30; Col. ii. 1; 1 Thess. ii. 2; 1 Tim. vi. 12. In all which places it is used to express the earnest endeavours of the preachers and ministers of the gospel, for the conversion of souls, and for the edification of the church, in the midst of all difficulties, and against all oppositions. And the apostle expresseth the whole course of his ministry and obedience by it, 2 Tim. iv. 7. *Τον αγωνα τον καλον ηγωνισμαι*, which we render, 'I have fought a good fight:' I have gone through that contest against all oppositions, which is allotted unto me, unto a victory. Here the sense of the word is restrained unto the particular instance of a race, because we are enjoined to run it, which is the means of success in a race. But it is such a race as is for a victory, for our lives and souls, wherein the utmost of our strength and diligence is to be put forth. It is not merely cursus, but certamen, and by the verb our whole contest for heaven is expressed, Luke xiii. 24, *αγωνιζεσθε εισελθειν*, 'strive to enter.' We render it, 'striving for the mastery,' 1 Cor. ix. 25, where the apostle hath the same allusion unto the Olympic games; and in the same allusion it is called a wrestling, *εστιν ημιν η παλη*, 'there is a wrestling assigned unto us,' appointed for us, Eph. vi. 12, which was the principal contest in the old trials for mastery. And what is required thereunto, the apostle doth most excellently declare in that place, ver. 10—13. Wherefore, sundry things are intimated in this metaphorical expression, of our Christian obedience and perseverance therein.

1. That it is a matter of great difficulty, whereunto the utmost exercise of our spiritual strength is required. Contending with all our might must be in it; without which, all expectation of success in a race for mastery, is vain and foolish. Hence the apostle prescribes, as a means of it, that we be 'strong in the Lord, and in the power of his might,' Eph. vi. 9, giving us his own example in a most eminent manner, 1 Cor. ix. 24—27.

2. It is such a race, as wherein we have all those things to consider, which they had who strove for mastery in those games, from whence the allusion is taken. As there is the Judge, or *Βραβευτης*, the 'Rewarder' of them who overcome, which is Christ himself; and there is the reward proposed, which, as the apostle tells us, is an incorruptible crown of glory; and there are encouraging spectators, even all the holy angels above, and the church below; with sundry other things which might be usefully improved.

3. It being a race, it is of no advantage for any one merely to begin or make an entrance into it. Every one knows that all is lost in a race, where a man doth not hold out unto the end.

Secondly. This race is said to be προκειμενον ἡμιν, 'set before us.' It is not what we fall into by chance, it is not of our own choice or projection; but it is set before us. He that sets it before us, is Christ himself, who calls us unto faith and obedience. And a double act of his is intended in this setting of the race before us. 1. Preparation, or his designing, preparing, and appointing of it. He hath determined what shall be the way of obedience, limiting the bounds of it, and ordering the whole course, with all and every one of the duties that belong thereunto. There are races that men have chosen, designed, prepared for themselves, which they run with all earnestness. Such are the ways of will-worship, superstition, and blind irregular devotion, that the world abounds with. Believers attend unto that race alone, which Christ hath designed and prepared for them, which is therefore straight and holy. 2. Proposition: it is by him proposed unto us, it is set before us in the gospel. Therein he declares the whole nature of it, and all the circumstances that belong unto it. He gives us a full prospect of it, of all the duties required in it, and all the difficulties we shall meet withal in the running of it. He hides nothing from us, especially not that of bearing the cross, that our entrance into it may be an act of our own choice and judgment. Whatever therefore we meet withal in it, we can have no cause of tergiversation or complaint. And both these he confirms by his own example, as the apostle shows in the next verse. This is that which believers both reprove and refresh themselves withal, when at any time they fall into tribulation for the gospel. Why do you faint? Why do you recoil? Hath he deceived you, who calls you to follow him in obedience? Did he hide any thing from you? Did he not set these tribulations before you, as part of the race that you were to run? So they argue themselves into holy acquiescence in his wisdom and will.

This is the great encouragement and assurance of believers in their whole course of obedience, that whatever they are called unto, is appointed for them, and prescribed unto them, by Jesus Christ. Hence the apostle affirms, that he did not 'fight uncertainly, as men beating the air,' because he had an assured path and 'course set before him.' This is that which Christ hath appointed for me, this is that which at my first call he proposed to me, and set before me, are soul-quieting considerations.

Thirdly. Our whole evangelical obedience being compared to a race, our performance of it is expressed by 'running,' which is proper and necessary unto a race. And the obedience of faith is often so expressed, Ps. cxix. 32; Cant. i. 4; Isa. xl. 31; 1 Cor. ix. 24; Gal. ii. 2; Phil. ii. 16; Gal. v. 7. And there are two things required unto running. 1. Strength. 2. Speed; the one unto it, the other in it. There is nothing that more strength is required unto, than unto running in a race: 'Rejoiceth as a strong man to run a race,' Ps. xix. 5. He had need be a strong man, who undertakes to run a race for a prize or victory. And 'speed' is included in the signification of the word. 'To run,' is to go

swiftly and speedily. The first is opposed unto weakness, and the other to sloth and negligence. And these are the things required unto our Christian race: 1. Strength in grace. 2. Diligence with exercise. The due performance of gospel obedience, especially in the times of trial and temptation, is not a thing of course, is not to be attended to in an ordinary manner. Spiritual strength put forth in our utmost diligence, is required unto it. Seeing, therefore, that we are called unto the running of a race, we should greatly consider the things which may enable us so to do, that we may so run as that we may obtain. But our weakness through our want of improving the principles of spiritual life, and our sloth in the exercise of grace for the most part, cannot sufficiently be bewailed; and I am sure are inconsistent with this exhortation of the apostle.

Fourthly. The last thing to be considered in the words, is the necessary adjunct or concomitant of this running the race, namely, that it be δι' ὑπομονης, 'with patience.' Patience is either a quiet submissive suffering of evil things, or a quiet waiting for good things future, with perseverance and continuance, unto the conquest of the one, or the enjoyment of the other. The word here used is by most translated tolerantia, and so principally respects the suffering of evil and persecution, which they were to undergo. But these things may be distinguished, they cannot be separated, where patience is a fruit of faith. He who suffereth quietly, submissively, with content and satisfaction, what he is called unto for the profession of the gospel, doth also quietly wait for, and expect the accomplishment of the promises made unto them who so suffer, which are great and many. There are sundry things supposed unto this prescription of patience in our race. As, 1. That the race is long, and of more than ordinary continuance. So it is, and so it seems unto all that are engaged in it. 2. That we shall be sure to meet with difficulties, oppositions, and temptations, in this race. 3. That these things will solicit us to desist, and give over our race. With respect unto them all, patience is proposed unto us; which, when it hath its perfect work, will secure us in them all. See the Exposition of ch. vi. 12, 15. And,

Obs. VIII. The reward that is proposed at the end of this race, is every way worthy of all the pains, diligence, and patience, that are to be taken and exercised in the attainment of it.

VER. 2.—THE apostle here riseth unto the highest direction, encouragement, and example, with respect unto the same duty, whereof we are capable. Hitherto he hath proposed unto us the example of them, who had and professed the same faith with ourselves: now, he proposeth him who is the author and finisher of that faith in us all. And therefore their faith is only proposed unto us for our imitation, his person is proposed unto us, as a ground also of hope and expectation.

VER. 2.—Αφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χάρας, ὑπέμεινε σταυρὸν, αἰσχύνῃς καταφρόνησας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ ἐκάθισεν.

Ἀφορωντες. Vul. Lat. Aspicientes. Eras. Respicientes. Bez. Intuentes. Syr. וְרִיחַ, et respiciamus, 'looking;' we want a word to express that act of intuition which is intended.

Εἰς, in, ad; 'on, unto;' 'looking on;' or as we, better, 'unto.'

Ἀρχηγόν. Vul. Lat. Auctorem, 'the author;' ducem, 'the captain, the leader.' Syr. דָּרָה דָּרָא רִישָׁא, 'Who was,' or 'who was made, the beginning, or the prince.'

Τελειωτήν, Consummatorem, perfectorem. Syr. גְּמֹרָא, 'the completer or perfecter.' Rhem. 'The consummator, the finisher.' The word is commonly used in this Epistle for that which is complete or perfect in its kind.

Αὐτὶ is omitted by the Vul. and the sentence rendered by the Rhem. 'Who, joy being proposed unto him.' Pro, it may be for ἕνεκα. The meaning of it must be considered.

Προκειμένης αὐτῷ. Syr. דָּרָא דָּרָא לֵה, 'which he had,' which was unto him, proposed unto him.

Διςχυνης καταφρονησας. Vul. Lat. Confusione contemptâ. Rhem. 'Contemning confusion.' Syr. וְעַל בְּהִתָּח אִמְסַר, 'And exposed himself unto confusion.' He 'despised the shame,' ignominiâ contemptâ, 'scornful shame.'

VER. 2.—*Looking unto Jesus, the author and finisher of the 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.*

Herein, as I said, the apostle issues his encouraging exhortation unto perseverance in the faith and obedience of the gospel. He had before gathered up particular instances for our example, from the beginning of the world. And he chose out those persons which were most eminent, and those things wherein their faith was most eminent, wherein they have witnessed unto the truth, which he confirms. Some did it by doing, and some by suffering; some one way, some another. But he ascends now unto him who had all in himself, and gave an universal example of faith and obedience in every kind. From our companions in believing, he leads us unto the author and finisher of our faith. And therefore he doth not propose him unto us in the same manner, as he did the best of them, as mere examples, and that in this or that particular act or duty; but he proposeth his person, in the first place, as the object of our faith, from whom we might expect aid and assistance for conformity unto himself, in that wherein he is proposed as our example. I shall first open the words, and then show wherein the force of the apostle's argument and exhortation doth consist.

First. There is a peculiar way or manner of our respect unto him prescribed; which is not so with respect unto the witnesses before called out. This is ἀφορωντες, 'looking to him.' And being put in the present tense, a continued act is intended. In all that we do in our profession and obedience, we are constantly to be looking unto Christ.

'Looking,' in the Scripture, when it respects God or Christ, denotes an act of faith or trust, with hope and expectation. It is not a mere

act of the understanding, in consideration of what we look on, but it is an act of the whole soul in faith and trust; see Ps. xxxiv. 4—6; Isa. xlv. 22, ‘Look unto me, and be saved, all the ends of the earth;’ that is, by faith and trust in him. Such is the look of believers on Christ as pierced, Zech. xii. 10. See ch. xi. 10; Heb. ix. 28; Mic. vii. 7, ‘I will look unto the Lord, I will wait for the God of my salvation; my God will hear me.’

Wherefore the Lord Jesus is not proposed here unto us as a mere example to be considered of by us; but as him also in whom we place our faith, trust, and confidence, with all our expectation of success in our Christian course. Without this faith and trust in him, we shall have no benefit or advantage by his example.

And the word here used so expresseth a looking unto him, as to include a looking off from all other things which might be discouragements unto us. Such are the cross, oppositions, persecutions, mockings, evil examples of apostates, contempt of all these things by the most. Nothing will divert and draw off our minds from discouraging views of these things, but faith and trust in Christ. Look not unto these things in times of suffering, but look unto Christ. Wherefore,

Obs. I. The foundation of our stability in the faith, and profession of the gospel in times of trial and suffering, is a constant looking unto Christ, with expectation of aid and assistance; having encouraged us unto our duty by his example, as in the following words.—Nor shall we endure any longer, than whilst the eye of our faith is fixed on him. From him alone do we derive our refreshments in all our trials.

Secondly. The object of this act or duty is proposed unto us. 1. By his name, ‘Jesus.’ 2. By his office or work, ‘the author and finisher of our faith.’

1. He is here proposed unto us by the name of ‘Jesus,’ *εἰς Ἰησοῦν*. I have before observed, more than once, that the apostle in this Epistle makes mention of him by all the names and titles whereby he is called in the Scripture, sometimes by one, and sometimes by another; and in every place, there is some peculiar reason for the name which he makes use of. The name Jesus reminds of him as a Saviour and a sufferer: the first by the signification of it, Matt. i. 21; the latter, in that it was that name alone, whereby he was known and called in all his sufferings in life and death; that is, in that nature signified in that name. As such, under this blessed consideration of his being a Saviour and a sufferer, are we here commanded to look unto him; and this very name is full of all encouragements to the duty exhorted unto. Look unto him as he was Jesus, that is, both the only Saviour, and the greatest sufferer.

2. He is proposed by his office or work; *τον της πιστεως αρχηγον και τελειωτην*, ‘the author and finisher of our faith.’ He is so; and he alone is so; and he may be said so to be, on various accounts.

First. Of procurement and real efficiency. He, by his death and obedience, procured this grace of faith for us. It is given unto us on his account, Phil. i. 29, and he prays that we may receive it, John xvii. 19, 20, and he works it in us, or bestows it on us by his Spirit, in the beginning, and all the increases of it from first to last. Hence his dis-

ciples prayed unto him, 'Lord, increase our faith,' Luke xvii. 5. See Gal. ii. 20. So he is the author or beginner of our faith, in the efficacious working of it in our hearts by his Spirit; and the finisher of it in all its effects, in liberty, peace, and joy, and all the fruits of it in obedience, for 'without him we can do nothing.'

Secondly. He may be said to be so, with respect unto the revelation of the object of our faith, that which under the gospel we are bound to believe; so 'grace and truth came by him, in that no man hath seen the Father, but the only begotten Son, which is in the bosom of the Father, he hath declared him,' John i. 17, 18. So he affirms of himself, 'I have manifested thy name unto the men which thou gavest me out of the world,' John xvii. 6. And in distinction from all revelations made by the prophets of old, it is said, that in 'these last days, God hath spoken unto us by his Son,' ch. i. 1, 2. Hence he is called, 'the apostle of our profession,' ch. iii. 1; see the Exposition. So he began it, or was the author of that faith which is peculiarly evangelical, in his prophetic office; 'the word which began to be spoken unto us by the Lord,' Heb. ii. 3, and which he hath so finished and completed, that nothing can be added thereunto. But this alone is not sufficient to answer these titles. For if it were, Moses might be called the author, if not the finisher also, of the faith of the Old Testament.

Thirdly. Some think, that respect may be had unto the example which he set us in the obedience of faith, in all that we are called to do or suffer by it, or on the account of it. And it was so, a full and complete example unto us; but this seems not to be intended in these expressions; especially considering that his example is immediately by itself proposed unto us.

Fourthly. He is so by guidance, assistance, and direction, and this is certainly intended; but it is included in that which was in the first place insisted on.

It is true, that in all these senses, our faith from first to last is from Jesus Christ. But that which we mentioned in the first place, is the proper meaning of the words; for they both of them express an efficiency, a real power and efficacy, with respect unto our faith. Nor is it faith objectively that the apostle treats of, the faith that is revealed, but that which is in the hearts of believers. And he is said to be the author and finisher of the faith, that is, of the faith treated on in the foregoing chapter; in them that believed under the Old Testament, as well as in themselves. And,

Obs. II. It is a mighty encouragement unto constancy and perseverance in believing, that he in whom we do believe, is the author and finisher of our faith.—He both begins it in us, and carries it on unto perfection. For although the apostle designs peculiarly to propose his sufferings unto us for this end; yet he also shows from whence his example in them is so effectual, namely from what he is, and doth, with respect unto faith itself.

Obs. III. The exercise of faith on Christ, to enable us unto perseverance under difficulties and persecutions respects him as a Saviour, and a sufferer, as the author and finisher of faith itself.

Thirdly. The next thing in the words, is the ground or reason

whereon Jesus did and suffered the things, wherein he is proposed as our example unto our encouragement; and this was, *αντι της προκειμενης αυτης χαρας*, 'for the joy that was set before him.'

The ambiguous signification of the preposition *αντι*, hath given occasion unto a peculiar interpretation of the words. For most commonly it signifies, 'in the stead of, one thing for another. Thereon this sense of the words is conceived; whereas all glory and joy therein did belong unto him, yet he parted with it, laid it aside, and in stead thereof chose to suffer with ignominy and shame. So it is the same with Philip. ii. 5—8. But there is no reason to bind up ourselves unto the ordinary use of the word, when the context wherein it is placed, requires another sense not contrary thereunto. Wherefore, it denotes here the final moving cause in the mind of Jesus Christ, for the doing what he did. He did it on the account of the joy that was set before him. And we are to inquire, 1. What this joy was; and, 2. How it was set before him.

1. Joy is taken for the things wherein he did rejoice; which he so esteemed and valued, as on the account of them to endure the cross, and despise the shame; that is, say some, his own glorious exaltation. But this is rather a consequent of what he did, than the motive to the doing of it; and as such is expressed in the close of the verse. But this joy which was set before him, was the glory of God in the salvation of the church: the accomplishment of all the counsels of divine wisdom and grace, unto the eternal glory of God, was set before him; so was the salvation of all the elect. These were the two things that the mind of Christ valued above life, honour, reputation, all that was dear unto him. For the glory of God herein, was, and is, the soul and centre of all glory, so far as it consists in the manifestation of the infinite excellencies of the divine nature, in their utmost exercise limited by infinite wisdom. This the Lord Christ preferred before, above and beyond all things. And that the exaltation of it was committed unto him, was a matter of transcendent joy unto him. And so his love unto the elect, with his desire of their eternal salvation, were inexpressible. These things were the matter of his joy. And they are contained both of them in the promise, Isa. liii. 10—12, 'When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand,' &c. See how he expresseth his joy herein, Heb. x. 5—9, with the Exposition.

2. Our second inquiry is, How was joy set before him? It is an act, or acts of God the Father, the sovereign Lord of this whole affair, that is intended. And respect may be had unto three things herein. 1. The eternal constitution of God, that his suffering and obedience should be the cause and means of these things; namely, the eternal glory of God, and the salvation of the church. In this eternal decree, in this counsel of the divine will, perfectly known unto Jesus Christ, was this joy set before him, as unto the absolute assurance of its accomplishment. 2. Unto the covenant of redemption between the Father and the Son, wherein these things were transacted and agreed, as we have at large elsewhere declared. 3. To all the promises, prophecies, and predictions that were given out by divine revelation from the be-

ginning of the world. In them was this joy set before him. Whence he makes it the ground of his undertaking, that in the volume or head of the book of God, it was written of him, that he should do all his will, Heb. x. Yea, these things were the principal subject and substance of all divine revelation, 1 Pet. i. 11, 12. And the respect of Christ unto these promises and prophecies, with his doing things so, as that they might be all fulfilled, is frequently mentioned in the evangelists. So was the joy set before him, or proposed unto him. And his faith of its accomplishment against oppositions, and under all his sufferings, is illustriously expressed, Isa. l. 6—9.

Obs. IV. Herein is the Lord Christ our great example, in that he was influenced, and acted in all that he did and suffered, by a continual respect unto the glory of God, and the salvation of the church.—And,

Obs. V. If we duly propose these things unto ourselves, in all our sufferings, as they are set before us in the Scripture, we shall not faint under them, nor be weary of them.

Fourthly. The things themselves, wherein the Lord Jesus is proposed as our example, are expressed: *Ὑπέμεινε σταυρον*, ‘He endured the cross,’ and despised the shame. Pain and shame are the two constituent parts of all outward sufferings. And they were both eminent in the death of the cross. No death more lingering, painful, and cruel; none so shameful in common reputation, nor in the thing itself, wherein he that suffered was in his dying hours exposed publicly unto the scorn and contempt, with insultation of the worst of men. It were easy to manifest how extreme they were both in the death of Christ, on all considerations of his person, his nature, his relations, disciples, doctrine, and reputation in them all. And the Scripture doth insist more on the latter than on the former. The reproaches, taunts, cruel mockings, and contempt, that were cast upon him, are frequently mentioned, Ps. xxii. and lxix. But we must not here enlarge on these things. It is sufficient, that under these heads a confluence of all outward evils is contained; the substance of all that can befall any of us, on the account of the profession of the gospel. Neither Paganism nor Popery can go farther than painful death, shameful hanging, and the like effects of bloody cruelty.

With respect unto the first of these, it is said, ‘he endured it.’ He ‘patiently endured it,’ as the word signifies. The invincible patience of our Lord Jesus Christ, enduring the cross, was manifested, not only in the holy composure of his soul in all his sufferings to the last breath, expressed by the prophet, Isa. liii. 7, but in this also, that during his torments, being so unjustly, so ungratefully, so villanously dealt withal by the Jews, he neither reviled, reproached, nor threatened them with that vengeance and destruction, which it was in his power to bring upon them every moment; but he pitied them, and prayed for them to the last, that if it were possible their sin might be forgiven, Luke xxiii. 34; 1 Pet. ii. 21—23. Never was any such example of patient enduring given in the world, before nor since; nor can any equal to it be given in human nature.

This manner of Christ’s enduring the cross, ought to be continually

3, that we may glorify God in conformity thereunto, according to the measure of our attainments, when we are called unto sufferings. When we can see the beauty and glory of it, we are safe.

As unto the second, or shame, 'he despised it,' αἰσχυνῆς καταφρονήσας. Unto invincible patience, he added heroic magnanimity. Αἰσχυνῆς is 'ignominy, contempt, shame from reproach and scorn,' such as the Lord Jesus in his death was exposed to. An ignominy that the world, both Jews and Gentiles, long made use of, to countenance themselves in their unbelief. This he despised, i. e., he did not *succumb* under it. He did not faint because of it: he valued it not, in comparison of the blessed and glorious effect of his sufferings, which was always in his eye.

Obs. VI. This blessed frame of mind in our Lord Jesus in all his sufferings, is that which the apostle proposeth for our encouragement, and unto our imitation. And it is that which contains the exercise of all grace, in faith, love, submission to the will of God, zeal for his glory, and compassion for the souls of men in their highest degree. And.

Obs. VII. If he went so through his suffering, and was victorious in the issue, we also may do so in ours, through his assistance, who is the author and finisher of our faith.—And,

Obs. VIII. We have in this instance, the highest proof that faith can conquer both pain and shame.—Wherefore,

Obs. IX. We should neither think strange of them, nor fear them on the account of our profession of the gospel, seeing the Lord Jesus hath gone before, in the conflict with them, and conquest of them.

Especially considering what is added in the last place, as to the fruit and event of his sufferings, namely, that he is set down at the right hand of the throne of God, in equal authority, glory, and power with God in the rule and government of all. For the meaning of the words, see the exposition of ch. i. 3, viii. 1.

In the whole we have an exact delineation of our Christian course in a time of persecution; 1. In the blessed example of it, which is the sufferings of Christ. 2. In the assured consequent of it, which is eternal glory. If we suffer with him, we shall also reign with him. 3. In a direction for the right successful discharge of our duty, which is the exercise of faith on Christ himself for assistance, 1st. As a sufferer and a Saviour. 2ndly. As the author and finisher of our faith. 4. An intimation of the great encouragement which we ought to fix on under all our sufferings; namely, the joy and glory that are set before us, at the issue of them.

VER. 3.—AND the apostle carries on the same argument, with respect to an especial improvement of it, in this verse.

VER. 3.—Αναλογισασθε γαρ τον τοιαυτην υπομεμενηκοτα υπο των
 αμαρτωλων εις αυτον αντιλογιαν, ινα μη καμητε, ταις ψυχαις υμων
 εκλυομενοι.

Αναλογισασθε. Syr. ηπ, 'see,' 'behold.' Vul. Recogitate. Rhem.

‘Think diligently on,’ not unfitly. Bez. Reputate quis ille sit, ‘ing,’ ‘reckoning,’ ‘judging who he is,’ referring it to the person of Christ.

Γαρ. Vul. Enim. Syr. לכאן, ‘therefore,’ for in some copies of the Greek, it is *ουν*; but when *γαρ* is a note of inference, from what was said, and not redditive of the reason of what was said, it is better rendered in Latin by *nam*, than *enim*, and includes the force of *ουν*, ‘therefore.’

Τοιαυτην αντιλογιαν. Syr. כמה. Quantum or quanta, ‘how great things,’ referring to the suffering of Christ. And indeed *αντιλογία*, signifies not only a contradiction in words, but an opposition in things also, or else the translator quite left out this word, rendering *τοιαυτην*, by כמה. Vul. Talem contradictionem, ‘such contradiction.’

Υπο των *ἀμαρτωλων*. Syr. מן המצחיקים, ‘from those wicked ones,’ referring it to them by whom he was crucified.

Εις αὐτον. Adversus semet-ipsam, ‘against himself.’ The Syriac here departs from the original היהוה שהיה נגדו, ‘who were enemies,’ or ‘adversaries to their own souls,’ intimating the ruin that the persecutors of him brought on themselves.

Ἵνα μη *καμητε*. Syr. אל תאמץ, ‘That you be not weary,’ that it be not irksome to you. Vul. Lat. Ut ne fatigemini. Rhem. ‘That you be not wearied,’ in a passive sense: *fatiscatis*, ‘faint not.’

Εκλυομενοι. Deficientes, fracti, remissi, ‘faint,’ ‘be broken in your minds.’ We read the words, ‘lest you be wearied and faint in your minds;’ but ‘and’ is not in the original; and the introduction of it leads from the sense of the words. For that which is exhorted against, is expressed in *καμητε*, ‘to be wearied,’ or faint; and the other words express the cause of it, which is the sinking of our spirits, or the breaking of our resolution, or fainting in our minds.

VER. 3.—*For consider him* (call things to account concerning him) *that endured such* (so great) *contradiction of sinners against himself, that you be not wearied through fainting in your minds.*

The introduction of the close of this exhortation, from the looking unto Jesus, is by *γαρ*; this renders not a reason of what was spoken before, but directs to an especial motive to the duty exhorted to. Some copies read *ουν*, ‘therefore,’ in a progressive exhortation.

The peculiar manner of the respect of faith to Christ is expressed by *αναλογισασθε*, which we render ‘consider.’ So we are directed to ‘consider him,’ ch. iii. 1. But there in the original, it is *κατανοησατε*, a word of another form, used again, ch. x. 24. So we also render *Ξεωρεῖτε*, ch. vii. 4. This word is nowhere else used in the New Testament. *Αναλογία*, from whence it is taken, is used once only, Rom. xii. 6; where we render it ‘proportion,’ ‘the proportion of faith:’ and so is the word used in mathematical sciences, whereunto it doth belong; the due proportion of one thing to another. So as the verb is to compare things by their due proportion one to another. Whether they respect the person of Christ, or his sufferings, we shall see immediately.

object of this consideration is, 'him that endured.' Of this *eng* we spake in the verse foregoing. But whereas mention is made of him who endured, and of what he endured, we must inquire where the emphasis lies, that determines the object of the computation by proportion, whereunto we are directed, though neither of them be excluded.

In the first way, the force of the apostle's exhortation is taken from the person of Christ, in the latter from his sufferings. As, 1. Consider him; *qualis sit*; make a just estimate between him and us. If *he* suffered, if *he* endured such things, why should we not do so also? For he was the Son of God, the author and finisher of our faith. He had all glory and power in his own hand. And as to the event of his sufferings, is set down at the right hand of God. Compute thus with yourselves, that if he, being so great, so excellent, so infinitely exalted above us, yet endured such contradiction of sinners, ought we not so to do if we be called thereunto.

In the latter way, supposing the proposal of his person to us, in the foregoing verse, he calls us to the consideration of what he suffered in particular, as to the contradiction of sinners; 'such,' so great contradiction. And the word is applied to all manner of oppositions, and not to contradiction only, and so may include all the sufferings of Christ. These he calls us to consider, by comparing our own with them. And this sense the following words incline to, 'For you have not yet resisted unto blood,' as he did.

But although these things are thus distinguished, yet are they not to be divided. Both the person of Christ, and what he suffered, are proposed to our diligent consideration and computation of them, with respect to us and our sufferings. There is in this verse,

1. A caution against, or a dehortation from, an evil that is contrary to the duty exhorted to, and destructive of it, 'that you be not wearied.'

2. The way whereby we may fall into this evil, and that is, by fainting in our minds.

3. The means to prevent it, and to keep us up to our duty, which is the diligent consideration of the Lord Christ, whom we are to look to; and that, 1. As to the excellency of his person; 2. As to his sufferings in one peculiar way, of enduring the contradiction of sinners. 3. As to the greatness of that contradiction, 'such contradiction,' or so great.

4. The force of this consideration to that end is to be explained.

First. That which we are cautioned about is, *ἵνα μη καμῆτε*. 'that we be not wearied.' *Καμνω*, is 'to labour,' so as to bring on weariness; and 'to be sick,' which is accompanied with weariness, James v. 15, *Σώσει τον καμνοντα*, 'shall save the sick;' and 'to be spent with labour,' so as to give over; so here, and Rev. ii. 3, in which places alone the word is used. *Κεκληκοτες*, in war and games for victory, are opposed to *ακαμητες*, 'those that are courageous and successful;' signifying such as despond, faint, and give over. Lucian. in Hermit. *Και εστι τουτο ου μικρα ευτυχια του αθλητου, το μελλειν ακμητα τοις κεκληκοσι συμπεσεισθαι*, 'It is no small good fortune of a champion, when

he that is bold and courageous, falls in contention with faint persons.' And the apostle, treating before of a race, and our therein, may easily be supposed to have respect to such as faint through weariness in those contests. But the sense of the word is fully explained in that other place, where it is used in the same case, Rev. ii. 3, 'Thou hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.' To abide and persevere in suffering and labour for the name of Christ, is 'not to faint,' or be wearied. Wherefore, to be 'wearied' in this case, is to be so pressed and discouraged with the greatness or length of difficulties and trials, as to draw back, to give over partially or totally from the profession of the gospel. For there is such a weariness, as whereon men do not absolutely give over the work or labour wherein they are engaged, but these grow very uneasy and tedious to them, so that they are even ready to give over. And this I judge to be the frame of mind here cautioned against by the apostle, namely, the want of life, vigour, and cheerfulness in profession, tending to a relinquishment of it. And it is hence evident, that,

Obs. I. Such things may befall us in the way of our profession of the gospel, as are in themselves apt to weary and burden us, so as to solicit our minds to a relinquishment of it. Such in particular are the mentioned reproaches and contradictions of men, making way to farther sufferings.

Obs. II. When we begin to be heartless, desponding, and weary of our sufferings, it is a dangerous disposition of mind, tending towards a defection from the gospel. So it hath been with many, who at first vigorously engaged in profession, but have been wrought over to a conformity with the world by weariness of their trials. And,

Obs. III. We ought to watch against nothing more diligently, than the insensible, gradual prevailing of such a frame in us, if we intend to be faithful to the end.

Secondly. There is the way whereby we fall into this dangerous condition, in the last words of the verse; it is by fainting in our minds. For so I take the mind of the apostle to be. *Τῇ ψυχῇ ἐκλυσθῆναι*, is *animo defici et concidere*, 'to have the strength and vigour of the mind dissolved,' so as to faint and fall, to be like a dying man, to whom *solvuntur frigore membra*, 'by a dissolution of all bodily strength.' And wherein this doth consist we must inquire.

There is a spiritual vigour and strength required to perseverance in profession in the time of persecution. Hence our duty herein is prescribed to us, under all the names and terms of preparation for a severe fight or battle. We are commanded to arm ourselves with the same mind that was in Christ, 1 Pet. iv. 1. To take to ourselves the whole armour of God, that we may be able to resist and stand, Eph. vi. 12, 13. To watch, to stand fast in the faith, to quit ourselves like men, to be strong, 1 Cor. xvi. 13. And it is the constant vigorous acting of faith that is required in all these things. Wherefore, this fainting in our minds consists in a remission of the due acting of faith by all graces, and in all duties. It is faith that stirs up and engageth spiritual courage, resolution, patience, perseverance, prayer, all preserving graces

18. If it fail herein, and our minds are left to conflict with difficulties in their own natural strength, we shall quickly grow weary of a persecuted profession. Here lies the beginning of all spiritual declensions, namely, in the want of a due exercise of faith in all these graces and duties. Hereon our spiritual strength is dissolved, and we wax weary. And,

Obs. IV. If we design perseverance in a time of trouble and persecution, it is both our wisdom and our duty to keep up faith to a vigorous exercise, the want whereof is the fainting in our minds. This is like the hands of Moses in the battle against Amalek.

Thirdly. The third thing in the words is, that which is laid down in the beginning of the verse, which is the way and means of our preservation from this evil frame and danger thereon. And this is the diligent consideration of the person of Christ and his sufferings; or of his person in his sufferings. The meaning of the words hath been before spoken to. The duty itself enjoined, is built on the direction in the foregoing verse, to look to him. So look to him, as to consider diligently both who he is, and what he suffered; and so consider it as to make application of what we find in him and it to our own case. Are we called to suffer? let us weigh seriously who went before us herein.

The excellency of his person, with respect to his sufferings, is in the first place to be called to an account, and adjusted as to our sufferings. This our apostle fully proposeth unto us, Phil. ii. 5—11.

And as to his sufferings, he proposeth the consideration of them in one especial instance, and therein every word is emphatical. 1. It was 'contradiction' he underwent. 2. It was 'such,' or so great, as is not easy to be apprehended. 3. It was the contradiction of 'sinners.' 4. It was 'against himself' immediately.

1. He endured *αντιλογιαν*, 'contradiction.' The word, as was observed, is used for any kind of opposition in things as well as words, and so may include the whole suffering of Christ from men, both in the cross and in the shame thereof; but no doubt the apostle hath peculiar respect to the revilings and reproaches which he underwent, the opposition made to his doctrine and ministry, proclaiming himself to be a deceiver, and his doctrine to be a fable. And yet more especially regard may be had to their triumphing over him when he was crucified, 'Let the King of Israel come down from the cross, and we will believe; he saved others, himself he cannot save.' Thus was it with him; and,

2. The apostle intimates the severity and cruelty of these contradictions; and herein he refers us to the whole story of what passed at his death. *Τοιαντην*, 'such' contradictions, so bitter, so severe, so cruel, whatever the malicious wits of men, or suggestions of Satan could invent or broach, that was venomous and evil, was cast upon him.

3. It was the contradiction of *των αμαρτωλων*, 'sinners;' that is, such as gave no bounds to their wrath and malice. But withal, the apostle seems to reflect on them, as to their state and condition. For it was the priests, the scribes, and pharisees, who from first to last managed this contradiction, and these all boasted themselves to be just and righteous; yea, that they alone were so, all others in comparison of

them being sinners. Herewith they pleased themselves, in the
of their contradiction to Jesus Christ. And so it hath been, and
all their successors, in the persecution of the church. But they
deceive themselves; they were sinners, the worst of sinners, and had
the end of sinners.

4. It was an aggravation of his sufferings, that this contradiction
against him was immediate, and as it were unto his face. There is an
emphasis in that expression *εἰς αὐτόν*, 'against himself' in person, so
they told him openly to his face that he had a devil, that he was a se-
ducer, &c.

All this he 'patiently endured,' as the sense of the word was declared
on the foregoing verse.

Fourthly. The consideration hereof, namely, of the Lord Christ's
patient enduring these contradictions against himself, is proposed as
the means to preserve us from being weary and fainting in our minds.
It is so, 1. By the way of motive; for if he, who in himself and in his
own person, was infinitely above all opposition of sinners, as the apostle
states the case, Phil. ii. 5—8, yet for our sakes would undergo and con-
flict with them all; there is all the reason in the world, that for his
sake we should submit unto our portion in them. 2. By the way of
precedent and example, as it is urged by Peter, 1 Pet. ii. 21, 22. 3.
By the way of deriving power from him. For the due consideration of
him herein will work a conformity in our minds and souls unto him in
his sufferings, which will assuredly preserve us from fainting. And
we may observe,

Obs. V. That the malicious contradiction of wicked priests, scribes,
and pharisees, against the truth, and those that profess it, on the account
thereof, is suited to make them faint, if not opposed by vigorous acting
of faith on Christ, and a due consideration of his sufferings in the same
kind.

Obs. VI. Whoever they are, who by their contradictions unto the
truth, and them that do profess it, do stir up persecution against them,
let them pretend what they will of righteousness, they are sinners, and
that in such a degree as to be obnoxious to eternal death.

Obs. VII. If our minds grow weak, through a remission of the vi-
gorous acting of faith, in a time of great contradiction unto our profes-
sion, they will quickly grow weary, so as to give over, if not timely
covered.

Obs. VIII. The constant consideration of Christ in his sufferings, is
the best means to keep up faith unto its due exercise in all times of
trial.

VER. 4.—Οὐπω μεχρις αἵματος αντικατεστήτε προς την ἁμαρτιαν
ανταγωνιζομενοι.

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

Having proposed the great example of Jesus Christ, and given di-
rections unto the improvement of it, the apostle proceeds to more gene-
ral arguments, for the confirmation of his exhortation to patience and

hence, in the times of suffering. That in this verse, is taken the consideration of their present state, and what yet they might be called to, in the cause wherein they were engaged. For what can redeem them from ruin under greater trials, who faint under the less?

The argument being taken from comparing their present state, with what they might justly expect, the consideration of the things ensuing are necessary unto the exposition of the words. 1. What was their present state with respect unto troubles? 2. What they might yet be called unto? 3. The cause whence their present and future sufferings did and were to proceed? 4. The way of opposing these evils, or danger from them. 5. The force of the argument that is in the words, unto the end of the exhortation.

First. The first of these, or their present state, is expressed negatively; *οὐπω μέχρις αἵματος ἀντικατέστητε*, ‘you have not yet resisted unto blood.’ He grants that they had met with many sufferings already; but they had been restrained so, as not to proceed unto life and blood. And he hath respect to what he had affirmed of their past and present sufferings, ch. x. 32—34; see the exposition of the place. In all these they had well acquitted themselves, as he there declares. But they were not hereby acquitted and discharged from their warfare; for,

Secondly. He intimates what they might yet expect, and that is ‘blood.’ All sorts of violent deaths, by the sword, by tortures, by fire, are included herein. This is the utmost that persecution can rise unto. Men may kill the body; but when they have done so they can do no more. Blood gives the utmost bounds to their rage. And whereas the apostle says, ‘you have not yet resisted unto blood,’ two things are included. First. That those who are engaged in the profession of the gospel, have no security, but that they may be called unto the utmost and last sufferings by blood, on the account of it. For this is that which their adversaries in all ages do aim at; and that which they have attained to effect in multitudes innumerable. And God hath designed in his infinite wisdom, that for his own glory, the glory of Christ, and of the gospel, and of the church itself, so it shall be. Secondly. That whatever befall us on this side blood, is to be looked on as a fruit of divine tenderness and mercy. Wherefore, I do not think that the apostle doth absolutely determine, that sufferings amongst those Hebrews would come at length unto blood; but argues from hence, that whereas there is this also prepared in the suffering of the church, namely, death itself in a way of violence, they who were indulged, and as yet not called thereunto, ought to take care that they fainted not under these lesser sufferings, whereunto they were exposed. And we may see,

Obs. I. That the proportioning the degrees of sufferings, and the disposal of them, as unto times and seasons, is in the hand of God. Some shall suffer in their goods and liberties, some in their lives, some at one time, some at another, as it seems good unto him. Let us therefore every one be contented with our present lot and portion in these things.

Obs. II. It is highly dishonourable to faint, in the cause of Christ

and the gospel, under lesser sufferings, when we know there are greater to be undergone, by ourselves and others, on the same account.

Thirdly. The third thing, is the cause of their suffering; or rather the party with whom their contest was in what they suffered; and this was 'sin,' *προς την ἁμαρτιαν ανταγωνιζόμενοι*. The apostle abides in his allusion to strife or contest for victory in public games. Therein every one that was called to them had an adversary, whom he was to combat and contend withal. So have believers in their race, and this adversary is sin. It was not their persecutors directly, but sin in them, that they had to conflict withal. But whereas sin is but an accident or quality, it cannot act itself, but in the subjects wherein it is. This therefore we may inquire, namely, in whom it is that this sin doth reside, and consequently what it is.

Sin, wherewith we may have a contest, is either in others, or in ourselves. These others are either devils or men. That we have a contest, a fight in our profession, with sin in devils, the apostle declares, Eph. vi. 12, *ἐστιν ἡμῖν ἡ παλη*, 'our wrestling, our contest, is with or against principalities and powers, against the rulers of the darkness of this world, against spiritual wickednesses in high places.' In this sort of persons, that is, wicked angels, sin continually puts forth, and acts itself for the ruin and destruction of the church. Especially, it doth so, in stirring up persecution against it. The devil shall cast some of them into prison, Rev. ii. 10. Against sin in them, and all the effects produced thereby, we are to strive and contend. So is it with men also, by whom the church is persecuted. They pretend other reasons for what they do; but it is sin acting itself in malice, hatred of the truth, blind zeal, envy, and bloody cruelty, that engageth, influenceth, and ruleth them in all they do. With all the effects and fruits of sin in them also, believers do contend.

Again. They have a contest with sin in themselves. So the apostle Peter tells us, that fleshly lusts do war against the soul, 1 Pet. ii. 11. They violently endeavour the overthrow of our faith and obedience. How we are to strive against them, was fully declared in the exposition of the first verse.

So the apostle seems to have respect to the whole opposition, made to our constancy in profession by sin, in whomsoever it acts unto that end, ourselves or others. And this is a safe interpretation of the word, comprehensive of a signal warning and instruction unto the duty exhorted to. For it is a subtle, powerful, dangerous enemy which we have to conflict withal, and that which acts itself in all ways, and by all means imaginable. And this answers the comparison or allusion unto a public contest, which the apostle abideth in. Yet I will not deny, but that not only the sin whereby we are pressed, urged, and inclined; but that also whereunto we are pressed and urged, namely, the sin of defection and apostasy, may be intended. This we are to contend against. But these things are not separable. And we may observe,

Obs. III. That signal diligence and watchfulness is required in our profession of the gospel, considering what enemy we have to conflict withal. This is sin in all the ways whereby it acts its power and subtilty, which are unspeakable.

Obs. IV. It is an honourable warfare, to be engaged against such an enemy as sin is.—This is all the enemy that Christians have, as such. It works in devils, in other men, in themselves; yet nothing but sin, and that as sin, is their enemy. And this being the only contrariety that is to the nature and will of God himself, it is highly honourable to be engaged against it.

Obs. V. Though the world cannot or will not, yet Christians can distinguish between resisting the authority of men, whereof they are unjustly accused; and the resistance of sin, under a pretence of that authority, by refusing a compliance with it.

Fourthly. The way or manner of the opposition to be made unto sin, in and for the preservation of our profession, is to be considered. And this is by ‘resisting,’ and ‘striving,’ *αντικατεστητε, ανταγωνιζομενοι*. They are both military terms, expressing fortitude of mind in resolution and execution. There is included in them a supposition of a vigorous and violent assault and opposition, such as enemies make in fight or battle. It is not a ludicrous contest, that we are called to. It is our lives and souls that are fought for; and our adversary will spare neither pains nor hazard to win them. Hereunto therefore belong all the instructions that are given us in the Scripture, to arm ourselves, to take to ourselves the whole armour of God, to watch, to be strong, to quit ourselves like men. They are all included in the sense of these two words. And

Obs. VI. There is no room for sloth or negligence in this conflict.

Obs. VII. They do but deceive themselves, who hope to preserve their faith in times of trial, without the utmost watchful diligence against the assaults and impressions of sin. Yea,

Obs. VIII. The vigour of our minds, in the constant exercise of spiritual strength, is required hereunto.

Obs. IX. Without this we shall be surprised, wounded, and at last destroyed by our enemy.

Fifthly. The force of the argument in these words, unto the confirmation of the present exhortation, ariseth from the application of it to the present state of these Hebrews. For whereas, in taking upon them the profession of the gospel, they had engaged to bear the cross, and all that was comprised therein, they were not yet come or called unto the utmost of it, namely, a resistance unto blood; so as that to faint in their present state under lesser trials, was exceedingly unbecoming of them. And

Obs. X. They that would abide faithful in their profession in times of trial, ought constantly to bear in mind, and be armed against the worst of evils, that they may be called unto, on the account thereof.—This will preserve them from being shaken or surprised with these lesser evils which may befall them, when things come not to an extremity.

VER. 5.—*Και εκλελησθε της παρακλησεως ητις υμιν ως υιοις διαλεγεται, Υιε μου, μη ολιγωρει παιδειας Κυριου, μηδε εκλυου υπ' αυτου ελεγχομενος.*

Παρακλησεως, Vul. Lat. Consolationis, ‘of the comfort,’ or consolation; which is another signification of the word, but not proper to this place. Syr. לְיִלְפָּנָא אִינָא, ‘of that doctrine;’ exhortationis, adhortationis; ‘of the exhortation.’

Ἦτις, the Syriac having rendered the word by ‘that doctrine,’ adds next, ‘which we have spoken unto you, as unto children;’ referring it unto some instructions given by the apostle.

Της παιδειας, Vul. disciplinam, ‘the discipline.’ Syr. מִדְּרֹחַ, ‘correction,’ ‘rebuke;’ castigationem, ‘the chastisement.’ Εκλυου, Vul. ne fatigemini, ‘be not weary;’ ne sis remissus, ‘faint not.’

Ολιγωρει. Vul. Lat. Ne negligas; so others, ‘neglect not;’ we, ‘despise not,’ properly, for not only doth the word itself signify ‘to set light by,’ but the Hebrew (אַל תִּמָּאֵס, Prov. iii. 11,) is ‘to repudiate,’ to reject and contemn. And מוֹסֵר is properly ‘correction.’

VER. 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 (or wax weary) when thou art rebuked of him.*

The apostle in these words proceeds to a new argument, whereby to press his exhortation to patience and perseverance under sufferings. And this is taken from the nature and end, on the part of God, of all those sufferings which he sends or calls us to. For they are not only necessary, as testimonies to the truth, but as to us they are chastisements and afflictions, which we stand in need of, and wherein God hath a blessed design towards us. And this argument he enforceth with sundry considerations, to the end of ver. 13.

Obs. I. This is a blessed effect of divine wisdom, that the sufferings which we undergo from men, for the profession of the gospel, shall be also chastisements of love from God, to our spiritual advantage. And,

Obs. II. The gospel never requires our suffering, but if we examine ourselves, we shall find that we stand in need of the divine chastisement in it. And,

Obs. III. When by the wisdom of God we can discern, that what we suffer on the one hand is for the glory of God and the gospel, and on the other is necessary to our own sanctification, we shall be prevailed with to patience and perseverance. And,

Obs. IV. Where there is sincerity in faith and obedience, let not men despond if they find themselves called to suffer for the gospel, when they seem to be unfit and unprepared for it, seeing it is the design of God by those sufferings, whereunto they are called on a public account, to purify and cleanse them from their present evil frames.

Multitudes have found by experience, that outward pressing sufferings between them and the world, have been personal, purifying chastisements between God and their souls. By them have they been awakened, revived, mortified to the world, and as the apostle expresseth it, made partakers of the holiness of God, to their inexpressible advantage and consolation. And,

Hereby doth God defeat the counsels and expectations of the world; having a design to accomplish by their agency, which they know no-

thing of. For those very reproaches, imprisonments, and stripes, with the loss of goods and danger of their lives, which the world applies to their ruin; God at the same time makes use of, for their refining, purifying, consolation, and joy. In all these things is the wisdom and goodness of God, in contriving and effecting all these things, to the glory of his grace and the salvation of the church, for ever to be admired.

In the words we may consider, 1. The connexion of them to those foregoing. 2. The introduction of a new argument, by a reference to a divine testimony and the nature of the argument, which consists in an exhortation to duty. 3. Their former want of a due consideration of it. 4. The manner of the exhortation, it speaks as unto sons; and, 5. The matter of it expressed in two branches, containing the substance of the duty exhorted to.

First. The connexion is in the conjunctive particle, *γὰρ*, 'for.' It denotes a reason given of what went before. Wherefore, there is in the foregoing words a tacit rebuke, namely, in that they were ready to faint under the lesser trials wherewith they were exercised. And the apostle gives here an account how and whence it was so with them; and makes that the means of the introduction of the new argument which he designed, as is his manner of proceeding in the whole of this Epistle. The reason, saith he, why it is so with you, that you are so ready to faint, is because you have not attended to the direction and encouragement which are provided for you. And this indeed is the rise of all our miscarriages, namely, that we attend not to the provision that is made in the Scripture for our preservation from them.

Secondly. The introduction of his argument is by a reference to a divine testimony of Scripture, wherein it is contained, and that appositely to his purpose. For it is proposed in the way of an exhortation. And as this was of great force in itself, so the Hebrews might see therein, that their case was not peculiar; that it was no otherwise with them than with others of the children of God in former ages; and that God had long before laid in provision for their encouragement; which things give great weight to the argument in hand. And it hath force also from the nature of it, which is hortatory in the name of God. For divine exhortations to duty, (wherein *he* entreats, who can and doth command,) are full of evidences of love, condescension, and concernment in our good. And it is the height of pride and ingratitude not to comply with God's entreaties.

Thirdly. The apostle reflects on their former want of a due consideration of this exhortation; *εκλελησθε*, 'you have forgotten;' what we mind not when we ought, and as we ought, we may justly be said to have forgotten. So was it with these Hebrews in some measure; whether by the exhortation we understand the divine words themselves, as recorded in the Scripture, or the things exhorted to, the subject-matter of them. Under their troubles and persecutions, they ought in an especial manner to have called to mind this divine exhortation for their encouragement and preservation from fainting. This it seems they had not done. And,

Obs. III. The want of a diligent consideration of the provision that God hath made in the Scripture, for our encouragement to duty and

comfort under difficulties, is a sinful forgetfulness, and is of dangerous consequence to our souls. We shall be left to fainting; 'for whatsoever things were written aforehand, were written for our learning, that we through patience and comfort of the Scriptures might have hope, Rom. xv. 4.

Again, in their trials, and to prevent their fainting, the apostle sends these Hebrews to the Scripture, which, as it proves that they ought to be conversant in it, so it demonstrates the springs of all spiritual strength, direction, and consolation to be contained in them. And if this be the mind of Christ, then he that would deprive the people of the constant daily use of the Scripture, is antichrist.

Fourthly. In the manner of the exhortation, *ἡτις ὑμῖν ὡς υἱοῖς διαλεγεται*, 'which speaketh unto you as unto children,' there are sundry things very remarkable.

1. It is said to speak. The Scripture is not a dumb and silent letter, as some have blasphemed. It hath a voice in it, the voice of God himself. And speaking is frequently ascribed to it, John vii. 42, xix. 37; Rom. iv. 3, ix. 17, x. 11; Gal. iv. 30; Jam. iv. 5. And if we hear not the voice of God in it continually, it is because of our unbelief, Heb. iii. 7, 15.

2. The word which was spoken so long before by Solomon to the church in that generation, is said to be spoken to these Hebrews. For the Holy Ghost is always present in the word of the Scripture, and speaks in it equally and alike to the church in all ages. He doth in it speak as immediately to us, as if we were the first and only persons to whom he spake. And this should teach us with what reverence we ought to attend to the Scripture, namely, as to the way and means whereby God himself speaks directly to us.

3. The word here used is peculiar, and in this place only is applied to the speaking of the Scripture. *Διαλεγεται*, 'it argues,' 'it pleads,' it maintains a holy conference with us. It presseth the mind and will of God on us. And we shall find the force of its arguing, if we keep it not off by our unbelief.

4. There is the infinite condescension of God in it that he speaks to us as sons, which is proved by the application of the text, 'My son.' The words are originally the words of Solomon, not as a natural father, speaking to his own son after the flesh; but as a prophet and teacher of the church in the name of God, or of the Holy Ghost which speaks in him and by him. It is a representation of the authority and love of God as a father. For whereas these words have a respect to a time of trouble, affliction, and chastisement, it is of unspeakable concernment to us, to consider God under the relation of a father, and that in them he speaks to us as sons. The words spoken by Solomon were spoken by God himself. Although the words 'my son,' are used only to denote the persons to whom the exhortation is given, yet the apostle looks in the first place into the grace contained in them. He speaks to us as to sons. This he puts a remark on, because our gratuitous adoption is the foundation of God's gracious dealings with us. And this, if any thing, is meet to bind our minds to a diligent compliance with this divine ex-

hortation, namely, the infinite condescension and love of God, in owning of us as sons in all our trials and afflictions. And,

Obs. VI. Usually God gives to believers the most evident pledges of their adoption, when they are in their sufferings and under their afflictions. Then do they most stand in need of them, then do they most set off the love and care of God towards us.

‘My son,’ is an appellation that a wise and tender father would make use of, to reduce his child to consideration and composure of mind, when he sees him nigh to disorder or despondency, under pain, sickness, trouble, or the like. ‘My son, let it not be thus with thee.’ God sees us under our afflictions and sufferings, ready to fall into discomposures, with excesses of one kind or another; and thereon applies himself to us with this endearing expression, ‘My children.’

But if God have this kindness for believers, and no affliction or suffering can befall them, but by his ordering and disposition, why doth he not prevent them, and preserve them in a better state and condition? I answer, that the wisdom, the love, the necessity of this divine dispensation, is that which the apostle declares in the following verses, as we shall see.

Fifthly. The exhortation itself consisteth of two parts. 1. Not to despise the chastening of the Lord. 2. Not to faint when we are rebuked of him.

Although it be God himself principally that speaks the words in the first person, yet here he is spoken of in the third; of ‘the Lord,’ and ‘of him,’ for ‘my,’ and ‘by me,’ which is usual in Scripture, and justifieth our speaking to God in prayer, sometimes in the second, sometimes in the third person.

All our miscarriages under our sufferings and afflictions may be reduced to these two heads. And we are apt to fall into one of these extremes, namely, either to despise chastisements, or to faint under them.

Against the first we are cautioned in the first place, and the word of caution being in the singular number, we have well rendered it, ‘despise not thou,’ that every individual person may conceive himself spoken to in particular, and hear God speaking these words to him. And we may consider, 1. What is this *της παιδειας*, ‘chastening’ of the Lord. 2. What it is to despise it. The word is variously rendered, ‘doctrine,’ ‘institution,’ ‘correction,’ ‘chastisement,’ ‘discipline.’ And it is such correction as is used in the liberal, ingenuous education of children by their parents, as is afterwards declared. We render it ‘nurture,’ Eph. vi. 4, where it is joined with *νουθεσια*, that is, ‘instruction,’ and 2 Tim. iii. 16. It is distinguished both from ‘reproof,’ and ‘correction,’ whence we render it ‘instruction.’ And *παιδευω*, the verb, is used in both these senses, sometimes to teach, or to be taught, learned, instructed, Acts vii. 22, xxii. 3; 1 Tim. i. 20; 2 Tim. ii. 25; sometimes to correct or chastise, Luke xxiii. 16, 22; 1 Cor. xi. 32; Rev. iii. 19. Wherefore it is a correction for instruction. So it is expressed by the psalmist, ‘Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law,’ Ps. xciv. 12. So doth God deal with his children, so is it necessary that he should do. It is needful that divine

institution or instruction should be accompanied with correction. We stand in need of it in this world.

But that which I would principally look on in the words, is the application of this exhortation unto us under sufferings, troubles, and persecutions for the gospel, which is here used by the apostle. For whereas we can see nothing in them but the wrath and rage of men, thinking them causeless, and perhaps needless; they are indeed *του Κυριου*, God's chastisements of us, for our education and instruction in his family. And if we duly considered them as such, applying ourselves to learn what we are taught, we shall pass through them more to our advantage than usually we do. Let us bend our minds unto that, which is the proper work that in our persons we are called unto, and we shall find the benefit of them all.

First. That which we are cautioned against, with respect unto chastening for this end, is, that we 'despise it not,' *μη ολιγωρει*. The word is nowhere used in the Scripture, but in this place only. It signifies to 'set lightly by,' to have little esteem of, not to value any thing according to its worth and use. The Hebrew word, which the apostle renders hereby, is *בָּזָה*, which is commonly rendered by *αποδοκιμαζειν*, 'to reprobate, to reject, to despise;' sometimes by *εξουθενειν*, *pro nihilo reputare*, 'to have no esteem of.' We render the apostle's word by 'despise,' which yet doth not intend a despising that is so formally, but only interpretatively. Directly to despise and contemn, or reject the chastisements of the Lord, is a sin that perhaps none of his sons or children do fall into. But not to esteem of them as we ought, not to improve them unto their proper end, not to comply with the will of God in them, is interpretatively to despise them. Wherefore the evil cautioned against is, *First.* Want of a due regard unto divine admonitions and instructions in all our troubles and afflictions; and that ariseth either from, 1. Inadvertency: we look on them, it may be, as common accidents of life, wherein God hath no especial hand or design; or, 2. Stout-heartedness: it may be they are but in smaller things, as we esteem them, such as we may bear with the resolution of men, without any especial application unto the will of God in them. *Secondly.* In the want of the exercise of the wisdom of faith, to discern what is of God in them. As, 1. Love to our persons. 2. His displeasure against our sins. 3. The end which he aims at, which is our instruction and sanctification. *Thirdly,* In the want of a sedulous application of our souls unto his call and mind in them. 1. In a holy submission unto his will. 2. In a due reformation of all things wherewith he is displeased. 3. In the exercise of faith for support under them, &c. Where there is a want of these things, we are said interpretatively to despise the chastening of the Lord, because we defeat the end, and lose the benefit of them, no less than if we did despise them.

Obs. VII. It is a tender case to be under troubles and afflictions, which requires our utmost diligence, watchfulness, and care about it.—God is in it, acting as a father and a teacher: if he be not duly attended unto, our loss by them will be inexpressible.

Secondly. The second caution is, that we faint not, *ελεγχομενοι*, 'when we are reprov'd.' For this is the second evil which we are

liable unto under troubles and afflictions. The word, both in the Hebrew and in the Greek, signifies ‘a reproof by rational conviction.’ The same thing materially with that of chastisement is intended; but under this formal consideration, that there is in that chastisement a convincing reproof. God, by the discovery unto ourselves of our hearts and ways, it may be, in things which we before took no notice of, convinceth us of the necessity of our troubles and afflictions. He makes us understand wherefore it is that he is displeased with us; and what is our duty hereon, is declared, Hab. ii. 1—4, namely, to accept of his reproof, to humble ourselves before him, and to betake ourselves unto the righteousness of faith for relief.

That which we are subject unto, when God makes his chastisements to be reproofs also, (which is not always, but when we are uncompliant with his will, in a peculiar manner, for which we are reproofed,) is ‘to faint.’ The word hath been opened on ver. 3.

And this fainting under God’s reproofs consists in four things. 1. Despondency, and heartless dejection in our own minds, which David encourageth himself against, Ps. xlii. 5, 6, xliii. 5. 2. Heartless complaints, to the discouragement of others; see ver. 12, 13. 3. Omission, or giving over our necessary duty, which befalls many in times of persecution, ch. x. 25, 26. 4. In judging amiss of the dealings of God, either as unto the greatness or length of our trials, or as unto his design in them, Isa. xl. 27—31. And we may learn,

Obs. VIII. That when God’s chastisements in our troubles and afflictions are reproofs also, when he gives us a sense in them of his displeasure against our sins, and we are reproofed by him; yet even then he requires of us that we should not faint nor despond, but cheerfully apply ourselves unto his mind and calls.—This is the hardest case a believer can be exercised withal; namely, when his troubles and afflictions are also in his own conscience reproofs for sin.

Obs. IX. A sense of God’s displeasure against our sins, and of his reproving us for them, is consistent with an evidence of our adoption, yea, may be an evidence of it, as the apostle proves in the next verses.

The sum of the instruction in this verse, is, that,

Obs. X. A due consideration of this sacred truth, namely, that all our troubles, persecutions, and afflictions, are divine chastisements and reproofs, whereby God evidenceth unto us our adoption, and that he instructs us for our advantage, is an effectual means to preserve us in patience and perseverance unto the end of our trials.—They who have no experience of it have no knowledge of these things.

VER. 6. *Ὁν γὰρ ἀγαπᾷ Κύριος παιδεύει· μαστιγοὶ δὲ πάντα υἱὸν ὃν παραδέχεται.*

The apostle, proceeding with the divine testimony unto his purpose recorded by Solomon, retaining the sense of the whole exactly, changeth the words in the latter clause. For instead of *וְכָאֵב אֲבִיבִן יִרְצֶה*, ‘and as a father the son in whom he delighteth,’ with whom he is pleased, he supplies *μαστιγοὶ δὲ πάντα υἱὸν ὃν παραδέχεται*, ‘and scourgeth every son whom he receiveth.’ In the Proverbs, the words are exegetical of

these foregoing, by an allusion unto an earthly parent : ' For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth.' In the apostle, they are farther explanatory of what was before affirmed : but the sense is the same. And the reason of the change seems to be, because the apostle would apply the name of ' son,' from whence he argues unto them principally intended, namely, the children of God ; and not unto them who are occasionally mentioned in the allusion, which are the children of earthly parents. Or we may say, that the apostle makes this addition, confirming what was before spoken ; seeing he fully explains the similitude of the latter clause in the original, in the following verses. However, the sense in both places is absolutely the same.

The Syriac, in the latter clause, reads לבניא, in the plural number, ' the sons,' and in the last words retains the Hebraism, דהו צבא בהן, ' in whom he willeth,' from רצה ; that is, ' is well pleased.'

There may be a double distinction in reading of the last clause. Some place the incisum, or note of distinction, at πάντα, and then the sense is, ' He scourgeth every one whom he receiveth or acknowledgeth as a son ;' some at υἱόν, as we render it, ' every son whom he receiveth,' which is the better reading.

VER. 6.—*For whom the Lord loveth he chasteneth ; and scourgeth every son whom he receiveth.*

There is a reason given us in these words, why we should not faint under divine chastisements, as the redditive conjunction ' for,' signifies. And this reason consists in a general rule, whereby what is spoken before is confirmed as highly reasonable, and way is made for what ensues. And this rule is of that nature, as is suited to answer all objections against the doctrine of afflictions, and God's dealing with us in them ; which, when we come to the trial, we shall find to be many.

And this rule is, that all these things are to be referred unto the sovereignty, wisdom, and goodness of God. This, saith he, is the way of God ; thus it seems good to him to deal with his children ; thus he may do, because of his sovereign dominion over all ; may not he do what he will with his own ? This he doth in infinite wisdom, for their good and advantage ; as also to evidence his love unto them and care of them. And this is that which we are principally taught in these words ; namely,

Obs. I. That in all our afflictions, the resignation of ourselves unto the sovereign pleasure, infinite wisdom, and goodness of God, is the only means or way of preserving us from fainting, weariness, or neglect of duty.—After all our arguings, desires, and pleas, this is that which we must come unto, whereof we have an illustrious instance and example in Job ; see ch. xxxiii. 12, 13, xxxiv. 18, 19, 23, 31—33, xlii. 4—6.

First. In the first part of the testimony given unto the sovereignty and wisdom of God, in the ways and methods of his dealing with his children, we are instructed,

Obs. II. That love is antecedent unto chastening : He chastens

whom he loves. So it is with any father. He hath first the love of a father, before he chastens his son. Whatever therefore is the same materially with the chastisement of children, if it be where the love of adoption doth not precede, is punishment. The love therefore here intended, is the love of adoption; that is, the love of benevolence whereby he makes men his children, and his love of complacency in them when they are so.

Obs. III. Chastising is an effect of his love. It is not only consequential unto it, but springs from it. Wherefore there is nothing properly penal in the chastisements of believers. Punishment proceeds from love unto justice, not from love unto the person punished. Chastisement is from love to the person chastised, though mixed with displeasure against his sin.

Obs. IV. Unto chastisement is required, that the person chastised be in a state wherein there is sin, or that he be a sinner; but he is not properly chastised because he is a sinner, so as that sin should have an immediate influence into the chastisement, as the meritorious cause of it. whence the person should receive a condignity of punishment thereunto. But the consideration of a state of sin is required unto all chastisement; for the end of it is to take away sin, to subdue it, to mortify it, to give an increase in grace and holiness, as we shall see. There is no chastisement in heaven nor in hell. Not in heaven, because there is no sin; not in hell, because there is no amendment. Chastisement is a companion of them that are in the way, and of them only.

Obs. V. Divine love and chastening are inseparable.—‘Whom he loveth,’ that is, whomsoever he loveth; none goes free, as the apostle declares immediately. It is true, there are different degrees and measures of chastisements; which comparatively makes some seem to have none, and some to have nothing else. But absolutely the divine *παιδεία*, or instructive chastisement, is extended unto all in the family of God, as we shall see.

Obs. VI. Where chastisement evidenceth itself (as it doth many ways with respect unto God the author of it, and those that are chastised) not to be penal, it is a broad seal set to the patent of our adoption; which the apostle proves in the following verses.

Obs. VII. This being the way and manner of God’s dealing with his children, there is all the reason in the world why we should acquiesce in his sovereign wisdom therein, and not faint under his chastisement.

Obs. VIII. No particular person hath any reason to complain of his portion in chastisement, seeing this is the way of God’s dealing with all his children,’ 1 Pet. iv. 12, v. 9.

Secondly. The latter clause of this testimony, as expressed by the apostle, ‘and scourgeth every son whom he receiveth,’ being, as it is generally, understood the same with the former assertion, expressed with somewhat more earnestness, would need no farther exposition, the same truth being contained in the one and the other. But I confess, in my judgment, there is something peculiar in it, which I shall propose, and leave it unto that of the reader. And,

1. The particle *δε* is nowhere merely conjunctive, signifying no more but 'and,' as we and others here render it. It may rather be etiam, 'even,' or 'also,' 'moreover.'

2. The verb *μαστιγοι*, 'scourgeth,' argues at least a peculiar degree and measure in chastisement, above what is ordinary. And it is never used, but to express an high degree of suffering. A 'scourging,' is the utmost which is used in *παιδεια*, or corrective instruction. Wherefore, the utmost of what God inflicts on any in this world, is included in this expression.

3. By *παραδεχεται*, 'receiveth, accepteth, owneth, avoweth,' the apostle expresseth *רצח* in the original; the word whereby God declares his rest, acquiescence, and well pleasing in Christ himself, Isa. xlii. 1. So that an especial approbation is included herein.

4. *Παντα υιον*, 'every son,' is not to be taken universally: for so every son is not scourged, but it is restrained unto such sons as God doth so accept.

On these considerations, I am induced to judge this to be the meaning of the words; namely, 'Yea, even also he severely chastiseth, above the ordinary degree and measure, those sons whom he accepts and delights in, in a peculiar manner.' For, 1. This gives a distinct sense of this sentence, and doth not make it a mere repetition in other words of what went before. 2. The introductive particle and meaning of the words themselves, require that there be an advancement in them, above what was before spoken. 3. The dealings of God in all ages, as unto sundry instances with his children, hath been answerable hereunto. 4. The truth contained herein, is highly necessary unto the support and consolation of many of God's children. For when they are signalized by affliction, when all must take notice that they are scourged in a peculiar manner, and suffer beyond the ordinary measure of the children of God, they are ready to despond, as Job was, and David, and Heman, and be utterly discouraged. But a due apprehension hereof, (which is a truth, whether intended here or not, as I judge it is,) namely, that it is the way of God to give them the severest trials and exercises, to scourge them, when others shall be more lightly chastened, whom he loves, accepts of, and delights in, in a peculiar manner, will make them lift up their heads, and rejoice in all their tribulations. See Rom. v. 3—5, viii. 35—39; 2 Cor. vi. 4—10, xi. 23—28; 1 Cor. iv. 9—13.

The reasons and ends of God's dealing thus with those whom he owneth and receiveth in a peculiar manner, with that provision of heavenly consolation for the church, with holy weapons against the power of temptation in such cases, as that complained of by Heman, Ps. lxxxviii. which are treasured up in this sacred truth, are well worthy our enlargement on them, if it were suitable unto our present design.

VER 7.—*Ει παιδειαν υπομενετε, ως υιοις υμιν προσφερεται ο Θεος· τις γαρ εστιν υιος ον ου παιδευει ο πατηρ.*

Παιδειαν υπομενετε. Vul. Lat. In disciplina perseverate. Rhem. 'Persevere ye in discipline;' neither to the words, nor to the sense of the place.

‘Υμιν προσφέρεται ὁ Θεός. Vobis offert se Deus. Vul. ‘God doth offer himself unto you.’ Exhibebit, or exhibet. Syr. סַעַר שְׂאֵדִי כִן, דַּאֲדָךְ דְּלוֹה בְּנִיא, ‘Dealeth with you, as with children.’

Πατηρ, אֲבִיק, ‘his father.’

Tremellius renders the Syriac, ‘Endure therefore chastisement, because God dealeth with you as with children,’ which somewhat alters the sense of the original, but gives that which is good and wholesome.

VER. 7.—*If you endure chastening, God dealeth with you as with sons. For what son is he whom the Father chasteneth not?*

It is not a new argument that is here produced, but an inference from, and an especial application of, that foregoing, and the exhortation confirmed by it. There are three things in the words.

1. A supposition of the performance of the duty exhorted unto: ‘If you endure,’ &c.

2. The benefit or advantage obtained thereby: ‘God dealeth,’ &c.

3. An illustration of the whole, by a comparison with men in their dealings: ‘For what son,’ &c.

First. As to the first, the Vulgar reads, as we observed, ‘Persevere ye in discipline;’ probably for εἰ, reading εἰς, and taking ὑπομνετε, in the imperative mood. But as ὑπομνειν εἰς παιδειαν, is no proper Greek expression, so the sense is obscured by it. There is therefore a supposition in the words, ‘If you do comply with the exhortation.’

Both the words have been opened before. Slichtingius, Grotius, &c. would have ὑπομνετε to signify only ‘to undergo,’ to endure the sorrow and pain of afflictions, without respect to their patience or perseverance in enduring of them. And so, saith Grotius, is the word used James i. 12, which is quite otherwise, as every one will discern, that doth but look on the text. Nor is it ever used in the New Testament, but to express a grace in duty, a patient endurance. So is it twice used in this chapter before, ver. 1, 2. And there is no reason here to assign another sense unto it. Besides, a mere suffering of things calamitous, which is common unto mankind, is no evidence of any gracious acceptance with God. ‘If you endure,’ that is, with faith, submission, patience, and perseverance, so as not to faint.

The παιδειαν, ‘chastisement,’ intended, we have before declared.

This therefore is that which the apostle designs: ‘If,’ saith he, ‘afflictions, trials, and troubles, do befall you, such as God sends for the chastisement of his children, and their breeding up in his nurture and fear, and you undergo them with patience and perseverance, if you faint not under them, and desert your duty.’ And,

This patient endurance of chastisements, is of great price in the sight of God, as well as of singular use and advantage to the souls of them that believe. For,

Secondly. Hereon God dealeth with you as with sons. The word προσφέρεται is peculiar in this sense. ‘He offereth himself unto you,’ in the σχέσις, the habit of a father to his children. He proposeth himself unto you, and acteth accordingly; not as an enemy, not as a judge, not as towards strangers, but as towards children. I think, ‘he dealeth with you,’ doth scarce reach the importance of the word.

Now the meaning is not, that hereupon, on the performance of this duty, when you have so done, God will act towards you, *ὡς υἱοῖς*, ‘as sons;’ for this he doth in all their chastisements themselves, as the apostle proves. But hereby it will evidently appear, even unto yourselves, that so God deals with you; you shall be able in all of them, to see in him the discipline and acting of a father towards his sons. As such, he will present himself unto you. Wherefore,

Obs. I. Afflictions or chastisements are no pledges of our adoption, but when and where they are endured with patience.—If it be otherwise with us, they are nothing but tokens of anger and displeasure. So that,

Obs. II. It is the internal frame of heart and mind under chastisements, that lets in and receives a sense of God’s design and intention towards us in them.—Otherwise no man knoweth love or hatred by all that is before him; no conclusion can be made one way or other from hence, that we are afflicted. All are so, the best and worst; or may be so. But it is unto us herein, according unto our faith and patience. If the soul do carry itself regularly and obedientially under its trials, every grace will so act itself as to beget in it a secret evidence of the love of God, and a view of him as of a father. If our hearts tumultuate, repine, faint, and are weary, no sense of paternal love can enter into them, until they are rebuked and brought into a composure.

Obs. III. This way of dealing becomes the relation between God and believers, as father and children; namely, that he should chastise, and they should bear it patiently. This makes it evident that there is such a relation between them, and this the apostle illustrates from the way and manner of men, in that relation one to another.

Thirdly. ‘For what son is he whom the Father chasteneth not?’ Think not strange hereof: it is that which necessarily follows their relation, ‘for what son.’ The apostle doth not take his allusion from matter of fact, but of right and duty; for there are many, too many sons, that are never chastised of their fathers, which commonly ends in their ruin. But he supposeth two things. 1. That every son will more or less stand in need of chastisement. 2. That every wise, careful, and tender father, will in such cases chasten his son. Wherefore, the illustration of the argument is taken from the duty inseparably belonging unto the relation of father and sons. For thence it is evident, that God’s chastening of believers is his dealing with them as sons.

VER. 8.—*Εἰ δὲ χωρὶς ἐστέ παιδείας, ἥς μετοχοὶ γεγόνασι πάντες, ἀρὰ νοθοὶ ἐστέ, καὶ οὐχ υἱοί.*

Νοθοί. Syr. גזרים, ‘aliens, foreigners, strangers.’ Vul. Lat. Adulteri, which the Rhem. render ‘bastards,’ because of the palpable mistake in the Latin. Bez. Supposititii; which, as Renius on Valla observes, is ὑποξολμαιοί, properly spurii, ‘bastards,’ children illegitimate, who have no right to the inheritance.

VER. 8.—*But if you be without chastisements, whereof all are partakers, then are you bastards, and not sons.*

The rule which the apostle hath laid down concerning chastisements,

as a necessary inseparable adjunct of the relation between father and sons, is so certain in nature and grace, that to the inference which he hath made on the one hand, unto the evidence of sonship from them, he adds here another no less to his purpose on the other; namely, that those who have no chastisements are no sons, no children.

There is in the words, 1. A supposition of a state without chastisement. 2. An application of the rule unto that state: all sons are chastised. 3. An inference from both, that such persons are bastards, and not sons; whereunto we must add the force of this reasoning unto his present purpose.

First. The introduction of the supposition by *ει δε*, 'but if,' declares that what he speaks is of another contrary nature unto that before proposed; but if it be otherwise with you, namely, that you are, *χωρις παιδειας*, 'without chastisement.'

1. Take chastisement materially for every thing that is grievous or afflictive, and no man is absolutely without it. For all men must die, and undergo the weaknesses or troubles that lead thereunto; and commonly this is most grievous unto them that have had least trouble in their lives. But comparatively some, even in this sense, are freed from chastisement. Such the Psalmist speaks of, 'There are no bands in their death, but their strength is firm; they are not in trouble as other men, neither are they plagued like other men,' Ps. lxxiii. 4, 5, which he gives as a character of the worst sort of men in the world.

2. But this is not the chastisement here intended: we have shown before that it is an eruditing, instructive correction, and so doth the design of the place require that it should here signify. And this some professors of Christian religion may be without absolutely. Whatever trouble they may meet withal, yet they are not under divine chastisements for their good. Such are here intended. Yet the apostle's design may reach farther; namely, to awaken them who were under troubles, but were not sensible of their being divine chastisements, and so lost all the benefit of them. For even such persons can have no evidence of their sonship, but have just ground to make a contrary judgment concerning themselves.

Secondly. To confirm his inference, the apostle adds the substance of his rule: *Ἦς μετοχοι γεγωνασι παντες*, 'whereof all are partakers.' The Syriac reads it, 'wherewith every man is chastised;' but it must be restrained to sons, whether the sons of God or of men, as in the close of the foregoing verse. This therefore the apostle is positive in, that it is altogether in vain to look for spiritual sonship without chastisement. They are partakers of it, every one of his own share and portion. There is a general measure of afflictions assigned unto the church, head and members, whereof every one is to receive his part, Col. i. 24.

Thirdly. The inference on this supposition is, that such persons, *απανοδοι εστε και ουχ υιοι*, 'are bastards, and not sons.' Their state is expressed both positively and negatively, to give the greater emphasis unto the assertion. Besides, if he had said only, 'ye are bastards,' it would not have been so evident that they were not sons, for bastards are sons also. But they are not such sons as have any right unto the

paternal inheritance. Gifts they may have, and riches bestowed on them by their fathers; but they have no right of inheritance by virtue of their sonship. Such doth the apostle here declare them to be who are without chastisement. And we may hence observe,

Obs. I. That there are no sons of God, no real partakers of adoption, that are without some crosses or chastisements in this world. They deceive themselves, who expect to live in God's family, and not to be under his chastening discipline. And this should make every one of us very well contented with our own lot and portion, whatever it be.

Obs. II. It is an act of spiritual wisdom, in all our troubles, to find out and discern divine, paternal chastisements; without which we shall never behave ourselves well under them, nor obtain any advantage by them. So should we do in the least, and so in the greatest of them.

Obs. III. There are in the visible church, or among professors, some that have no right unto the heavenly inheritance. They are bastards; sons that may have gifts and outward enjoyments, but they are not heirs. And this is a great evidence of it in any, namely, that they are not chastised; not that they are not at all troubled, for they may be in trouble like other men, (for man is born to trouble as the sparks fly upward,) but that they are not sensible of divine chastisement in them; they do not receive them, bear them, nor improve them as such.

Obs. IV. The joyous state of freedom from affliction is such as we ought always to watch over with great jealousy, lest it should be a leaving of us out of the discipline of the family of God. I do not say, on the other hand, that we may desire afflictions, much less cruciate ourselves, like some monastics or circumcellians; but we may pray that we may not want any pledge of our adoption, leaving the ordering and disposal of all things unto the sovereign will and pleasure of God.

Lastly. There is great force from this consideration added unto the apostle's exhortation, namely, that we should not faint under our trials and afflictions: for if they are all such divine chastisements, as without which we can have no evidence of our relation unto God as a Father; yea, as without a real participation wherein, we can have no right unto the eternal inheritance; it is a thing unwise and wicked to be weary of them, or to faint under them.

VER. 9.—*Εἰτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν παιδεύτας, καὶ ἐνετρεπομεθα· οὐ πολλῶ· μαλλον ὑποταγησομεθα τῇ πατρὶ τῶν πνευμάτων, καὶ ζήσομεν.*

Εἰτα. Syr. *ܐܝܬܐ*, 'and if,' that is, *εἰ δέ*, which Beza judgeth the more commodious reading, which is undoubtedly a mistake. For the apostle intimates a progress unto a new argument in this word. Vul. Lat. *Deinde*; and so Beza properly, which we render 'furthermore,' or 'moreover.' Some, *ita*, 'so,' 'in like manner.'

Τοὺς μὲν τῆς σαρκὸς, &c. Some refer *σαρκὸς* to *παιδεύτας* and not to *πατέρας*. So the sense should be, 'we have had fathers chasteners of the flesh.' But the opposition between 'fathers' in the first place, and the Father of spirits afterwards, will not admit hereof. And the Syriac

determines the sense, אֲבֹתֵינוּ דְּבִסְרָא דְּרִין הוּוּ, ‘and if the fathers of our flesh have chastised us.’

Ἐνετρεπομεθα. Vul. Lat. Reverebamur eos, reveriti sumus, ‘we gave them reverence;’ all supply ‘them’ unto the text. Syr. ‘We were affected with shame for them;’ as all correction is accompanied with an ingenuous shame in children.

VER. 10. Οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ δοκοῦν αὐτοῖς, ἐπαιδεύον· ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ.

Πρὸς ὀλίγας ἡμέρας. Vul. Lat. In tempore paucorum dierum. Rhem. ‘for a time of few days;’ a short time. Syr. לְזָכָן דוּ וְעִירָא ‘for a little while.’ Ad paucos dies; ‘for a few days.’

Κατὰ τὸ δοκοῦν αὐτοῖς. Vul. Secundum voluntatem suam, ‘according to their will.’ Syr. אִיךְ רְצָבִין דְּוִי, ‘according as they would;’ prout ipsis videbatur, ‘as it seemed good unto them.’ We, ‘after their own pleasure;’ without doubt improperly, according to the usual acceptation of that phrase of speech. For it intimates a regardlessness to right and equity, whereof there is nothing in the original. ‘According to their judgment,’ ‘as they saw good,’ or ‘supposed themselves to have reason for what they did.’

Ἐπὶ τὸ συμφέρον, ad id quod utile est, ‘unto that which is profitable.’ Syr. For, ὁ δὲ, אֱלֹהִים, ‘but God,’ who is intended לְעִידָנֵינוּ, ‘unto our aid or help;’ ad commodum, that is, nostrum, ‘for our profit.’

Εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ, Vul. In recipiendo sanctificationem ejus. Rhem. ‘In receiving of his sanctification,’ missing the sense of both the words; sanctification is ἁγιασμός, not ἁγιότης, and εἰς τὸ expresseth the final cause.

VER. 9, 10.—*Moreover, we have had fathers of our flesh, who chastened us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits and live? For they verily for a few days chastened us, as it seemed good unto them; but He for our profit, that we might partake of his holiness.*

The design of these words is farther to evince the equity of the duty exhorted unto, namely, the patient enduring of divine chastisement, which is done on such cogent principles of conviction, as cannot be avoided.

It is a new argument that is produced, and not a mere application or improvement of the former, as the word εἰτα, ‘furthermore,’ or ‘moreover,’ doth signify. The former was taken from the right of parents, this is taken from the duty of children. And the argument in the words is taken from a mixture of principles and experience. The principles whereon it proceeds are two, and of two sorts. The first is from the light of nature; namely, that children ought to obey their parents, and submit to them in all things. The other is from the light of grace; namely, that there is the same real relation between God and believers, as is between natural parents and their children; though it be not of

the same nature. The whole strength of the argument depends on these undoubted principles.

For the confirmation of the first of these principles, common experience is produced. It is so, for it hath been so with us; we ourselves, *ειχομεν*, have had such fathers, &c.

As for the manner of the argument, it is *à comparatis*, and therein, *à minori ad majus*, *πολλῷ μᾶλλον*. If it be so in the one case, how much more ought it to be so in the other.

In each of the comparates there is a supposition consisting of many parts, and an assertion on that supposition: In the first, as to matter of fact, in the latter, as unto right; as we shall see.

1. The supposition in the first of the comparates consists of many parts, As, 1. That we have *της σαρκος ἡμῶν πατερας*, 'had fathers of our flesh;' those from whom we derive our flesh by natural generation. This being the ordinance of God, and the way by him appointed for the propagation of mankind, is the foundation of the relation intended, and that which gives parents the right here asserted. That learned man did but indulge to his fancy, who would have these fathers to be the teachers of the Jewish church, which how they should come to be opposed unto the Father of spirits, he could not imagine.

2. That they were, *παιδευτας*, 'chasteners.' 'They chastened us.' They had right so to do, and they did so accordingly.

3. The rule whereby they proceeded in their so doing, is also supposed; namely, they used their judgment as unto the causes and measure of chastisement; they did it *κατα το δοκουν αυτοις*, 'as it seemed good unto them.' It is not said that they did it for or according to their pleasure, without respect unto rule or equity; for it is the example of good parents that is intended. But they did it according to their best discretion; wherein yet they might fail, both as unto the causes and measure of chastisement.

4. The exercise of this right is 'for a few days.' And this may have a double sense. 1. The limitation of the time of their chastisement; namely, that it is but for a little while, for a few days; to wit, whilst we are in infancy, or under age. Ordinarily corporal chastisements are not longer continued. So, 'a few days,' is a few of our own days. Or it may respect the advantage which is to be obtained by such chastisement, which is only the regulation of our affections for a little season.

The case on the one hand being stated in these suppositions, the duty of children, under the power of their natural parents, is declared. And the word signifies an ingenuous, modest shame, with submission, opposite unto stubbornness and frowardness. We add the word 'them' unto the original, which is necessary; 'we had them in reverence.' We were kept in a temper of mind meet to be applied unto duty. We did not desert the family of our parents, nor grow weary of their discipline, so as to be discouraged from our duty. And,

Obs. I. As it is the duty of parents to chastise their children, if need be, and of children to submit thereto; so,

Obs. II. It is good for us to have had the experience of a reverential submission to paternal chastisements, as from whence we may be convinced of the equity and necessity of submission unto God in all our

afflictions. For so these things are improved by the apostle. And they arise from the consideration of the differences that are between divine and parental chastisements; For,

1. He by whom we are chastised, is the 'Father of spirits.' He is a Father also, but of another kind and nature than they are. The Father of spirits, that is, of our spirits; for so the opposition requires: The fathers of our flesh, and the Father of our spirits. And whereas the apostle here distributes our nature into its two essential parts, the flesh and the spirit; it is evident that by the spirit the rational soul is intended. For although the flesh also be a creature of God, yet is natural generation used as a means for its production; but the soul is immediately created and infused, having no other father but God himself; see Numb. xvi. 22; Zech. xii. 1; Jer. xxxviii. 16. I will not deny but that the signification of the word here may be farther extended; namely, so as to comprise also the state and frame of our spirits in their restoration and rule, wherein also they are subject unto God alone. But his being the immediate creator of them, is regarded in the first place. And this is the fundamental reason of our patient submission unto God in all afflictions; namely, that our very souls are his, the immediate product of his divine power, and under his rule alone. May he not do what he will with his own? Shall the potsherd contend with its maker?

2. It is supposed from the foregoing verses that this Father of our spirits doth also chastise us, which is the subject-matter treated of.

3. His general end and design therein is, *ἐπὶ τὸ συμφέρον*, 'for our profit' or advantage. This being once well fixed, takes off all disputes in this case. Men, in their chastisements, do at best but conjecture at the event, and are no way able to effect it. But what God designs shall infallibly come to pass, for he himself will accomplish it, and make the means of it certainly effectual. But it may be inquired what this profit, this benefit or advantage, is. For outwardly there is no appearance of any such thing. This is declared in the next place.

4. The especial end of God in divine chastisements is, *εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ*, 'that he may make us partakers of his holiness.' The holiness of God is either that which he hath in himself, or that which he approves of and requires in us. The first is the infinite purity of the divine nature, which is absolutely incommunicable unto us, or any creature whatever. Howbeit we may be said to be partakers of it in a peculiar manner, by virtue of our interest in God as our God; as also by the effects of it produced in us, which are its image and likeness, Eph. iv. 24, as we are said to be made partakers of the divine nature, 2 Pet. i. 4. And this also is the holiness of God in the latter sense; namely, that which he requires of us and approves in us.

Whereas, therefore, this holiness consists in the mortification of our lusts and affections, in the gradual renovation of our natures, and the sanctification of our souls, the carrying on and increase of these things in us, is that which God designs in all his chastisements. And whereas, next unto our participation of Christ, by the imputation of his righteousness unto us, this is the greatest privilege, glory, honour, and benefit, that in this world we can be made partakers of, we have no reason to be

weary of God's chastisements, which are designed to no other end. And we may observe,

Obs. III. No man can understand the benefit of divine chastisement who understands not the excellency of a participation of God's holiness. No man can find any good in a bitter potion who understands not the benefit of health. If we have not a due valuation of this blessed privilege, it is impossible we should ever make a right judgment concerning our afflictions.

Obs. IV. If, under chastisements, we find not an increase of holiness, in some especial instances or degrees, they are utterly lost, we have nothing but the trouble and sorrow of them.

Obs. V. There can be no greater pledge nor evidence of divine love in affliction than this, that God designs by them to make us partakers of his holiness, to bring us nearer to him, and make us more like him.

The reasons from whence they have their efficacy unto this end, and the way whereby they attain it, are, 1. God's designation of them thereunto, in an act of infinite wisdom, which gives them their efficacy. 2. By weaning from the world and the love of it, whose vanity and unsatisfactoriness they openly discover, breaking the league of love that is between it and our souls. 3. By calling us unto the faith and contemplation of things more glorious and excellent, wherein we may find rest and peace.

That which is required of us as children, is, that we be *ὑποταγησόμεθα*, 'in subjection' unto him, as the Father of spirits. This answers to the having of our earthly parents in reverence, before mentioned. The same which the apostle Peter calls 'humbling of ourselves under the mighty hand of God, 1 Pet. v. 6. And there may be respect unto the disobedient son under the law, who refused to subject himself to his parents, or to reform upon their correction, Deut. xxi. 18, which I the rather think, because of the consequent assigned unto it, 'and live;' whereas the refractory son was to be stoned to death. And this subjection unto God consists in, 1. An acquiescence in his right and sovereignty to do what he will with his own. 2. An acknowledgment of his righteousness and wisdom in all his dealings with us. 3. A sense of his care and love, with a due apprehension of the end of his chastisements. 4. A diligent application of ourselves unto his mind and will, as unto what he calls us unto, in an especial manner at that season. 5. In keeping our souls by faith and patience from weariness and despondencies. 6. In a full resignation of ourselves to his will, as to the matter, manner, times, and continuance of our affliction.

And where these things are not in some degree, we cast off the yoke of God, and are not in due subjection unto him, which is the land inhabited by the sons of Belial.

Lastly. The consequent of this subjection unto God in our chastisements is, that 'we shall live.' 'And,' or 'for so' we shall live. Though in their own nature they seem to tend unto death, or the destruction of the flesh, yet is it life whereunto they are designed, which is the consequent which shall be the effect of them, 2 Cor. iv. 16—18. The increase of spiritual life in this world, and eternal life in the world to come, is that whereunto they tend. The rebellious son who would not

submit himself to correction, was to die without mercy. But they who are in subjection to God in his chastisements, shall live.

VER. 11.—Πασα δε παιδεια προς μεν το παρον ου δοκει χαρας ειναι, αλλα λυπη· υστερον δε καρπον ειρηνικον τοις δι' αυτης γεγυμνασμενοις αποδιδωσι δικαιοσυνης.

Καρπον. Syr. פֶּרֶא דְּשָׁמֵר וְדִּיקָרָתָא, 'the fruit of peace and righteousness.' Vul. Fructum pacatissimum, 'most peaceable,' Rhem. and αποδιδωσι, it renders in the future, reddet, for reddit.

VER. 11.—*Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.*

This is the close of the apostle's dispute and arguing about sufferings and afflictions, with the use of them, and our duty in bearing them with patience. And he gives it us in a general rule, wherein he balanceth the good and evil of them, showing how incomparably the one exceedeth the other. The same argument he insisteth on, 2 Cor. iv. 17, 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.'

And he states his rule so, as by a concession to obviate an objection, against a compliance with his exhortation; and this is taken from the trouble and sorrow wherewith chastisement is accompanied. This therefore he takes for granted, he will not contend about it, but takes off all its weight, by opposing the benefit of it thereunto.

The literal expression in the original is *πασα παιδεια*, 'but every chastisement at present seems not to be of joy,' that is, none doth seem so to be.

The introduction of the whole, is by the particle *δε*, which some render by *enim*, some by *autem*, 'for,' and 'but;' there is no more in it (for it is used variously) but an intimation of a progress in discourse; we render it 'now,' not as an adverb of time, but as a note of attention. The particle *μεν*, is omitted in our translation. Others render it by *quidem*, 'truly;' and where it is so joined in sense with *δε*, as here it is, it hath the force of an asseveration, 'for truly,' or 'now truly.' In the concession we may observe,

1. The universality of the expression, 'every chastisement,' not any excepted; for what is affirmed is of the nature of chastisements; what is not so, is none. If any thing befall a man that is evil, if it be no way dolorous to him, it may be a judgment on him, it is not a chastisement to him.

2. The time wherein a judgment is made of it, whereon this concession is made, *προς το παρον*, 'for the present;' that is, whilst it is actually on us, whilst we suffer under it, especially in its first ingress and assault; whilst the wound they give to the mind is fresh, before it be mollified by the ointment of faith, and submission to God.

3. Hereof it is affirmed, that *ου δοκει*, 'it seemeth not to be joyous, but grievous.' That is, whatever be spoken of the good of chastise-

ment, it represents itself otherwise to us; it appears with another face to us, and we cannot but make another judgment of it. The meaning is not, that it only 'seems' so to be, but is not so; but 'really' so it is, and so we do esteem it. And the original is, 'it is not of joy, but of sorrow,' that is, say some, there is an ellipsis to be supplied by *ποινήτικη*, or some such word; it is not effective of joy but of sorrow. But this seems not to be the meaning of the words; for it is in the issue really effective of joy also. And the apostle speaks not of it here, as to its effects, but as to its nature in itself. And so it is not of joy, it belongs not to things joyous and pleasant. It is not a sweet confection, but a bitter potion. It is of the nature of things sorrowful. It is of sorrow, which we render 'grievous.' But that word is of an ambiguous signification in our language. Sometimes we render *βαρυς*, by it, 1 John v. 3, *και εντολαι αυτου βαρειαι ουκ εισιν*, 'and his commands are not grievous,' that is, heavy, burdensome. Sometimes *λυπη*, as in this place; that is, dolorous and sorrowful. So it is here, a matter of sorrow. It is in the nature of every chastisement, to be a matter of sorrow and grief at present to them that are chastised. This we render 'being in heaviness,' 1 Pet. i. 6, *λυπηθεντες*, 'being afflicted with sorrow,' through manifold temptations or afflictions. And sundry things we may yet observe, to clear the sense of the place, as,

Obs. I. When God designeth any thing as a chastisement, it is in vain to endeavour to keep off a sense of it; it shall be a matter of sorrow to us. Men are apt in their trials to think it a point of courage and resolution, to keep off a sense of them, so as not to be affected with grief about them. It is esteemed a piece of pusillanimity to mourn, or be affected with sorrow about them. It is true indeed, that so far as they are from men, and sufferings for the gospel, there is an heroic frame of spirit required to the undergoing of them; so as that it may appear, that we are in nothing terrified by our adversaries; but there is no pusillanimity in us towards God. It is our duty to take in a deep sense of his rebukes and chastisements: and if he doth design any thing that doth befall us as a chastisement, it is in vain for us to contend, that it may not be a matter of sorrow to us. For if it yet be not so, it is but an entrance to his dealing with us. He will not cease, till he hath broken the fierceness, and tamed the pride of our spirits, and have brought us, like obedient children, to submit ourselves under his mighty hand. Wherefore,

Obs. II. Not to take in a sense of sorrow in affliction, is through stout-heartedness to despise the chastening of the Lord, the evil that we are cautioned against, ver. 5.

Obs. III. The sorrow intended which accompanies chastisement, is that which the apostle terms *λυπη κατα Θεον*, 2 Cor. vii. 9, 10, 'sorrow according to God,' or after a godly sort. It is not the wailing of the flesh on a sense of pain; it is not the disorder of our affections, on their encounter with things grievous to our present state and ease. It is not a heartless despondency under our pressures, enfeebling us to our duties. But it is a filial sense of God's displeasure, accompanied with nature's aversion, and declension from things evil to it and grievous.

Obs. IV. The nature and end of afflictions are not to be measured

by our present sense of them. At present they are dolorous, but the great relief under what is grievous at present in them, is the due consideration of their end and tendency, for which they are appointed of God. And,

Obs. V. All the trouble of afflictions, is but for the present, at most but for the little while which we are to continue in this world. Within a very short time we shall leave them and their trouble behind us for evermore.

In balance against this matter of sorrow in chastisement, the apostle lays the advantage and benefit of it. And this he doth in three things : 1. By showing what that benefit is. 2. When it is received ; and, 3. By whom.

First. For the benefit of chastisement itself, it is expressed in a three-fold gradation. 1. That it yieldeth fruit. 2. That this fruit is the fruit of righteousness. 3. That this fruit of righteousness is peaceable.

1. *Καρπον αποδιδωσι*, 'it yieldeth fruit.' Not 'it will' do so, as the Vulgar reads, but it doth so, namely, in the season designed. It is not a dead, useless thing. When God purgeth his vine, it is that it may bear more fruit, John xv. 2. Where he dresseth his ground, it shall bring forth herbs meet for himself, Heb. vi. 8. The whole of God's dealing and design herein, is set forth in an elegant allusion to a husbandman, in the management of his corn, Isa. xxviii. 23—29. And this fruit in general is of two sorts : 1. The taking away of sin, by the mortification of it. 'By this therefore shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin,' Isa. xxvii. 9. 2. In the increase of righteousness or holiness, which is here expressed.

2. This fruit then, is the fruit *δικαιοσυνης*, 'of righteousness,' not righteousness itself, not that fruit which righteousness is, but that which it bears, or brings forth. Neither our doing nor our suffering are the cause of our righteousness, but they promote it in us, and increase its fruit. So the apostle prays for the Corinthians, that God would 'increase in them the fruits of their righteousness,' 2 Cor. ix. 10. And for the Philippians, that they may be 'filled with the fruits of righteousness, which are by Jesus Christ unto the praise and glory of God,' Phil. i. 11. Wherefore, by 'righteousness' in this place, our sanctification, or the internal principle of holiness and obedience, is intended ; and the fruits hereof are its increase in the more vigorous actings of all graces, and their effects in all duties. Especially the fruits of righteousness here intended, are patience, submission to the will of God, weanedness from the world, mortification of sin, heavenly-mindedness, purity of heart, readiness for the cross, and the like. See Rom. v. 3—5 ; with John xv. 2—4, which places compared, are a full exposition of this.

3. This fruit of righteousness which chastisement yieldeth, is *ειρηνικον*, 'peaceable.' 'The work of righteousness shall be peace, Isa. xxxii. 17. 'The fruit of righteousness is sown in peace,' James iii. 18. And it is so on a threefold account, 1. Because it is a pledge and evidence of our peace with God. When we are chastised, especially if our pressures are great or many, we are apt to question what our state

is with respect to God, who seems to be so displeased with us, as to make us the peculiar objects of his anger; but when these fruits are brought forth in us, they are an high evidence that God is at peace with us, and that he designs our eternal good in all these chastisements, Rom. v. 3—5. 2. Because they bring in peace into our own minds. Afflictions are apt to put our minds into a disorder; our affections will tumultuate, and raise great contests in our souls. But by these fruits of righteousness our hearts are quieted, our minds composed, all tumults allayed, and we are enabled to possess our own souls in patience. 3. With respect to other men. The next thing which the apostle giveth us in charge, after he hath discharged his discourse about suffering and afflictions, is that we should follow peace with all men, ver. 14. Now the way whereby we may do this, is only by abounding in these fruits of righteousness. For they alone are the way and means of attaining it, if it be possible so to do. And, therefore, that charge of following peace with all men, is nothing but an injunction to perform all duties of righteousness towards them.

This is the advantage which comes by chastisement, which the apostle lays in the balance against all that is grievous in them.

Secondly. There is the season wherein they yield this fruit; and that is *ὕστερον δε*, ‘afterwards,’ ‘nevertheless,’ or ‘but afterwards,’ that is plainly, after we have been a while exercised with them. This effect of them, it may be, doth not appear at first. We have their surprisal, as it was with Job, to conflict withal, which suspends for a while the production of these fruits. So the apostle Peter prays for believers, that *ὀλιγον παθοντες*, ‘after they suffered a while,’ God would strengthen and perfect them, 1 Pet. v. 10. And so it is evident in experience. Chastisements do not effectually operate to this end, till after some time of exercise. They first tend to subdue the flesh, to root up weeds, thorns, and briers, to break up the stubborn fallow-ground, and then to cherish the seeds of righteousness.

Thirdly. So it is added in the first place, it yieldeth this fruit, *τοῖς δι’ αὐτῆς γυμνασμένοις*, ‘unto them,’ that is, only to them ‘who are exercised thereby.’ The word here used, signifies an exercise with diligence and vehemence, there being an allusion in it to those who stripped themselves naked, so to put out all their strength in their public games, or contest for mastery. See Heb. v. 14, with the exposition. Wherefore to be exercised by chastisement, is to have all our spiritual strength, all our faith and patience tried to the utmost, and acted in all things suitably to the mind of God. So was it with Job. And what remains for the farther explication of these words, is contained in these ensuing observations.

Obs. VI. Those who cannot see an excellency in the abounding of the fruits of righteousness before described, can never apprehend that there is either good or benefit in chastisements. For this alone is that which the apostle proposeth to answer all that is grievous or evil in them. But these things believers value above life itself, and can esteem well of every thing, be it never so sharp to the flesh, that doth promote them in their souls.

Obs. VII. We can never find any benefit in chastisements, unless

we are exercised by them, that is, unless all our graces are stirred up by them to a holy, constant exercise. For hereby alone do they yield the peaceable fruit of righteousness.

Obs. VIII. It is the fruit of righteousness alone that will bring in peace to us, that will give us a sense of peace with God, peace in ourselves and with others, so far as is possible. And,

Obs. IX. Grace in afflictions will at length prevail, quietly to compose the mind under the storm raised by them, and give rest with peace to the soul.

Obs. X. Herein lies the wisdom of faith in this matter, not to pass a judgment on chastisements, from the present sense we have of what is evil and dolorous in them, but from their end and use, which are blessed and glorious.

VER. 12, 13.—IN these verses an entrance is made into the second part of the chapter, which is designed to the application of the doctrine concerning sufferings, afflictions, and chastisements, before insisted on. And there are three parts of it. 1. A general exhortation to an improvement of the said doctrine, in a conformity of mind to it. 2. A prescription of sundry important duties, in their joint walking before God to the same end, ver. 14—16. 3. A confirmation of the whole by an instance or example of one who did all things contrary to the duties prescribed, namely, Esau; with the severe issue thereon, ver. 16, 17.

The first of these is contained in these two verses.

VER. 12, 13.—*Διο τας παρειμενας χειρας και τα παραελυμενα γονατα ανορθωσατε. και τροχιας ορθας ποιησατε τοις ποσιν υμων, ινα μη το χωλον εκτραπη, ιαζη δε μαλλον.*

VER. 12, 13.—*Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed.*

1. ‘Wherefore,’ *διο*, quapropter, quamobrem. It shows that the ensuing exhortation is wholly derived from the preceding discourse. ‘Seeing things in this case are as we have declared, this is your duty thereon.’ And in no writings of the New Testament is this method so much observed as in this Epistle, namely, to lay down doctrines of truth, to confirm them by divine testimonies and reasons, and then to make the use and application of them. And the reason of it is, because the whole design of the Epistle is parænetical with respect to practice.

2. For the right understanding of the mind of the Holy Ghost in the words, we must take notice that there is a supposition included in them of some failure in the Hebrews, as to their courage and constancy in suffering; at least that they were in great danger of it, and that it began to affect the minds of many; and perhaps greatly to prevail in some among them. This he had insinuated before in the entrance of

his discourse on this subject, ver. 3—5, and now resumes it as the ground of his exhortation. And,

Obs. I. It is the duty of all faithful ministers of the gospel to consider diligently what failures or temptations their flocks are liable or exposed to, so as to apply suitable means for their preservation.

3. The words in general contain an exhortation to duties, following directly from the doctrine insisted on in its application to these Hebrews. And whereas there were two sorts of them, (which distinction the apostle frequently intimates in the Epistle,) 1. Such as were really guilty of the evils dehorted from; and, 2. Such as were not so, at least not in such a degree as some others were: the exhortation respects both sorts of them. To the first sort it enjoins their own present duty; and directs the latter how to behave themselves towards those who were so defective, as we shall see in the progress.

4. That part of the exhortation which is contained in ver. 12, is taken from Isa. xxxv. 3, חֲזַק יָדַי וּרְפֹתַי וּבְרִכַּי כְּשֵׁלוֹת אֲמָצוּ, Confortate manus remissas, et genua labantia roborate. The Vul. Lat. in that place reads, manus dissolutas, and genua debilia. Here manus remissas, and genua soluta. The translation of the LXX. renders חֲזַק by ισχυσατε, 'be ye strong,' speaking to the hands and knees in the second person; and אֲמָצוּ by παρακαλησατε, unless that word belong to the following sentence. The apostle useth one word, ανορθωσατε, applying it to both hands and knees, it being equally proper to both.

5. The way of the proposal of the exhortation is in continued metaphors; in answer to the first prescription of the duty exhorted to, which was to run in a race, or to strive for victory, ver. 1. And in the verse foregoing he requires of us in this case, that we should be γεγυμνασμενοι, 'exercised' like those that are stripped or made naked for a contest. Wherefore,

6. The exhortation is applied to the parts of the body which are of principal use in gymnastical exercises, namely, the hands, the knees, and the feet, whereby the body putteth forth all its strength to obtain the prize; the hands and knees being the principal seat of strength and activity. And we must consider, 1. What is the defect blamed in them. 2. What is the remedy prescribed to that defect. 3. What is the spiritual meaning of both.

1st. The defect charged on the hands is, that they 'hang down,' παρεμενας. LXX. απειμενας, remissas. We want a word exactly to express the Hebrew רפה. It is not so much 'hanging down,' as 'weakened,' and 'dissolved in their strength,' whence they do hang down. And when it is so with any, they declare themselves weary of what they are engaged in, faint, unready, and giving over.

2dly. That charged on the knees is, that they are παραλελυμενα, soluta, dissoluta, or as in the Hebrew, labantia. We use a proper word here, and in the prophet, 'feeble,' that is debilia, 'weak,' whose nervous vigour is dissolved. So we render כְּשֵׁלוֹ, Ps. cix. 24, 'My knees are weak through fasting.' So in great weakness, fear, and despondency, the knees are said to smite together, Nahum ii. 10.

In both there is a description of a man heartless or slothful, or so

fainting in the running of a race, as to be ready to cast off all hopes of success, and to give over.

3dly. It is the same kind of distemper which affects these several parts, and therefore the apostle prescribes the same remedy to them both, namely, *ἀνορθώσατε*, surripite, erigite. It is not 'elevate,' 'lift up,' which is proper to the hands only; but erect or raise them to a due state, frame, and posture. 'Set them right again,' 'apply them to their duty.' So in the cure of the woman that had the infirmity wherewith she was bowed down, we render it 'made straight,' Luke xiii. 13, or upright again, and by 'setting up,' Acts xv. 16, in which two places alone besides this the word is found. It is therefore a restoration into their former state that is directed in this word.

Wherefore the spiritual sense of the words, or meaning of the similitudes, is plain; and there is no necessity to make a distribution of parts, as to what is particularly intended by the hands or knees. For by the same kind of defect in both, the fault of the whole is described. Now this is such a decay in Christian courage and resolution, as brings along with it a great weakness and unreadiness for duty.

In our Christian race we are to put forth our utmost spiritual strength and activity. All graces are to be kept up to their exercise, and all duties to be attended to with diligence. But where the course is long, or the difficulties are great, we are apt to grow weary, to despond; first to wish it at an end, and then to give over. And this frame ariseth from a composition of two evil ingredients. 1. Despondency as to success. 2. Weariness of duty. In them do our hands hang down, and our knees grow feeble.

Obs. II. This is the great evil which in all our sufferings and afflictions we are with all intention of mind to watch against. This is the way whereby multitudes have entered into scandalous backslidings, and many into cursed apostasies.

Obs. III. We are apt to pity men who are weary and fainting in their courage, and under their burdens; and we do well therein, for they have spent all their strength, and have no way of supply: but we are to be no way gentle towards ourselves in our spiritual weakness and decays, because we have continued supplies of strength ready for us, if we use them in a due manner. See Isa. xl. 28—31.

Obs. IV. This exhortation being a conclusion or inference made from the preceding discourse, concerning the nature, use, and end of sufferings and afflictions, this instruction is given us in a peculiar manner, namely, that we ought to confirm our minds against all discouragements and despondencies under them, by the consideration of God's design in them, and the blessed success which he will give to them.

Obs. V. The recovery of this frame, or the restoration of our spiritual hands and knees to their former vigour, is by stirring up all grace to its due exercise, which is torpid and desponding under sloth in this frame.

As this direction concerns others, other professors, other members of the church, and so much ourselves; it compriseth all the duties of exhortation, consolation, instruction, and prayer, which are useful to that end.

VER. 13.—THIS first part of the exhortation concerns the inward frame of the minds of men, with respect to themselves and their own souls. That which follows, ver. 13, looks to their ways, 'walking,' and conversation with respect to others, that they may receive no damage, but benefit by it. And therefore the apostle doth not herein direct us to strengthen our feet, as he doth our hands and knees; but to make 'straight paths' for them, wherein we may walk. And the conjunctive *καί*, 'and,' denotes an additional duty.

There are two things in the words. 1. A duty prescribed. 2. An enforcement of it, from an evil consequent of its admission, both in terms metaphorical.

1. Our 'feet,' *τοῖς ποσίν ὑμῶν*, are those members of our body which carry us on in our course, which is the ability and activity of our minds for spiritual duties. These feet must have a path to walk in, or they can make no progress. According as that path is right and straight, or crooked and uneven, so will our course be. It is therefore highly incumbent on us to look well to the paths wherein we are going. And this is here prescribed to us.

The direction seems to be taken from Prov. iv. 26, 'Ponder the path of thy feet, and let all thy ways be established,' or rather, 'all thy ways shall be ordered aright,' which is the sense of this place.

In order to a discovery of the duty here prescribed, we must consider, 1. What are the paths of our feet. 2. How we are to make them straight.

First. 'Our paths,' *τροχιαί*. *Τροχός* is 'a wheel.' And *τροχία* is *τῶν τροχῶν χαραξίς*, 'the mark made by wheels;' orbita. So though it be taken for semita, 'a path,' yet it is such a path as is marked out for others, that leaves a track wherein we may be followed. The Vul. renders it by *gressus*, 'our steps;' but it is rather the way wherein we tread, which is said to be made straight.

Our obedience unto God, is called our walking before him, namely, all that obedience which he requires in the covenant, Gen. xvii. 1. The first divine testimony given unto any man was unto his faith in sacrifice, Gen. iv. 4, that is, as expressed with respect unto the atonement to be made by Christ. And the second was unto obedience, under the name of walking with God: 'Enoch walked with God,' Gen. v. 24. In these two thus exemplified from the beginning, faith and obedience, doth the life of God in the church consist. And as this obedience is called 'our walking,' so is it called 'our path,' Ps. xxvii. 11, cxix. 35, 105; Isa. xxvi. 7; Ps. xxiii. 3, xxv. 4; Matt. iii. 3; Luke iii. 4. And these paths are distinguished into the paths of the righteous and the upright, and the paths of the wicked and the froward; that is, every one's course of actions, with respect unto God and his will, are his paths.

And this is called 'our path:' 1. Because it is that wherein we are continually conversant. 2. Because it is that whereby we tend unto the end which we aim at, and that which will certainly bring us thereunto. 3. Because all the circumstances of our observance of a path, and walking in it, do illustrate the way and manner of our obedience, and duties of it, as might be declared.

This path of our obedience may be considered either objectively only;

and so it is nothing but the will of God revealed unto us, the canon or rule which we are to walk according unto, that we may have peace, Gal. vi. 16. And in this sense the path of all men is one and the same, absolutely invariable, nor can we make it straight or crooked: it is absolutely and perfectly straight in itself. Or it may be considered with respect to them that walk in it; and so there are degrees of its straightness. Men may continue in it, yet fail variously as to its universal rectitude; they may fail in it, though they do not utterly leave it, or fall from it. So it is affirmed of Peter, and those with him, when they failed in the matter of compliance with the Jews, that they did not *ορθοποδεῖν*, Gal. ii. 14, 'walk with a right foot.' They continued in the path of the truth of the gospel, but they stumbled in it, they warped in one instance from it. And hereby,

Secondly. We may understand what is here enjoined in way of duty, namely, *ορθας ποιησατε*, 'to make these paths straight.' For there are two things herein. 1. That we walk uprightly in the paths of obedience. Then are our paths straight, when we walk uprightly in the paths of God. And as this respects our universal obedience, as it doth everywhere in the Scripture, so I doubt not but regard is had unto halting, or taking some crooked steps in profession during trial. Deserting of church assemblies, forbearance of sundry necessary duties that might be provocations to their adversaries, irregular compliances with the Jews in their worship, are things that the apostle intimates them to have been liable unto. Where these things were, though they utterly forsook not the path of the gospel, yet they walked not in it with a right foot; they failed in the way, though they fell not from it. These things the apostle would have rectified. 2. That we walk visibly in these paths. This is included both in the signification of the word *τροχιαί*, and in the precept, 'to make our paths straight:' to wit, that they may be seen and known so to be. For this is necessary unto the end proposed, namely, the preservation of others from being turned out of the way, or their recovery from their wandering.

And therefore I do grant, that the duties especially intended in this precept, are courage, resolution, constancy in profession, with a diligent watch against all crooked compliances, or fearful relinquishment of duties. And therefore,

Obs. I. It is our duty not only to be found in the ways of God in general, but to take care that we walk carefully, circumspectly, uprightly, and diligently in them. Hereon depends our own peace, and all our usefulness towards others. It is a sad thing when some men's walk in the ways of God shall deter others from them, or turn them out of them. Yet so it falls out in the negligent careless profession of many.

Obs. II. To make halts or baulks in our way of profession, or crooked paths in neglect of duty, or compliances with the world in time of trials and persecution, is an evidence of an evil frame of heart, and of a dangerous state or condition.

The enforcement of the duty required is the next thing in these verses. 'Lest that which is lame be turned out of the way; but let it rather be healed.'

The apostle continues in the use of metaphors, according as he began this discourse. And having described our careful obedience, by making straight paths to our feet, he calls that or those which are defective therein, 'lame;' το χωλον, 'that which is lame.' The Vul. reads the words, Ut non claudicans qui erret, which the Rhemists render, 'that no man halting err,' without any good sense. The Syriac, 'that the member which is lame.' The principal internal hinderance from walking, is lameness. He that is lame can make but slow progress, and is often ready, by his halting, to stumble out of the way. Lameness, therefore, is some defect that is distinguished from external hinderances and from mere fainting or weariness, (wherof the apostle had spoken before, which may befall them that are not lame,) which obstructs men in their progress, and makes them easily turned out of the way. Besides, it includes an inward disease and distemper in particular, whence the apostle says it is to be healed.

And by the way we may observe, that sundry diseases, weaknesses, and lamenesses, are apt to fall out in the flock of God. These he promiseth himself to be tender towards, and to heal, Zech. xi. 15, 16. as he severely threatens those shepherds by whom they are neglected, Ezek. xxxiv. 4, &c.

Considering what was the state of the Hebrews, who had received the doctrine of the gospel at this time, as both this epistle and the story of them in the Acts of the Apostles do declare; as also what fell out afterwards among them, I do judge that by this το χωλον among them, 'that which is lame,' the apostle peculiarly intends those that would retain the Judaical ceremonies and worship, together with the doctrine of the gospel. For hereby they were made weak and infirm in their profession, as being defective in light, resolution, and steadiness; as also seemed to halt between two opinions, as the Israelites of old between Jehovah and Baal. This was that which was lame at that time among these Hebrews. And it may by analogy be extended unto all those who were under the power of such vicious habits, inclinations, or neglects, as weaken and hinder men in their spiritual progress.

The caution concerning this sort of persons is, that they be not εκτραπη, 'turned out of the way.' To be turned out of the way is to be turned off from the profession of the gospel. This those who were lame, as before described, were very liable and subject unto; a small matter would turn them aside, as afterwards many of them were turned off from the truth. The apostle doth not thereon declare a displeasure against them; he is not angry with them, but adviseth others to deal carefully and tenderly with them, avoiding every thing that might give occasion unto their turning aside.

And this the apostle extends to their healing; ιαθη δε μαλλον, 'but rather let it be healed.' 'To be healed,' is not opposed to 'to be turned aside,' as though that word should signify a farther breach or laxation of that which is lame; but it denotes the cure of him that is lame, by a continuation of the same metaphor. Be so far from doing or omitting any thing which might give them occasion to turn from the way, as that you endeavour the removal of those causes of lameness which you see in them. And the sense of the words may be included in the ensuing observations.

Obs. III. A hesitation or doubtfulness in or about important doctrines of truth, will make men lame, weak, and infirm in their profession. And,

Obs. IV. Those who are so, are disposed to a total defection from the truth, and are ready on all occasions to go out of the way. Also, in general,

Obs. V. Every vicious habit of mind, every defect in light, or neglect of duty, every want of stirring up grace unto exercise, will make men lame and halt in profession, and easy to be turned aside with difficulties and oppositions.

Obs. VI. When we see persons in such a state, it is our duty to be very careful so to behave ourselves, as not to give any occasion to their farther miscarriages, but rather to endeavour their healing.

Obs. VII. The best way whereby this must be done, is by making visible and plain to them our own faith, resolution, courage, and constancy, in a way of obedience becoming the gospel.—Hereby we shall both incite, promote, and direct them in and unto their duty. For,

Obs. VIII. The negligent walking of those professors, who are sound in the faith, their weakness and pusillanimity in times of trial, their want of making straight paths to their feet in visible holiness, is a great means of turning aside those that are lame, weak and halting.

Obs. IX. It is good to deal with, and endeavour the healing of such lame halters, whilst they are yet in the way; when they are quite turned out, their recovery will be difficult, if not impossible.

VER. 14.—FROM his exhortation unto patient perseverance in the profession of the gospel under sufferings and afflictions, the apostle proceeds unto a prescription of practical duties; and although they are such as are absolutely necessary in themselves at all times, yet they are here peculiarly enjoined with respect to the same end, or our constancy in professing the gospel. For no light, no knowledge of the truth, no resolution or courage, will preserve any man in his profession, especially in times of trial, without a diligent attention unto the duties of holiness and gospel obedience. And he begins with a precept, general and comprehensive of all others.

VER. 14.—Ειρηνην διωκετε μετα παντων, και τον αγιασμον, ου χωρις ουδεις οφεται τον Κυριον.

Διωκετε. Vul. Sequimini, others sectamini, which comes nearer the original, and denotes a vehement pursuit. Syr. הרשו בטר, 'run after peace.' We elsewhere translate the same word in the same duty, by 'pursue,' and 'ensue,' Ps. xxxiv. 14; 1 Pet. iii. 10, 11.

VER. 14.—*Earnestly follow peace with all men, and holiness, without the which no man shall see the Lord.*

The direction here given is general, consisting of two parts; the first whereof contains our duty towards men, and the other our duty towards God, whereby the former is to be regulated.

First. In the first we have, 1. The duty prescribed, which is 'peace.' 2. The manner of the attaining it, or the way of the performance of the duty enjoined, which is 'earnestly to follow it.' 3. Those with whom we are to seek peace, which are 'all men.'

1. The substance of our duty towards all men as men, in all circumstances and relations, is to seek *εἰρήνην*, 'peace' with them. And that we may have peace with all men, at least that we may do our duty to attain it, three things are required. 1. Righteousness. 'The fruit of righteousness is peace.' To wrong no man, to give every one his due, to do unto all men as we would have them do unto us, are required hereunto. The want hereof is the cause of all want of peace, of all confusions, disorders, troubles, and wars in the world. 2. Usefulness. That we may have peace in a due manner, it is not enough that we hurt no man, defraud no man, injure no man; but it is moreover required of us, that in our station and calling, according to our circumstances and abilities, we be useful unto all men, in all duties of piety, charity, and beneficence, Gal. vi. 10, 'As we have opportunity,' *εργαζομεθα το αγαθον προς παντας*, 'let us be useful,' profitable, beneficial, working that which is good, 'towards all men.' This is required of us in that divine law of human society under which we are stated. 3. Avoiding of just offence. 'Give no offence unto Jews nor Gentiles,' 1 Cor. x. 32.

These are the ways and means whereby we must earnestly follow peace with all men. We are not to do it by a compliance with them in any evil; not by a neglect of any duty; not by any thing that entrencheth on holiness towards God. Peace with men is not to be followed nor practised at any such rate. We must eternally bid defiance unto that peace with men, which is inconsistent with peace with God. These ways of following peace with all men, are such as carry along their own satisfaction and reward with them, although the end be not attained. For this oftentimes depends on the minds of other men, even such as are like a troubled sea, whose waters cast up mire and dirt, who have no peace in themselves, nor will they let others be at peace, Ps. cxx. 6, 7. Hence the apostle gives that limitation unto our endeavours for peace; 'If it be possible, and what lies in you, live peaceably with all men,' Rom. xii. 18.

2. From these difficulties ariseth the injunction of the especial way and manner of seeking it, *διωκετε*, 'earnestly follow.' We render the same word by 'pursue it,' Ps. xxxiv. 14; and 'ensue,' 1 Pet. iii. 11. And it is in both places spoken of, as that which exceeds in earnestness and diligence in the seeking of it. It is that which will fly from us, and which we must with all earnestness pursue, or we shall not overtake it. Both the words in the Hebrew and Greek, do signify to persecute, which we know is the fiercest of prosecution. And this is so expressed, because of the many ways and pretences which most men use, to avoid peace with those who profess the gospel. All these, as much as in us lieth, we are to overcome in the pursuit of peace, never giving it over whilst we are in this world.

3. And this we are to do 'with all men;' that is, all sorts of men, according as we stand in relation unto them, or have occasion of con-

verse with them. The worst of men are not excepted out of this rule ; not our enemies, not our persecutors ; we are still, by all the ways mentioned, to follow peace with them all. Let this alone be fixed, that we are not obliged unto any thing that is inconsistent with holiness, that is contrary to the word of God, that is adverse to the principles and light of our own minds and consciences, for the obtaining of peace with any, or all the men in the world ; and this rule is absolute and universal. Wherefore,

Obs. I. A frame and disposition of seeking peace with all men, by the means before laid down, is eminently suited unto the doctrine and grace of the gospel. A froward spirit, apt and ready for strife and contention, to give and receive provocations, to retain a sense of injuries, to be satisfied with usefulness, whilst it is supposed they do no wrong ; is quite contrary to what the gospel requireth of us. The glory of the kingdom of Christ therein, is frequently promised under the name of peace, with a cessation of wars and contentions among men. And an evidence this is, how little of the power of the gospel remains at present in the minds of men in the world, when all things amongst those who are called Christians, are filled with hatred, strife, persecutions, and savage wars. But this frame is, 1. A great ornament to our profession ; a man cannot in the eyes of men, not utterly flagitious and hardened in sin, more adorn the gospel than by evidencing, that in his whole course he doth what in him lies to follow after peace with all men. 2. A great comfort and support unto ourselves in our sufferings. For when we have the testimony of our consciences, that we have sincerely sought peace with all men, it will not only make us rest satisfied in what they unjustly do unto us, but give us a triumph over them in our minds, in that we have obtained a compliance with the will of God above them herein.

Secondly. The second thing enjoined, respects our duty towards God. And there are two things in the words : 1. The duty itself enjoined, and that is, *τον ἁγιασμον*, ‘holiness.’ 2. The enforcement of it from its absolute necessity, in order unto our eternal blessedness. For without it, destitute of it, we shall never see the Lord. And it refers to the same way of seeking it, namely, ‘to follow it earnestly,’ ‘to pursue it’ by all ways and means appointed unto that end.

1. Some by ‘holiness’ here understand peculiarly the holiness or purity of chastity, for so is the word used, 1 Thess. iv. 3, ‘For this is the will of God, even your sanctification, that you should abstain from fornication.’ There is a peculiar defilement in the sins that are against the body, as the apostle declares, 1 Cor. vi. 18, 19. Wherefore the sanctification of the body, 1 Thess. v. 23, by this grace, may be peculiarly called our holiness. Besides, the seeing of God here referred to, is peculiarly promised unto the pure in heart, Matt. v. 8, because the mind is there peculiarly prepared for the divine vision. But there is no cogent reason why we should restrain the signification of the word. It is universal holiness which is here prescribed unto us : this we are in all things always to follow after. What this evangelical holiness is, what is its nature, wherein it doth consist, what is required unto it, by what means it may be attained and preserved, how it differs from mo-

rality, or the virtues of the best of unbelievers; I have declared at large in another discourse, and shall not here again insist upon it.

2. The enforcement of this duty, is in these words; *χωρίς οὐ οὐδεὶς ὀψεται τὸν Κύριον*, 'without which no man shall see the Lord.' It is all one whether we understand God absolutely, or the Lord Christ in an especial manner, by the name 'Lord;' for we shall never see the one without the other. Christ prays for us, that we may be where he is, to behold his glory, John xvii. 24. This we cannot do, but when we see God also, or the eternal glory of God in him. This sight of God and Christ, which is intellectual, not corporeal; finite, not absolutely comprehensive of the divine essence, is the sum of our future blessedness. The nature of it I have elsewhere explained. Now this future sight of the Lord, doth depend peremptorily on our present holiness. It doth not do so, as the meritorious cause of it; for be we never so holy, yet in respect of God we are unprofitable servants, and eternal life is the gift of God by Jesus Christ. But it doth so on a double account. 1. Of an eternal, unchangeable, divine constitution. God hath enacted it as an eternal law, that holiness shall be the way of our attaining and coming to blessedness. 2. As it is a due preparation for it, the soul being by holiness made meet and fit to come to the sight of the Lord, Col. i. 12, 13. And therefore *οὐ χωρίς* is well rendered, *quâ destitutus*, whereof whoever is destitute, in whom this holiness is not, he shall never see the Lord. And,

Obs. II. They are much mistaken in the Lord Christ, who hope to see him hereafter in glory, and live and die here in an unholy state.—Neither privileges, nor gifts, nor church office, nor power, will give an admission to this state.

Obs. III. If this doctrine be true, that without holiness no man shall see the Lord, the case will be hard at last with a multitude of popes, cardinals, and prelates, who pretend that they have the opening of the door into his presence committed unto them.

Obs. IV. We may follow peace with men, and not attain it; but, if we follow holiness, we shall as assuredly see the Lord, as, without it, we shall come short of this enjoyment.

Obs. V. The same means is to be used for the securing of our present perseverance, and of our future blessedness; namely, holiness.

VER. 15.—FROM a prescription of necessary duties, the apostle proceedeth to give caution and warning against sundry sins and evils that are contrary to them; and such as, if admitted, would prove ruinous to their profession. And concerning these, he gives his caution not directly to individual persons, but to the whole church, or society of professors, with respect to their mutual duty among themselves.

VER. 15.—*Ἐπισκοποῦντες μὴ τις ὑστερῶν ἀπο τῆς χάριτος τοῦ Θεοῦ. μὴ τις ῥίζα πικρίας ἀνω φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μὴ ἀνθῶσι πολλοί.*

Ἐπισκοποῦντες. Vul. Lat. Contemplantes. The Rhemists more properly, 'looking diligently.' Syr. *וְהָיָה וְהָיָה*, 'and be ye watchful,'

take ye heed. *Prospicientes, superintendentes*, ‘using a diligent inspection and oversight.’

Μη τις ὑστερῶν, *ne quis desit gratiæ Dei*. Rhem. ‘Lest any man be wanting to the grace of God;’ which mistake in the translation some expositors of the Roman church make use of, to prove that all the efficacy of divine grace depends on the use of our free-will in compliance with it. Syr. ‘Lest a man,’ (any man) ‘be found among you, דחסי, דאקא, מן מיבטא דאקא destitute or forsaken of the grace of God.’ *Ne quis deficiat à gratia Dei*, ‘come behind,’ ‘come short,’ or fail; we put ‘fall from,’ in the margin, which the word doth not signify.

Ῥίζα πικρίας. *Radix amaritudinis; radix amara*, that is, ערש פרה, ראש ורלעה Deut. xxix. 18, ‘A root that beareth gall’ (or poison) ‘and wormwood.’

Ενοχλη. *Vul. Impediat*, ‘do hinder. *Obturbet*, ‘should trouble.’

VER. 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.*

What is required of us in our own persons, was before prescribed in positive duties; here is declared what is our work and duty towards others, with respect to sins contrary to those duties. For this and the ensuing instructions concern the body of the church, or society of the faithful, as to what is mutually required of them and amongst them. And although the practice be almost lost in the world, the rule abides for ever.

There are two things in the words. First. A duty enjoined, ‘Looking diligently.’ Secondly. A double evil cautioned against, to be prevented by the exercise of that duty. *First*. Any man’s failing of the grace of God; wherein we must inquire, 1. What is meant by the grace of God. 2. How any man may fail of it. *Secondly*. A root of bitterness springing up, &c. And here we must inquire, 1. What is this root of bitterness? 2. What is the progress of the evil contained in it? as, 1st. Its springing up. 2ndly. It troubles all. 3dly. It defiles many.

And there is a progress in evil, intimated from the less to the greater. It is a less evil for any one to fail of the grace of God in his own person, (though the greatest of evils to himself,) than to be a root of bitterness, to trouble and defile others also. And the apostle would have us *obstare principiis*, ‘to hinder the entrance of this evil,’ and so effectually to prevent its progress.

First. The duty prescribed is, *επισκοπουντες*, ‘to look diligently’ after this matter. The word is only twice used in the Scripture, here and 1 Pet. v. 2. And in that place of Peter, it denotes the discharge of the office-duty of the elders of the church, in their care and oversight of the flock. Here it respects the common charitative duty of all believers, as they are called to it by occasions and circumstances. So there are sundry other duties, which are given in charge to the officers or guides of the church, to be authoritatively attended to, and discharged by virtue of their office; which yet being in themselves of a

moral nature, are incumbent on all believers in a way of love or charity.

But this 'looking diligently' to the good of others, and to prevent their evil, is not here prescribed as a moral duty, whereunto we are obliged by the light of nature and royal law of love, but as that which is also an especial institution of Christ, to be observed in his church. The Lord Christ hath ordained, that the members of the same church and society, should mutually watch over one another, and the whole body over all the members to their edification. This therefore is here prescribed to these Hebrews; and that the practice of it is so much lost as it is, is the shame and almost ruin of Christianity.

The word signifies 'a careful inspection to a certain end;' and hereof there are two parts: 1. The promotion of spiritual good. 2. The prevention of all that is spiritually or morally evil. Hereunto it is peculiarly applied by the apostle in this place. And he instanceth in four things, in this and the following verses. 1. Failing of the grace of God. 2. The springing up of a bitter root. 3. Fornication. 4. Profaneness; wherein he compriseth the principal sins of the flesh and of the spirit, which professed Christians are in danger of. And he doth it in a regular gradation, from the lowest declension from grace, to the highest contempt and defiance of it, as we shall see in the opening of the words.

Secondly. In considering the evils cautioned against,

First. The first evil to be obviated by this church inspection, is, 'failing of the grace of God.' Μη τις ὑστερῶν ἀπο τῆς χάριτος τοῦ Θεοῦ, 'Lest any man fail of the grace of God.'

1. By the grace of God, God's gracious favour and acceptance in Christ, as it is proposed and declared by the gospel, is intended. Herein all spiritual mercies and privileges, in adoption, justification, sanctification, and consolation, do consist. For these things, proceeding from the love, grace, and goodness of God in Christ, and being effects thereof, are called the grace of God. The attaining and participation of these things, is that which in the faith and profession of the gospel, men aim at and design; without which, both the one and the other are in vain. This grace, under all their profession of the gospel, men may fail of, and this is the evil cautioned against. The word ὑστερεω signifies sometimes 'to want,' or be deficient in any kind, Matt. xix. 20; Luke xv. 14, xxii. 35. Sometimes, 'to come behind,' 1 Cor. i. 7; 2 Cor. xi. 5. Sometimes, 'to be destitute,' Heb. xi. 37. Sometimes, 'to fail, or come short of,' as Rom. iii. 23; Heb. iv. 1. See the exposition of that place. It nowhere signifies 'to fall from,' so that the inquiries of men about falling from grace, as unto these words, are impertinent. Wherefore, 'to fail of grace,' is to come short of it, not to obtain it, though we seem to be in the way thereunto; see Rom. xi. 7, ix. 30, 31. So also, 'to fall from grace,' Gal. v. 4, is nothing but not to obtain justification by the faith of Christ.

This therefore is that which the apostle intimates, namely, that there were, at least that there might be, in the church, some or many, who under the profession of the truth of the gospel, yet, through their sloth, negligence, formality, unbelief, or some other vicious habits of their

minds, might not attain unto the grace and favour of God, exhibited therein unto sincere believers. For this comes not to pass without their own guilt. And the mind of the Holy Ghost in the words, may be comprised in the ensuing observations.

Obs. I. The grace, love, and good-will of God, in the adoption, justification, sanctification, and glorification of believers, is proposed unto all in the gospel, as that which may infallibly be attained in the due use of the means thereunto appointed; namely, sincere faith in Christ Jesus.

Obs. II. The outward profession of the gospel, with the performance of the duties, and enjoyment of the privileges thereunto belonging, will not of themselves instate any man in the grace of God, or in an assured interest therein. Men deceive themselves when they rest in these things. And multitudes do so, yea the most are angry, if they are told that there is any more required of them.

Obs. III. There is no man, who, under the profession of the gospel, comes short of obtaining the grace and favour of God, but it is by reason of himself and his own sin. The proposal of it, on the terms expressed in the gospel, is sure, and none shall ever fail of it, who embrace it on these terms. This is included in the word, which hath a charge in it of a vicious deficiency in seeking after this grace.

Obs. IV. Negligence and sloth, missing of opportunities, and love of sin, all proceeding from unbelief, are the only causes why men, under the profession of the gospel, do fail of the grace of God.

Now, this is the first thing which the apostle enjoins believers to exercise their church-inspection about; namely, lest there should be amongst them unsound professors, such as, through their negligence, carelessness, and fostering the love of some sin, or of the world, were not like to attain unto the grace of God, on the terms of the gospel. These they were to consider in all their circumstances and temptations, to instruct, exhort, warn, and admonish, that they might be brought unto sincerity in faith and obedience. This was their charitable episcopacy; this was the duty, this was the practice of the members of churches of old; and it is not to be admired, if many churches now come short of them in faith and holiness, seeing the very duties whereby they might be preserved and promoted, are lost or despised. Whatever is pretended to the contrary, if any one should endeavour the reduction of some such known duties into the practice of churches, he would be laughed to scorn.

This is the first, and the least degree of men's miscarriage under the profession of the gospel; yet is it that, from whence all the rest of the evils mentioned do arise and proceed. For of this sort of men it is, from them that fail of the grace of God under the profession of the gospel, as unto a real interest therein, that those who fall into the ensuing crimes do come.

Secondly. The next evil cautioned against, is the springing up of the root of bitterness. And we must inquire, 1. What is this root of bitterness. 2. How it springeth up. 3. How it troubles all. 4. How it defileth many; which is the progress here assigned unto it by the apostle.

1. As to the first, *ρίζα πικρίας*, all agree that the apostle hath respect unto the words of Moses, Deut. xxix. 18, 'Lest there should be among you a root that beareth gall and wormwood.' Gall or hemlock, was a poisonous weed in the eastern countries, as Hos. x. 4, and these names are applied unto poisonous sins, Amos vi. 12; Deut. xxxii. 32. Now it is evident, that in the words of Moses, by this root, a person, or persons, inclining to apostasy and departure from God, are intended. So the foregoing words do make it manifest, 'Lest there should be among you man or woman, or family or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations;' that is, lest there should be among you a root that beareth gall or wormwood, be it one or more, man or woman, family or tribe, that is thus affected, it is a root of bitterness among you. Hence it is evident, what or who it is that the apostle intendeth. It is not any evil in the abstract, any heresy or sin, but persons guilty of this evil, which he intends. And this is that which in another place he expresseth by 'an evil heart of unbelief, in departing from the living God,' which he cautioneth these Hebrews to exercise their mutual inspection about, as he doth in this place, ch. iii. 12—14. See the Exposition. Wherefore, this root of bitterness are persons in the church, whose hearts are inclined and disposed unto apostasy from the gospel, on one pretence or another, with a return either to Judaism, or sensuality of life, as the following instances do also intimate. And this exactly answers the sin condemned in Moses, of 'an heart turning away from the Lord our God.' And such it is evident that there were many at that time among the professing Hebrews.

And this evil is called a root of bitterness: First. A root, and that on a double account. 1. Because at the beginning it is hidden in the hearts of men, where it cannot be discovered. So speaks Moses, 'Whose heart turneth away.' So it is with roots, until they discover themselves by springing up. 2. Because from hence, from this evil heart of unbelief, doth the whole evil of apostasy in every way proceed, as fruit from its proper root. Secondly. It is called a root of bitterness, because of its noxious and poisonous qualities in them in whom it is, and unto others also.

2. Towards the completing of the evil intended, it is said that this root, *ανω φυνουσα*, 'springs up.' This is the natural way whereby a root discovers itself, both where it is, and of what nature. Generally, when men's hearts are inclined unto apostasy from the gospel, as then to Judaism, and now to Popery, they conceal it for a season, like a root in the earth; but, as they have opportunity, they begin to discover what is within. And several ways they do so. Commonly they begin the discovery of themselves in the neglect of church assemblies and duties, as the apostle declares, ch. x. 24, 25. Thence they proceed to perverse disputings, and contention against the truth, 1 Tim. vi. 5, and so go on to manifest themselves in practices, as occasions, opportunities, and advantages are administered. This root will not always lie covered, this evil heart will manifest itself; which is the springing up which is here intended.

3. The first effect hereof in the church is trouble springing up,

ἐνοχλῇ, 'do trouble you.' It doth so, it will do so, in and upon its springing up. The word is nowhere used in the Scripture but in this place. It is to give trouble, by bringing things into disorder, tumult, and confusion. And a threefold trouble is, or may be, given the church by this means. 1. A trouble of sorrow and grief for the evil, sin, and eternal ruin of those who have been united with them in the same society of the profession of the gospel. It is no small trouble unto them, who have the bowels of Christian compassion, to see men wilfully ruining their own souls, as they do in this case, ch. x. 26—28. 2. When those in whom this root is are either confident or many, they will trouble the church, disorder it, and cast things into confusion, by wrangling disputes, speaking of perverse things, endeavouring to draw disciples, to corrupt and deceive, as is the way and manner of all apostates. 3. They trouble the church, by bringing an evil report upon it, for divisions, contentions, and instability; oftentimes, also, by one means or another, exposing it to external trouble and persecution. This is the first effect which the springing up of this root of bitterness in churches, or among professors of the gospel, doth produce: 'it troubleth them.' And herein the apostle includeth an argument unto the diligent inspection which he exhorts unto, namely, the prevention of this trouble in the church.

4. The last effect of it, the utmost of its progress, is, that many be defiled by it; *δια ταυτης*, 'and thereby.' By this root so springing up, and bearing this fruit of trouble. A dangerous thing it is to have such things fall out in churches, namely, that there be amongst them a man or woman, a family or tribe, few or more, that on any pretences incline unto a departure from the truth of the gospel. It seldom stops with themselves. The ignorance, negligence, darkness, but especially the want of experience of the power of the truth of the gospel, are easily imposed on by them, and thereby they are defiled. And thus it often falls out, not with one or two, but with πολλοι, 'many.' Oftentimes whole churches have been ruined by this means. Yea, hereby a fatal apostasy was introduced in all the visible churches of the world.

There is no difficulty in the expression of the apostle, of their 'being defiled,' *μυανθωσι*, as though it were not proper to be defiled by a root springing up. For the apostle doth not speak of the manner of its operation and infection, but of the effect it produceth; and this is, that men who have been cleansed by baptism and the profession of the truth, should be again contaminated with abominable errors, or filthy lusts, as it is fully declared, 2 Pet. ii. 18—22. And we may observe,

Obs. V. That the root of apostasy from God and the profession of the gospel, may abide invisibly in professing churches. So our apostle declares it at large, 2 Tim. ii. 16—21, with the reason of it. And we may thence infer, 1. That we ought not to be surprised when any such root discovereth itself by springing up; it is no more but what we are warned of. 2. That in such a season it is divine election that secures true believers from apostasy and defilement, 2 Tim. ii. 19; Matt. xxiv. 24.

Obs. VI. Spiritual evils in churches are progressive. From small imperceptible beginnings, they will grow and increase to the worst of

evils, 2 Tim. ii. 17, iii. 13. And it will thence follow, that it is the duty of churches to watch against the first risings and entrances of such evils amongst them, which is here given them in charge.

Obs. VII. It is the duty of churches, what in them lies, to prevent their own trouble, as well as the ruin of others.

Obs. VIII. There is a latent disposition in negligent professors to receive infection by spiritual defilements, if they are not watched against. Many will be defiled.

Obs. IX. That church-inspection is a blessed ordinance and duty, which is designed by Christ himself, as a means to prevent these contagious evils in churches. And the neglect of it is that which hath covered some of them with all manner of defilements.

VER. 16, 17.—*Μη τις πορνός, η βεβηλός, ὡς Ησαυ, ὃς ἀντι βρωσεως μιας ἀπέδοτο τὰ πρωτοτοκία αὐτοῦ· ἵστε γὰρ ὅτι καὶ μετεπειτα Ξελῶν κληρονομησαὶ τὴν εὐλογίαν, ἀπεδοκίμασεν· μετανοίας γὰρ τοποῦ οὐχ εὔρε, καίπερ μετὰ δακρυῶν ἐκζητήσας αὐτήν.*

Μη τις πορνός. Syr. ‘Lest any man should be found among you who is a fornicator.’ *Η βεβηλός.* Syr. ܐܬܪܝ, ‘and fainting,’ or a backslider.

Ἀντι βρωσεως μιας. Vul. Propter unam escam. Rhem. ‘One dish of meat.’ Bez. Uno edulio, ‘One morsel,’ something to be eaten at once. We say, ‘One morsel of meat;’ but it was ‘broth,’ which is no less edulium than ‘meat.’

Ἴστε γὰρ. Vul. Scitote enim. ‘For know ye,’ imperatively. ‘For you do know.’ Syr. ܝܬܝܬܝܢ ܝܬܝܢ, ‘You are knowing of it.’

VER. 16, 17.—*Lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birth-right. For ye know that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.*

The apostle proceeds to give other instances of such evils, as whereby Christian societies would be corrupted, and way made for total apostasy; which were to be diligently heeded and carefully watched against. And the end hereof is, that either such evils may be prevented, or that those who are guilty of them may be recovered, (the difficulty of which is declared,) or that they may be cast out of the church, that it be not defiled; these are the ends of this inspection.

He puts together fornication and profaneness, and that probably for these three reasons: 1. Because they are, as it were, the heads of the two sorts of sins that men may be guilty of, namely, sins of the flesh and of the mind, Eph. ii. 3. 2. Because they usually go together. Fornicators, that is, those who are habitually so, do always grow profane; and profane persons, of all other sinners, are most apt to set light by fornication. These things are written with the beams of the sun in the days wherein we live. 3. They are the especial sins whose relinquishment,

by sincere repentance, is most rare. Few fornicators or profane persons do ever come to repentance.

It is one of these alone, namely, profaneness, whereof we have an instance in Esau. The Scripture mentioneth nothing of his fornication. His taking of wives from among the Hittites, who seem to have been proud, evil, idolatrous persons, in that they were a grief of mind, or a bitter provocation unto Isaac and Rebecca, Gen. xxvi. 34, 35, cannot be called fornication, as the sense of the word was then restrained, when the evil of polygamy was not known. There is in the words,

1. The evils to be watched against, in the way and manner before declared.

2. An effectual motive to abstain from the latter of them, taken from the example of one who was guilty of it, which was Esau, and from the success [consequence] of that guilt.

3. In that example we may observe, 1. That he is charged with this sin of profaneness. 2. The way whereby he manifested himself so to be, or, wherein his profaneness did consist. 3. The issue of it. 4. His vain attempt to recover himself from that condition wherein he was cast by his profaneness; all which must be opened.

First. The first evil mentioned, is, 'fornication,' *μη τις πορνος*. But the caution is given as unto the church, with respect unto persons in the first place, 'that there be no fornicator.' Reference is had unto the former charge, 'look you to it diligently,' that there be no fornication in your society. Take care that no persons fall into that sin; or if they do, let them be removed from among you. The sin is evil unto them, but the communion of their persons is evil unto you. Now, because the apostle placeth this evil with that which follows, at the door of final apostasy, and doth more than intimate the difficulty, if not the moral impossibility of the recovery of those who are guilty of them; we must inquire into the nature of it, and thereon its danger. And,

1. This sin is most directly and particularly opposite unto that holiness which he is exhorting them unto, as that without which they shall not see the Lord. And some do judge, that by holiness in that place, the contrary habit unto fornication is intended. However, this is peculiarly opposite unto gospel holiness and sanctification, as the apostle declares, 1 Cor. vi. 18—20. And it is that sin which men who are forsaking the profession of holiness do usually fall into, as experience testifieth.

2. Though here and elsewhere, the sin of fornication be severely interdicted, yet in this place the apostle doth not intend every such person as may through temptation be surprised into that sin, nor will one fact give this denomination; but those who live in this sin, who are fornicators habitually, such as are placed at the head of them that shall never inherit the kingdom of God, 1 Cor. vi. 9, such as are to be excluded out of the church, as a certain pledge and token of their exclusion out of heaven. It is no wonder, therefore, if the apostle intimates a great difficulty of the recovery of such.

3. Under this name of fornicator, or fornication, all sins of the same kind are intended. For the Scripture calls all conjunction with women, not in lawful marriage, by the name of fornication, 1 Cor. v. 8—10;

Eph. v. 5; 1 Tim. i. 10. So that by 'fornicators,' whoremongers, adulterers, as it is expressed, ch. xiii. 4, or all such as sin against their own bodies, be it in or out of the state of wedlock, be it with single or married persons, are intended. Wherefore the warning doth not respect the practice of the Gentiles at that time, wherein the fornication of single persons was lightly set by; nor the licentiousness of the Jews, who thought it no sin to accompany with a heathen, at least if she were not in wedlock; but it is general, as unto all who are so guilty of uncleanness, as to come under this denomination.

4. This is a sin, which, when men are habitually given up unto, they are never, or very rarely, recovered from it. When any sensual lust hath obtained an habitual predominancy in any, it doth contract so intimate a league with the flesh, as it is hardly eradicated. Such sins do usually keep men secure unto the future judgment. Hence God, for the punishment of idolatry, gives them up unto uncleanness, through the lust of their own hearts, Rom. i. 24, 26, namely, that by them they might be secured unto that eternal vengeance which they had deserved.

5. There is no sort of sinners that would be so scandalous to churches, should they be tolerated in them, as fornicators. And therefore the Pagans endeavoured, in the utmost of their malice and false accusations, to fasten the charge of adulteries, incests, promiscuous lusts, and uncleanness, on Christians in their assemblies. For they knew full well, that let them pretend what else they pleased, if they could fix this stain upon them, they would be the common hatred and scorn of mankind. For the higher men's pretences are unto God and religion, if they issue in such vile lusts they are the more contemptible, and the more to be abhorred. Whereas therefore the church doth make a peculiar profession of a separation and dedication unto God in holiness, purity of heart and life; nothing can be a greater reproach unto it, than if fornicators should be found in its communion. And the carelessness of the visible church herein for some ages, suffering licentiousness of life in the lusts of the flesh to diffuse itself greatly amongst its members, being promoted in the clergy by an interdiction of lawful marriage unto them, proved its ruin. And,

Obs. I. That church which tolerates in its communion men living in such gross sins as fornication, has utterly, as unto its discipline, departed from the rule of the gospel. And it is also hence evident,

Obs. II. Apostatizing professors are prone to sins of uncleanness. For being overcome of the flesh, and brought into bondage, as 2 Pet. ii. 19, they are slaves and debtors unto it, to serve it in the lusts of uncleanness.

Secondly. The second evil to be watched against is βεβηλος, 'profaneness;' or that there be no 'profane person' among them. For it is persons that are first intended, as is evident in the instance of Esau. To be 'profane' may be taken passively or actively. In the first sense, it is a person or place separated and cast out from the society of things sacred. So holy things are said to be profaned, when men take off the veneration that is due unto them, and expose them to common use or contempt. To 'profane,' is to violate, to corrupt, to prostitute to com-

mon use things sacred and holy, either in their nature, or by divine institution. A profane person is one that despiseth, sets light by, or contemneth sacred things. Such as mock at religion, or who lightly regard its promises and threatenings; who despise or neglect its worship, who speak irreverently of its concerns, we call profane persons, and such they are, and such the world is filled withal at this day. This profaneness is the last step of entrance into final apostasy. When men, from professors of religion, become despisers of, and scoffers at it, their state is dangerous, if not irrevocable.

Thirdly. An instance of this evil is given us in Esau : a profane person, *ὡς Ησαυ*, 'as Esau.' That is, say some, he was the type of a profane person : it doth not appear that he was such himself. But the apostle calls him expressly, 'a profane person,' and declares how he evidenced himself so to be, or wherein his profaneness did consist. And the truth is, there are very few in the Scripture concerning whom more evidences are given of their being reprobates. And this should warn all men not to trust unto the outward privileges of the church. He was the first-born of Isaac, circumcised according to the law of that ordinance, and partaker in all the worship of God in that holy family, yet an outcast from the covenant of grace, and the promise thereof.

Fourthly. The way whereby he exerted and manifested his profaneness is declared, 'who for one morsel of meat sold his birthright.' Many expositors, in the consideration of the sin of Esau, as it is recorded, Gen. xxv. 30—34, reflect on many crimes in him, especially intemperance and gluttony, as far as I can see, without cause. His desire of food from his own brother, when he was hungry and faint, might be harmless. But he fell into his sin on the occasion that then fell out, which the apostle here reports as unto the matter of fact, and chargeth on profaneness. The matter of fact is known, and we must inquire wherein his profaneness acted itself. And it did so,

First. In a readiness to part with his birthright, with whatsoever was contained in it, and annexed unto it. Though I suppose he was then very young, for the story is added immediately after these words, 'and the boys grew,' ver. 27, yet being bred in the family of Isaac, he could not but know what did belong to that birthright, and what was annexed unto it by divine institution. And whereas, as we shall see, this had something in it that was sacred, the undervaluing of it was a high profaneness; we must inquire hereon what this birthright was, and how he sold it, and wherein he manifested himself to be profane thereby.

He sold *τα πρωτοτοκια αὐτου*. *Suum jus primogeniti*. Bez. 'His right of the first-born.' *Jus primogenituræ suæ*, 'the right of his own primogeniture,' the things belonging unto him as the first-born. It is evident in the Scripture, that there were many rights and privileges of primogeniture in the church; some of them arising from the light of nature, and so common amongst all mankind, and some of them of divine institution.

Among these, many of the Jews do reckon the priesthood, and are followed herein by most of our expositors. But I am much mistaken, if, by the priesthood of the first-born, the Jews intend any thing but

their dedication unto God, by virtue of the law of the sanctification of every male that opened the womb, *Exod. xiii. 2, xxii. 29, xxxiv. 19.* Whence they were changed for the Levites, who were taken into sacred office, *Num. viii. 16—18.* The priesthood therefore being settled in that tribe, which God took in exchange for the first-born, who were dedicated by the law of opening the womb, they called their state a priesthood. But it doth not appear that there was any ordinary office of the priesthood until the institution of that of Aaron, to be typical of the priesthood of Christ; only there was one person before extraordinarily called unto that office unto the same purpose, namely, Melchisedec. But the reader, if he please, may consult our *Exercitations* on the priesthood of Christ, *Vol. I. Exer. 35,* where these things are handled at large. I shall not therefore admit this among the privileges of the birthright, and can give arguments sufficient to disprove it. But this is not a place to insist on these things.

A double portion of the paternal inheritance was ascertained unto the first-born by the law, *Deut. xxi. 17.* And this was but the determination of the light of nature unto a certain measure, for a natural reason is given for it, 'He is the beginning of his strength, the right of the first-born is his.' So when Reuben forfeited his birthright, the double portion was given unto Joseph and his sons, *1 Chron. v. 1.* This right therefore was certainly sold by Esau, as far as it was in his power.

There was also in it a right of rule and government over the rest of the children of the family, which was transferred to Judah on the forfeiture made by Reuben, *1 Chron. v. 2.* And therefore when Isaac had transferred the birthright and blessing unto Jacob, he tells Esau, 'I have made him thy lord, and all his brethren have I given unto him for servants,' *Gen. xxvii. 37.*

These things did ordinarily and constantly belong unto the first-born. But, moreover, there was a blessing that from Abraham ran in the patriarchal line, which was communicated from father unto son, containing an inclosure of all church privileges, and the preservation of the promised Seed. This, I confess, was distinct from the birthright, and so it was distinguished by Esau, who, in his complaint of his brother, cried out, 'He hath supplanted me these two times: he took away my birthright, and behold now he hath taken away my blessing,' *Gen. xxvii. 36.* But although it was not annexed inseparably unto the birthright, yet there was a just expectation that it should be conveyed according to the primogeniture. Hence not only Esau calls it 'his blessing,' 'he hath taken away my blessing,' *ver. 36,* but Isaac calls it so too, 'he hath taken away thy blessing,' *ver. 35.* It was not his by divine destination, as appeared in the issue; nor had he made it his by obtaining an especial interest in the promise by faith, for he had it not. But in the ordinary course it was to be his, and in the purpose of his father it was his, and so in his own expectation; but God cut off the line of succession herein, and gave it unto Jacob.

Now, as Jacob, in his whole design, aimed not at personal riches and power, wherein he was contented to see his brother far exceed him, as he did; but at an inheritance of the patriarchal blessing, wherein the promised seed and the church state were contained, wherinto the

birth-right was an outward entrance, a sign and pledge of it; so Esau, by selling his birthright, did virtually renounce his right unto the blessing, which he thought annexed thereunto.

Secondly. It may be inquired, how he sold this birthright, or how he could sell that which was not in his own power. The word is *απεδοτο*, 'he gave away,' or 'he gave up.' But whereas he did it on a price, which he esteemed a valuable consideration for it, and did make an express bargain about it, the sense intended in the word is, that he sold it, as it is expressed, Gen. xxv. 33.

He could not by any contract change the course of nature, that he who was the first-born should really not be so; but it was his right by virtue thereof, that he parted withal. Now, although this was not absolute, or immediately vested in him, seeing the father, yet living, might on just causes disinherit the first-born, as Jacob did Reuben; yet he had a right unto it, *jus ad rem*, and an assured interest in it, as unto his father's affections. This he renounced, and hereby also he virtually parted with the blessing. But this he directly apprehended not. Wherefore, although he never sought the recovery of the birthright, whose renunciation he had confirmed with an oath, yet he hoped that he might retain the blessing still.

Thirdly. It is evident how in all this action he carried it profanely. For, 1. He discovered an easiness and readiness to part with his birthright, and all that was annexed thereunto by divine institution. Had he placed his principal interest therein, had he considered aright the privilege of it, had he by faith entertained the promise that went along with it, he would not have been so facile, nor so easily surprised into a renouncing of it. But being a man given wholly to his pleasures, and the love of present things, he seems scarce ever to have entertained serious thoughts about what it was significant of, in things spiritual and heavenly. 2. In that he did it on so slight an occasion, and valued it at so small a rate as, *ὅς ἀντὶ βρωσεως μιας*, 'one mess of pottage,' or one morsel of meat, that is, of what was to be eaten. 3. In that, without further deliberation, he confirmed the sale with a solemn oath, whereby he discovered the highest contempt of what he had parted withal. 4. In his regardlessness of what he had done, after the power of his present temptation was over; for it is said, 'he did eat and drink, and rose up, and went his way,' as a man utterly unconcerned in what he had done; whereon the Holy Ghost adds that censure, 'Thus Esau despised his birth-right.' He did not only sell it, but despised it, Gen. xxv. 31—34.

This was the profaneness of Esau. And we may observe, that,

Obs. III. Evil examples proposed in Scripture light, divested of all colours and pretences, laid open in their roots and causes, are efficacious warnings unto believers, to abstain from all occasions leading unto the like evils, and much more from the evils themselves. To this end is the sin of Esau here called over.

Obs. IV. Where there is in any a latent predominant principle of profaneness, a sudden temptation or trial will let it out unto the greatest evils; as it was with Esau, and we see it daily verified to amazement.

Obs. V. This principle of profaneness, in preferring the morsels of

this world, before the birthright privileges of the church, is that which at this day threatens the present ruin of religion. What is it that makes so many forsake their profession in a time of trial or persecution? It is because they will not be hungry for the gospel; they will have their morsels, which they prefer before the truth and privileges thereof. What makes the profession of religion in some nations to totter at this day? Is it not because of the morsels of outward peace, with, it may be, dignities and preferments that lie on the other side, and some present hunger, or supposed want of earthly things, that they may fall into? Let men pretend what they please, it is from a spirit of profaneness that they forsake the privileges and assemblies of the church for any outward advantage; and what will be their success, we shall see in the next verse.

VER. 17.—*For ye know how that afterwards when he would have inherited the blessing, he was rejected, though he sought it carefully with tears.*

First. The efficacy of the example proposed, consists in the due consideration of the consequence of the sin exemplified. Such was the sin of Esau, which you ought to watch against in yourselves and others; for ye know what ensued thereon. This the particle, γαρ, ‘for,’ declares to be the reason of the following account of it.

Secondly. The way is expressed whereby they understood this consequent of Esau’s sin; ἴστε, ‘ye know,’ they knew it from the Scripture where it is recorded. He supposeth them acquainted with the Scriptures, and what is contained in them, in like manner as he says of Timothy, 2 Tim. iii. 15, and as it is the duty of all Christians to be. Besides, there is a peculiar force of persuasion and conviction, when we argue from men’s own knowledge and concessions. You know this yourselves; you know it full well from the Scripture, and therefore let it be of great weight and consideration with you.

Thirdly. The general force of the exhortation, from the consideration of the event of Esau’s profaneness, is taken from the surprisal that befel him, when he found what his sin had brought him unto. For he is represented as a man under great amazement, as if he had little thought to fall into such a condition. And thus at one time or another it will befall all profane persons, who have refused the mercy and privileges of the gospel; they shall at one time or other fall under dreadful surprisals, in life, or at death, or at the last day. Then shall they see the horror of those crimes, which before they made nothing of. Wherefore the Hebrews are here warned, and all professors of the gospel with them, that they decline not from their profession, lest they fall into the like surprisals, when it is too late to seek for deliverance out of them.

Fourthly. What he did upon this surprisal, with the effects of it, is declared. And

1. The time wherein he did it is noted; it was μετεπειτα, ‘afterwards.’ This afterwards was not less perhaps than forty or fifty years. For he sold his birthright when he was young; now, when he designed the

recovery of the blessing, Isaac was old, namely, about a hundred and forty years old, Gen. xxvii. 2. So long did he live in his sin, without any sense of it or repentance for it. Things went prosperously with him in the world, and he had no regard in the least of what he had done, nor of what would be the end of it. But falling now into a new distress, it fills him with perplexity; and so it is with all secure sinners. Whilst things go prosperously with them, they can continue without remorse; but at one time or other, their iniquity will find them out, Gen. xlii. 21, 22.

2. What he designed; and that was *θελων κληρονομησαι την ευλογιαν*, 'to inherit the blessing;' he would have inherited the blessing. He esteemed himself the presumptive heir of the patriarchal blessing, and knew not that he had virtually renounced it, and meritoriously lost it, by selling his birthright. So the apostle here distinguisheth between the birthright and the blessing. He sold his birthright, but would have inherited the blessing; esteemed it to belong unto him by right of inheritance, when he had himself destroyed that right. So he distinguished himself, 'he took away my birthright, and behold now he hath taken away my blessing,' Gen. xxvii. 36. He had, no doubt, an apprehension that there were many excellent things contained in it; especially, a flourishing state and condition in this world; in a multiplication of posterity, and power over enemies, which were express in the promise made unto Abraham, Gen. xxii. 17. This made him put in his claim for the blessing, without the least sense of the spiritual privileges of it; for he was a profane person. And herein he was a type of the unbelieving Jews at that time; for they adhered to the outward things of the blessing, the carcase of it, unto the rejection of him who was the whole life, soul, and power of it. And it is not unusual for men earnestly to desire the outward privileges of the church, who value not the inward grace and power of them; but they are profane persons.

3. The event of this attempt was, that he was 'rejected.' He was reprobated. So translators generally; not that his eternal reprobation is hereby intended. But this open, solemn rejection of him from the covenant of God, and the blessings thereof, was an evidence of his being reprobated of God; whence he is proposed as the type of reprobates, Rom. ix. 11, 12. But the refusal of his father, to give him the patriarchal blessing, is that which is here intended.

4. There is his behaviour under this rejection, and the event thereof. He sought it diligently with tears, but he found no place of repentance. For that which the apostle intends fell out after his rejection, when his father had declared to him that his blessing was gone for ever, Gen. xxvii. 33—38. It is all one whether we refer *αυτην*, in the close of the verse, unto the remote antecedent, the 'blessing,' or unto the next, which is 'repentance.' For that which he sought for in repentance, namely, the repentance of his father, or the change of his mind, was the blessing also. For it is now generally agreed by all, that there is nothing in the words which should in the least intimate, that he sought of God the grace of repentance, nor is there any thing in the record that looks that way. And I shall rather interpret this word with Beza

of the blessing, than of the repentance of Isaac; because his cry in the story was immediately and directly for the blessing.

5. The manner how he sought the blessing, is, that he did it *καίπερ μετὰ δακρύων ἐκζητήσας*, 'diligently with tears.' So the apostle expresseth the record, Gen. xxvii. 38, 'And Esau said unto his father, Hast thou but one blessing, my father? Bless me, even me also, O my father; and Esau lifted up his voice and wept;' as those also of ver. 34. No man, considering the intense affections that were between them, can express that conflict of nature which was on this occasion between Isaac and Esau. But in the one, grace and submission unto the will of God overcame all natural reluctancy; in the other, resolution for farther sin offered itself for relief: he said in his heart that he would slay his brother, ver. 41. So it is in all like casés. Things that are most terrible and convulsive to nature, in them that believe are brought into order in due time by grace and resignation unto the will of God; and on the other hand, sin with its deceitful contrivances, will not cease to offer its reliefs unto unbelievers in distress, until all hopes are cut off and vanished for ever.

But because there is an appearance of somewhat more than ordinary severity, in the peremptory denial of a divine blessing unto one who so earnestly sought and cried for it, the manner of his seeking it must be considered. And,

1st. He did it when it 'was too late.' For he had not only forfeited his right unto it long before, and lived in impenitency under that forfeiture, but the sacred investiture of another in that blessing was solemnly past, which could not be recalled. So speaks Isaac even under his surprisal; 'I have blessed him, yea, and he shall be blessed,' Gen. xxvii. 33.

Whatever men may pretend, whatever presumptuous sinners may flatter themselves withal, there is a limited time of the dispensation of grace, beyond which men shall not be admitted unto a participation of it, nor shall ever use the right ways of attaining it. And this they may do well to consider, who spend their lives in continual procrastination of their conversion to God. They may live, yet their time may be past, and a caveat entered against them, that they shall never enter into God's rest; see ch. iii. 11—15, with the exposition.

2dly. He sought it not at all in a due manner. Outward vehemency in expressions and tears, may be influenced by such considerations, as not to be an evidence of inward sincerity. He sought it not of God, but only of him that was the minister of it. And according to the law of God's institution, the ministers of gospel blessings may be limited from a communication of them; but there is no law or bounds put unto the infinite treasures of divine goodness, if application be made thereunto in a due manner. But he sought the end without the means; he would have the blessing, but he used not the means for the attaining of it; namely, faith and repentance. For notwithstanding all his sorrow and trouble upon his disappointment, he entertained no thought about any repentance in himself: for he immediately fell into a resolution to follow Cain in his rejection, and to kill his brother. Yet herein lies the great folly that the generality of men are betrayed into, through the de-

ceitfulness of sin; namely, that they would have the end, the blessing of mercy and glory, without the use of the means, in faith, repentance, and obedience. But it is in vain to endeavour or desire a separation of those things which God, by an immutable constitution, hath conjoined and put together.

Lastly. The reason of this event is expressed, *μετανοίας γὰρ τοπον ουχ εὑρε*, 'he found no place for repentance.' That is, notwithstanding his pretended right, his claim of it, his earnestness with tears about it; notwithstanding the inexpressible affection of Isaac unto him, and his trembling surprisal at an apprehension that he had missed the blessing; yet Isaac did not, could not, might not change his mind, or repent him of what he had done in conferring the blessing on Jacob, which God approved of. This sad event had the profaneness of Esau. And we may observe,

Obs. I. This example of Esau cuts off all hopes from outward privileges, where there is an inward profaneness of heart. He had as much to plead for the blessing, and as fair a probability for the attaining it, as ever any profane hypocrite can have in this world. And,

Obs. II. Profane apostates have a limited season only, wherein the recovery of the blessing is possible. For although there is no intimation here of a man's seeking of repentance from God in a due manner, and being rejected, which is contrary to the nature of God, who is a rewarder of all that diligently seek him; yet there is an indication of severity in leaving men in an irrecoverable condition, even in this life, who are guilty of such provocations.

Obs. III. The severity of God in dealing with apostates, is a blessed ordinance for the preservation of them that believe, and the edification of the whole church, Rom. xi. 22.

Obs. IV. Sin may be the occasion of great sorrow, where there is no sorrow for sin, as it was with Esau. Men may rue that in the consequences, which yet they like well enough in the causes.

Obs. V. No man knows whereunto a deliberate sin may lead him, nor what will be the event of it. Esau little thought, when he sold his birthright, that he had utterly forfeited the eternal blessing.

Obs. VI. Profaneness and despising spiritual privileges is a sin that God, at one time or other, will testify his severity against; yea this, on many accounts, is the proper object of God's severity: it shall not be spared in the eldest son, and most dearly beloved of an Isaac.

Obs. VII. Steadfastness in faith, with submission unto the will of God, will establish the soul in those duties, which are most irksome unto flesh and blood. Nothing could prevail with Isaac to change his mind, when he knew what was the will of God.

VER. 18—29.—THE discourse from hence to the end of the chapter is of great weight, and accompanied with sundry difficulties, of which expositors do scarcely so much as take notice. Hence many different interpretations are given concerning the design of the apostle, and the principal things intended in the words. And because in the whole it gives the best rule and guidance for its own interpretation, in all the particulars of it, I shall premise those general considerations, which

will direct us in its exposition, taken from the scope of the words and nature of the argument in hand. As,

1. The whole epistle, as we have often observed, is, as to the kind of writing, parænetical. The design of the apostle in it, is to persuade and prevail with the Hebrews to constancy and perseverance in the profession of the gospel. For herein they seem at this time to have been greatly shaken. To this end he considers the means and causes of such backslidings as he warned them against. And these may be referred to four heads. 1. An evil heart of unbelief, or the sin that doth easily beset them. 2. An opinion of the excellency and necessity of Mosaical worship and the old church-state, 3. Afflictions and persecutions for the gospel. 4. Prevalent lusts and sins, such as profaneness, fornication, and the like; all which we have spoken to in their respective places. Hereunto he adds a prescription of that universal obedience, and those especial duties of holiness, which their profession required, and which were necessary to the preservation of it.

2. The main argument which he insists on in general to this end, and wherein the didactical part of the Epistle doth consist, is the excellency, glory, and advantage of that gospel-state whereunto they were called. This he proves from the person and office of its author, his priesthood, and sacrifice, with the spiritual worship and privileges belonging thereunto. All these he compareth with things of the same name and place under the law, demonstrating the excellency of the one above the other, and that especially on this account, that all the ordinances and institutions of the law, were nothing but prefigurations of what was for to come.

3. Having insisted particularly and distinctly on all these things, and brought his special arguments from them to an issue, he makes, in the discourse before us, a recapitulation of the whole. For he makes a brief scheme of the two states that he had compared, balanceth them one against the other, and thereby demonstrates the force of his argument and exhortation from thence, to constancy and perseverance in the faith of the gospel. It is not, therefore, a new argument that here he proceeds to; it is not an especial confirmation of his dehortation from profaneness, by the example of Esau, that he doth design. But as, ch. viii. 1, he gives us the *κεφαλαιον*, 'the head,' or sum of the things which he had discoursed concerning the priesthood of Christ; so here we have an *ανακεφαλαιωσις*, or 'recapitulation' of what he had proved concerning the two states of the law and the gospel.

4. This summary way of arguing he had before touched on in his passage, as ch. ii. 2, 3, iii. 2—5, &c., iv. 1. And he had more distinctly handled the antithesis in it on a like occasion, Gal. iv. 21—28. But here he makes use of it as a close to his whole disputation, adding nothing to it but a prescription of particular duties.

5. It must be observed, that the great honour and privilege of the Judaical church-state, whereon all particular advantages did depend, was their coming to and station in mount Sinai at the giving of the law. There were they taken into covenant with God, to be his peculiar people above all the world; there were they formed into a national church; there had they all the privileges of divine worship committed to them.

Hereon theirs was the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, as the apostle speaks, Rom. ix. 4. This is that glory which they boast of to this day, and whereon they rely in their unbelief and rejection of the gospel.

6. Wherefore, the apostle, allowing all this communication of privileges to them at Sinai, observes, that it was done in such a way of dread and terror, as that sundry things are manifest therein; as, 1. That there was no evidence in all that was done, of God's being reconciled to them, in and by those things. The whole representation of him was of an absolute sovereign and a severe judge. Nothing declared him as a father, gracious and merciful. 2. There was no intimation of any condescension from the exact severity of what was required in the law; or of any relief or pardon in case of transgression. 3. There was no promise of grace in a way of aid or assistance, for the performance of what was required. Thunders, voices, earthquakes, and fire, gave no signification of these things. 4. The whole was hereby nothing but a glorious ministration of death and condemnation, as the apostle speaks, 2 Cor. iii. 7, whence the consciences of sinners were forced to subscribe to their own condemnation, as just and equal. 5. God was here represented in all outward demonstrations of infinite holiness, justice, severity, and terrible majesty on the one hand; and on the other, men in their lowest condition of sin, misery, guilt, and death. If there be not therefore something else to interpose between God and men, somewhat to fill up the space between infinite severity and inexpressible guilt, all this glorious preparation was nothing but a theatre set up for the pronouncing of judgment, and the sentence of eternal condemnation against sinners. And on this consideration depends the force of the apostle's argument; and the due apprehension and declaration of it, is a better exposition of ver. 18—21, than the opening of the particular expressions will amount to; yet they also must be explained.

7. It is hence evident, that the Israelites in the station of Sinai did bear the persons of convinced sinners under the sentence of the law. There might be many of them justified in their own persons by faith in the promise, but as they stood, and heard, and received the law, they represented sinners under the sentence of it, not yet relieved by the gospel. And this we may have respect to in our exposition, as that which is the final intention of the apostle to declare, as is manifest from the description which he gives us of the gospel state, and of those that are interested therein.

These things are necessary to be premised, to a right understanding of the design of the apostle, in the representation he gives us of the original of the old church state. And one thing must be observed concerning his description of the gospel state, which doth ensue. And this is,

8. That all spiritual things of grace and glory in heaven and earth being recapitulated in Christ, as is declared Eph. i. 10, all brought to an head, and all centering in him, our coming to him by faith gives us an interest in them all; so as that we may be said to come to them all and every one, as it is here expressed. There is not required a pecu-

liar acting in exercise of faith distinctly, in reference to every one of them; but by our coming to Christ we come to them all, as if every one of them had been the especial object of our faith, in our initiation into the gospel state. Hence is the method or order in their expression. He and his mediation being mentioned in the close of the enumeration of the other privileges, as that on the account whereof we are interested in them all; or as the reason of our so being.

9. The remainder of this discourse consists of two things:

1st. The enforcement of the exhortation from the balancing of these states, and comparing them together; and this falls under a double consideration. 1. Of the things themselves on the part of the gospel. And this is from the eternal sanction of it; namely, the certain infallible salvation of them that do believe, and the no less certain destruction of unbelievers and apostates. 2. Of the comparison itself between the two states, which confirms that part of the exhortation which is taken from the certain destruction of unbelievers, by evidencing the aggravation of their sin above theirs who despised the law, ver. 25.

2dly. He issues and closeth the whole argumentative part of the Epistle here summarily represented, with a declaration of the end and issue of the two states which he had so compared; namely, that one of them was speedily to be removed and taken out of the way, and the other to be established for ever, ver. 26, 27. And hereon he closeth the whole with a direction how to behave ourselves in the evangelical worship of God, in the consideration of his glorious majesty and holiness, both in giving the law and the gospel.

A due attendance to these rules will guide us in the exposition of this whole context.

VER. 18, 19.—Ου γαρ προσεληλυθατε ψηλαφωμενω ορει, και κεκαυμενω πυρι, και γνοφω, και σκοτω, και θυελλη, και σαλπιγγος ηχω, και φωνη ρηματων, ης οι ακουσαντες παρητησαντο μη προστεθηναι αυτοις λογον.

Προσεληλυθατε. Προσερχομαι is the word constantly used by our apostle to express a sacred access, or coming to God in his worship. See ch. x. 1.

Ψηλαφωμενω ορει. Ορει, 'the mountain,' is not in the Syriac translation, nor the Arabic; but they retain 'which may be touched,' referring it to the fire, 'to the fire which burned and might be touched;' but the failure is evident. For that of touching relates to the order about the mount, and not to the fire, which would also be improper. Vul. Lat. Ad tractabilem montem. Rhem. 'A palpable mount,' improperly. Bez. Contrectabilem, tactus sensui expositum.

Κεκαυμενω πυρι. Vul. Lat. Accessibilem ignem. Rhem. 'An accessible fire;' probably accensibilem was intended, whence the Rhemists put 'kindled,' or 'burning,' in the margin. For the fire was inaccessible. Bez. Et ardentem ignem. Ignem incensum. Some refer κεκαυμενω to ορει, as we do, 'the mount that burned; some join it with πυρι, 'the fire that burned,' which I rather choose.

Και σαλπιγγος ηχω. Syr. אנקד אלקל, 'to the voice of the horn,' alluding to the rams' horns, whereof they made a kind of trumpets.

VER. 18, 19.—*For you are not come unto the mount that might be touched, and that burned with fire, (or the fire that burned,) nor unto blackness, and darkness, and tempest, and the sound of the trumpet, and the voice of words, which voice they that heard entertained that the word should not be spoken to them any more.*

The general scope of the words must be first opened, and then the particular expressions contained in them.

The principal design in hand is a description of that evangelical state whereunto the Hebrews were called, which they were come and entered into. For from thence the apostle infers his ensuing exhortation. But this, their coming, he expresseth negatively, to introduce a description of the church state under the old testament, and the manner of the people's entrance into it; whence he confirms both his argument and his exhortation. 'You are not come;' and two things are included in that negative expression. 1. What their fathers did; they came, as we shall see, to the things here mentioned. 2. What they were delivered from by their call to the gospel. They were no more concerned in all that dread and terror. And the consideration of this deliverance was to be of moment with them, with respect to their perseverance in the faith of the gospel. For this is the fundamental privilege which we receive thereby, namely, a deliverance from the terror and curse of the law. And we may observe some few general things in this proposal of the way of the people's approach to God at Sinai, before we open the several passages contained in the words. As,

1. The apostle in this comparison, between their coming of old into the legal church state, and our admission into the state of the gospel, includes a supposition of the way and manner whereby they approached to God in the giving of the law. This was by the sanctification of themselves, the washing of their clothes as an outward sign thereof, with other reverential preparations, Exod. xix. 10, 11. Whence it will follow, that the gospel church state being so much more excellent than that of old, God himself being in it in a more glorious and excellent manner; we ought to endeavour a more eminent sanctification and preparation in all our approaches to God therein. And therefore he closeth his discourse with an exhortation thereunto, 'let us have grace whereby we may serve him acceptably with reverence and godly fear,' ver. 28. This therefore he teacheth us in the whole, namely, that the grace, love, and mercy of God in the dispensation of the gospel, requires an internal sanctification and due preparation, with holy fear and reverence, in all our approaches to him in his worship, answerable to the type of it in the people's preparation for the receiving of the law, and the fear that was wrought in them by the terror of God therein. Our fear is of another kind than theirs was, yet ought it to be no less real and effectual in us to its proper end.

2. As to the appearance of the divine Majesty here declared, we may observe, that all such apparitions were still suited to the subject-

matter, or what was to be declared of the mind of God in them. So he appeared to Abraham in the shape of a man, Gen. xviii. 1, 2, because he came to give the promise of the 'blessing Seed,' and to give a representation of the future incarnation. In the like shape he appeared to Jacob, Gen. xxxii. 24, which was also a representation of the Son of God as incarnate, blessing the church. To Moses he appeared as a fire in a bush which was not consumed, Exod. iii. 2, 6, because he would let him know that the fire of affliction in the church should not consume it, because of his presence in it. 'He dwelt in the bush.' To Joshua he appeared as an armed man, with his sword drawn in his hand,' Josh. v. 13, to assure him of victory over all his enemies. But here he appears encompassed with all the dread and terror described. And this was to represent the holiness and severity of the law, with the inevitable and dreadful destruction of sinners who betake not themselves to the promise for relief.

3. These appearances of God were the glory of the old testament, the great fundamental security of the faith of believers, the most eminent privilege of the church. Yet were they all but types and obscure resemblances of that which was granted in the foundation of the gospel church state. And this was, that God was manifest in the flesh; 'the Word was made flesh and dwelt among us;' or the incarnation of the Son of God. For therein the fulness of the Godhead dwelt in him bodily, Col. ii. 9, that is, really and substantially, whereof all other appearances were but shadows.

4. We may also observe some things in general, concerning this appearance of the divine Majesty, which intimate the glory and terror of it. As, 1. It was on the top of a high mountain, not in a plain. As this had a great appearance of the throne of majesty, so it being above the people, as it were over them, it was meet to fill them with dread and fear. They looked up and saw the mountain above them full of fire and smoke, the whole mountain quaking greatly, thunders and terrible voices being heard in the air, Exod. xix. 18, xx. 18; Deut. iv. 11. They could have no other thoughts hereon, but that it was a fearful thing to come to judgment before this holy God. And one view of that terror of the Lord's holiness and severity which were here represented, is enough to make the stoutest sinner to quake and tremble. 2. To increase the reverence due to this appearance, the people were commanded their distance, and straitly forbidden an approach beyond the bounds fixed to them. 3. This prohibition was confirmed with a sanction, that every one who transgressed it should be stoned, as detestable and devoted to utter destruction. These things, accompanied with the dreadful spectacles here mentioned by the apostle, did all tend to ingenerate an awful fear and reverence of God in his giving of the law. This was the way whereby those under the old testament entered into their church state, which begot in them a spirit of bondage to fear, during its continuance.

That expression, 'they came,' included in this, 'you are not come,' compriseth all the sacred preparation which, by God's direction, the people made use of when they approached to the mount; concerning which the reader may consult our Exercitations in the first volume, Exer. xix.

There are two things in the remaining words. First. What the people so came to. Secondly. What effect it had on them, especially as to one instance. The things that they came to, as recorded by the apostle, are seven. 1. The mount that might be touched. 2. The fire that burned. 3. Blackness. 4. Darkness. 5. Tempest. 6. The sound of the trumpet. 7. The voice of words. Secondly. The event was, that they entreated that the words might be spoken to them no more.

First. *Ψηλαφωμεν ορει*, They came to 'the mount that might be touched.' This mount was Sinai in the wilderness of Horeb, which was in the deserts of Arabia. So saith our apostle, 'Mount Sinai in Arabia,' Gal. iv. 25. And the apostle mentions this in the first place, because with respect to this mountain, all the laws and directions of the people's approach to God were given, Exod. xix. Of this mount it is said, it might be touched. *Ψηλαφω* is 'to feel,' 'to touch,' 'to handle,' Luke xxiv. 39; 1 John i. 1; and is sometimes applied to any means of attempting the knowledge of what we inquire after, Acts xvii. 27. And the apostle observes this concerning the mountain, that 'it might be touched,' felt, or handled; that it was a sensible carnal thing, exposed to the outward senses, to the most earthly of them, namely, feeling, from the prohibition given, that none should touch it; for unless it might have been touched naturally, none could have been morally prohibited to touch it. And he makes this observation for two ends. 1. To manifest how low and inferior the giving of the law was, in comparison of the promulgation of the gospel, which was from heaven, as we shall see afterwards, ver. 25. It was that which might be touched with the hands of men, or by beasts themselves. 2. To intimate the bondage and fear the people were then in, who might not so much as touch the mountain where were the signs of God's presence, though it was in itself a thing exposed to the sense of all creatures.

And there is much of divine wisdom that manifests itself in the choice of this place for the giving of the law. For, 1. It was an absolute solitude, a place remote from the habitation and converse of men. Here the people could neither see nor hear any thing but God and themselves. There was no appearance of any relief or place of retreat, but there they must abide the will of God. And this teacheth us, that when God deals with men by the law, he will let them see nothing but himself and their own consciences. He takes them out of their reliefs, reserves, and retreats. For the most part, when the law is preached to sinners, they have innumerable diversions and reliefs at hand, to shield themselves from its terror and efficacy. The promises of sin itself are so, and so are the promises of future amendment; so also all the businesses and occasions of life, which they betake themselves to. They have other things to do than to attend to the voice of the law; at least, it is not yet necessary that they should so do. But when God will bring them to the mount, as he will here or hereafter, all these pretences will vanish and disappear. Not one of them shall be able to suggest the least relief to a poor guilty sinner. His conscience shall be kept to that which he can neither abide nor avoid. Unless he can make the great plea of an interest in the blood of Christ, he is gone for ever.

And God gave herein a type and representation of the great judgment at the last day. The terror of it consists much in this, that sinners shall be able to see nothing but God and the tokens of his wrath. Nor doth the law represent any thing else to us. 2. It was a barren and fruitless desert, where there was neither water nor food; and, answerably thereunto, the law in a state of sin, would bring forth no fruit, nothing acceptable to God, nor useful to the souls of men. For there was nothing on Sinai but bushes and brambles, whence it had its name. These made an appearance at a distance of some fruitfulness in the place. But when it came to be tried, there was nothing but what was fit for the fire. And so is it with all that are under the law. They may seem to perform many duties of obedience; yea, such as they may trust to and make their boast of. But when they are brought to the trial, they are no other but such as God speaks of, Isa. xxvii. 4, 'Who would set the briers and thorns against me in battle, I would go through them, I would burn them together.' Other fruit the law will not bring forth. Nor was there any water in that desert of Horeb, to make it fruitful. That which the people lived on was brought out of the rock, 'and that rock was Christ.' From him alone are all refreshments to them that are under the law. 3. No place in the habitable world hath been ever since more desolate and forsaken, and such it continueth to this day. And thereby we are taught, First. That although there were a necessity of the renovation of the law at that season, to give bounds to sin, yet that that dispensation should not be continued, but be left for ever as it is under the gospel. Secondly. That those who will abide under the law shall never have any token of God's presence with them, but shall be left to desolation and horror. God dwells no more on Sinai. Those who abide under the law shall neither have his presence nor any gracious pledge of it. And all these things are spoken to stir us up to seek for an interest in that blessed gospel state which is here proposed to us. And thus much we have seen already, that without it there is neither relief from the curse of the law, nor acceptable fruit of obedience, nor pledge of divine favour to be obtained. Thirdly. It manifests that the holiness of things and places is confined to their use, which when it ceaseth, they become common. What more holy place than Sinai during the presence of God in it? What now more desolate, forlorn, and despised? For although the superstition of latter ages hath built a house or monastery on the top of this hill, for a more superstitious devotion, yet God in his providence hath sufficiently manifested his regardlessness of it, and the casting it out of his care. And he denounceth sentence herein on all that superstition and idolatry which is in the church of Rome, in their veneration of relics, and pilgrimages to places of a supposed holiness, though utterly forsaken of all pledges of the divine presence.

Secondly. The second thing they came unto, was the 'fire that burned;' for so I rather read the words, than 'the mount that burned with fire.' For the fire was of itself a distinct token of God's presence, and a distinct means of filling the people with dread and fear. This fire is mentioned, Exod. xix. 18, 'The Lord descended on the mount in fire.' And Deut. iv. 12, 'God spake out of the midst of the fire.'

It is said indeed that the mountain burned with fire; that is, fire burned on the mountain. And this fire had a double appearance. 1. That which represented the descent of God on the mount; 'the Lord came down in fire.' The people saw the token of God's presence in the descent of fire on the mount. 2. Of the continuance of his presence there, for it continued burning all the while God spake; he spake out of the fire. And it was a flaming fire, which raised a smoke, like the smoke of a furnace, *Exod. xix. 18*, which our apostle seems to express by blackness, in the next word. Yea, this fire flamed, and burned up unto the 'midst of heaven,' *Deut. iv. 11*. This fire was an emblem of the presence of God; and in all the appearances on the mount, it was of the greatest terror unto the people. And therefore in their request to be freed from the dread of the presence of God, they three times mention this fire as the cause of their fear, *Deut. v. 24—26*. And God is often in the Scripture represented by fire, *Deut. iv. 24*; *Isa. xxx. 33*, *xxxiii. 14*. And his severity in the execution of his judgment is so called, *Isa. lxvi. 15*; *Amos vii. 4*; *Ezek. i. 4*. Although here the light, purity, and holiness of the nature of God may also be represented by it, yet we shall confine it to the interpretation given of it in the Scripture itself. And first, as unto God himself, it signified his jealousy. So Moses expounds it, *Deut. iv. 24*. For he closeth his discourse hereof with those words, 'for the Lord your God is a consuming fire, even a jealous God.' And the jealousy of God is his holy severity against sin, not to leave it unpunished. And with respect unto the law which he then gave, from his right hand went a fiery law for them, *Deut. xxxiii. 2*. It signified its inexorable severity and efficacy to destroy its transgressors. And we may add hereunto, that it declared the terror of his majesty, as the great legislator. Hence, in the Scripture, he is often said to be accompanied with fire; see *Ps. xviii. 9—12*, *l. 3*. 'A fire shall devour before him,' *Ps. xcvi. 3*. 'A fire goeth before him. A fiery stream came forth from before him,' *Dan. vii. 10*. For there is nothing more apt to fill the hearts of men with a majestic awe, than a fire, absolutely prevalent above the power of all creatures.

This is the first thing which the people beheld when they came to the mount. And when men under the law have to deal with God, their first apprehensions of him are his holiness and severity against sinners, with his anger and displeasure against sin. There the law leaves them, and thence they must be consumed, without relief by Jesus Christ. These things are hid from sinners until they are brought to the law, or the law to them. They have no views, no notices of them in a due manner. Hence, until the law come they are alive, that is, at peace and in security, well satisfied with their own condition. They see not, they think not of the fire that is ready to consume them; yea, for the most part, they have quite other notions of God, *Ps. l. 21*, or none at all. But this is the second work of the law, when it hath by its convictions brought the sinner into a condition of a sense of guilt which he cannot avoid, nor will any thing tender him relief, which way soever he looks, for he is in a desert; it represents unto him the holiness and severity of God, with his indignation and wrath against sin,

which have a resemblance of a consuming fire. This fills his heart with dread and terror, and makes him see his miserable undone condition. Infinite holiness, inexorable justice, and fiery indignation, are all in this representation of God. Hence the cry of those who find not the way of relief will one day be, 'who among us shall dwell with that devouring fire? who shall inhabit with those everlasting burnings?'

This is the way and progress of the work of the law on the consciences of sinners. First. When they are brought unto it, it stops their mouths, makes them guilty before God, or subject to his judgment, Rom. iii. 19. It 'shuts them up all in unbelief,' ch. xi. 32. It 'concludes,' or shuts them up 'under sin,' Gal. iii. 22; gives them to see their lost condition without help, without relief: they are in a wilderness, where is none but God and themselves. And secondly, in this condition they see the fire; God is represented unto them therein, in his jealousy and severity against sin, which fills their hearts with dread and terror. Oh this fire will consume them! If they continue to hear the voice out of the fire, they shall die. Somewhat hereof in some degree is found in all, on whom the law hath its proper and effectual work, in order unto the bringing of them unto Christ the deliverer. And all others shall find it in the highest degree, when it will be too late to think of a remedy.

Thirdly. Unto fire the apostle adds, *και γνοφω*, 'blackness,' as we render the word, whereto follow 'darkness and tempest.' Before we speak unto the words and things signified in particular, we must consider the consistency of the things that are spoken. For, whereas fire is light in itself, and giveth light, how is it said, that together with it there was blackness and darkness? Some distinguish the times, and say, there was an appearance of fire at first, and afterwards of blackness and darkness. But this is directly contrary to the text, which frequently assigns the continuance of the fire, unto the end of God's speaking unto the people. Others would have respect to be had unto several distinct parts of the mountain; so as that the fire appeared in one part and the darkness in another. But it is evident, in the description given by Moses, that they were mingled altogether. For he affirms sometimes, that God spake in and out of the fire; sometimes out of the thick darkness, Deut. v. 22—24. 'God spake unto you out of the midst of the fire, and the cloud, and the thick darkness,' ver. 22. 'The voice out of the thick darkness,' ver. 23. 'The voice out of the midst of the fire,' ver. 24. And the same is fully expressed, ch. iv. 11, 12. So that it is evident there was a mixture of them all together. So it is described by David, Ps. xviii. 8, 9, 11—13; and nothing can be conceived of greater dread and terror, than such a mixture of fire and darkness, and tempest, which left nothing of light unto the fire but its dread and terror. For by reason of this blackness and darkness, the people had no useful light by the fire. This filled them with confusion and perplexity.

The word *γνοφος*, here used by the apostle, is intended by some *turbo*; Syr. *השוכה*, *tenebræ*, darkness; but that is *σκοτος*, the word following. *Turbo* is a storm or tempest. The apostle by these words expresseth those of Moses, *השך עין וערפל*, Deut. iv. 11, which we ren-

der 'darkness, clouds, and thick darkness;' the LXX. using the same words with the apostle, but not in the same order. *Γνοφος*, saith Eustathius, is from *νεφος*; *νοφος*, 'a cloud,' in the Æolick Dialect. Wherefore, the apostle in this word might have respect unto that blackness, which was caused by the thick cloud wherein God descended, Exod. xix. 9, 'I will come unto thee in a thick cloud;' which cloud abode upon the mount, ver. 16, the blackness of it being not taken away by the fire that was in it, every part of the appearance reserving its own terror. Or he might have respect unto the smoke caused by the fire, which was like the 'smoke of a furnace,' ver. 18. For he doth not mention it in particular. But the Syriac and Arabic, with other translations, put the words in construction, and render them, 'the blackness or obscurity of the cloud;' which probably is intended in this word, and that following. But this *γνοφος*, 'blackness or obscurity,' had evidently three things in it. 1. As it was mixed with fire, it increased the dread of the appearance. 2. It hindered the people from clear views of the glory of God in this dispensation; with respect hereunto it is often said, 'that clouds and darkness are round about him,' Ps. xcvi. 2. 3. It declared the dread of the sentence of the law in fire and utter darkness.

And this is a third thing in the progress of the work of the law on the consciences of sinners. When they are shut up under guilt, and begin to be terrified with the representation of God's severity against sin, they cannot but look to see, if there be any thing in the manifestation of God and his will by the law, that will yield them relief. But here they find all things covered with blackness or obscurity. The glory of God, and his design in bringing them to the law, or the law to them, is hid, and covered under the veil of this blackness. The design of God herein is not death, though the law in itself be the ministration of death. But he deals thus with them to drive them to Christ, to constrain them to flee for refuge unto him. But this design, as unto the law, is covered with blackness; the sinner can see nothing of it, and so knows not how to 'order his speech towards God by reason of darkness,' Job xxxvii. 19. It is the gospel alone that reveals this design of God in the law. But instead hereof, this blackness insinuates into the mind, a dread of worse things than yet it can discern. When men see blackness in a cloud, they are apt to expect that thunder will break out of it every moment. So is it with sinners; finding all things covered with blackness, in the view they would take of God by the law, it increaseth their dread, and lets them into the things that follow. Wherefore,

Obs. I. A view of God as a judge, represented in fire and blackness, will fill the souls of convinced sinners with dread and terror. How secure soever they may be at present, when God calls them forth unto the mount, their hearts cannot endure, nor can their hands be strong.

Fourthly. Unto this blackness, the apostle adds *και σκοτω*, 'darkness.' Blackness is a property of a thing itself; darkness is its effect toward others. This blackness was such as withal caused darkness, with respect unto them unto whom it was presented. So we may distinguish

between the blackness and darkness of a thunder-cloud. It is black in itself, and causeth darkness unto us. But this darkness is mentioned distinctly, as a part of the appearance, Exod. xx. 21, 'Moses drew near to the thick darkness where God was;' and Deut. iv. 11, 'Darkness, clouds, and thick darkness.' What this darkness was, we cannot well apprehend. But this it teacheth us, that notwithstanding the revelation that God made of himself in this dispensation of the law, he was as unto his glory in the purposes of his grace and mercy, in thick darkness unto the people; they could not see him nor discern him. Sinners can see nothing thereof, in or by the law. How this darkness was removed by the ministry of Christ and the gospel; how this cloud of darkness was scattered, and the face of God as a Father, as a reconciled God, is uncovered, revealed, and made known, is the subject of the writings of the New Testament. Hence the execution of the law is called 'blackness of darkness,' Jude 13.

Fifthly. Hereunto the apostle adds, *καὶ θυελλῇ*, 'and tempest.' And in this word he compriseth the thundering, lightning, and earthquake, that were then on and in the mount, Exod. xix. 16, xx. 18. These increased the terror of the darkness, and made it עֲרַפֶּל, 'a thick darkness,' as it is in Moses.

As it was *without* in the giving of the law, so it is *within* in the work of the law; it fills the minds of men with a storm, accompanied with darkness and perplexity. This is the issue that the law brings things unto, in the minds and consciences of sinners. Its work ends in darkness and tempest. It hath these two effects. First. It brings the soul into darkness, that it knows not what to do, nor how to take one step towards its own relief. It can see no light, either for its direction or consolation. And hereon it either tires and wearies itself, with vain endeavours for relief, by its own works and duties; or else sinks into heartless despondency and complaints, as is the manner of men in darkness. And Secondly. It raiseth a tempest in the mind, of disquieting perplexing thoughts; oftentimes accompanied with dread and terror. In this state the law leaves poor sinners, it will not accompany them one step towards deliverance; it will neither reveal nor encourage them to look after any relief. Yea it declares that here the sinner must die and perish, for any thing that the law knows, or can do. This therefore is the place and season wherein Christ interposeth, and cries unto sinners, 'Behold me, behold me!'

Now, though all these things tend unto death, yet God was, and God is, exceedingly glorious in them. Yea this administration of them was so; 'the administration of death and condemnation was glorious,' 2 Cor. iii. 7, 10, 11. Though it had no glory in this respect, by reason of the glory that excelleth, namely, in the dispensation of the gospel; howbeit in itself, it did and it doth manifest the glory of the holiness, justice, and severity of God, wherein he will be glorified, and that unto eternity.

These things, with all their dreadful effects, the apostle reminds the Hebrews of their deliverance from, by Jesus Christ and his gospel; to oblige them unto constancy and perseverance in the profession of the faith; which we shall speak somewhat unto afterwards.

VER. 19.—Sixthly. THEY came *και σαλπιγγος ηχω*, ‘to the sound of the trumpet.’ This is called *קול שופר*, ‘the voice of the trumpet,’ *Exod. xix. 16—19*, and was of great use in that solemnity. It is well rendered by the apostle, the sound of a trumpet. For it was not a real trumpet, but the sound of a trumpet, formed in the air by the ministry of angels, unto a degree of terror. So it waxed louder and louder, to signify the nearer approach of God.

This sound of the trumpet, or an allusion unto it, is of great use in sacred things. Here it was used in the promulgation of the law. And there was under the law a memorial of blowing trumpets, on the first day of the seventh month, to call the people unto the solemn day of expiation, *Lev. xxiii. 24*, which was a type of preaching the gospel, and a declaration of the remission of sins, by the atonement made in the sacrifice of Christ. But the principal solemnity hereof, was in the proclamation of the jubilee every fiftieth year, *Lev. xxv. 7—9*; when liberty was proclaimed throughout all the land to all the inhabitants thereof, *ver. 10*, which was fulfilled in the ministry of Christ, *Isa. lxi. 1, 2*. Whence the people were ‘blessed that heard that joyful sound,’ *Ps. lxxxix. 15*. So it is frequently applied unto the promulgation of the gospel. It is also used as an indication of the entrance of divine judgments on the world, *Rev. viii. 6, 7*. And lastly, as the means of summoning all flesh to judgment at the last day, *1 Cor. xv. 52*; *1 Thess. iv. 16*.

Here it had a treble use, and a double typical signification. 1. It was to intimate the approach of God, to prepare the hearts of men with a due reverence of him. 2. It was to summon the people to an appearance before him, as their lawgiver and judge. For on the sound of the trumpet, Moses brought forth the people to meet with God, and they stood at the nether part of the mount, *ver. 17*. 3. It was the outward sign of the promulgation of the law, with the sanction of it. For immediately upon the sound of the trumpet, God spake unto them. And as unto its typical signification, it was, 1st. A pledge of the future judgment, when all flesh shall be summoned before the judgment-seat of Christ, to answer the terms of the law. And, 2ndly. As it was changed in the following institution of the feast of expiation, and in the year of jubilee, it was, as was observed, a type of the promulgation of the gospel, in the ministry of Christ himself. And,

Obs. II. Where God calls sinners to answer the law, there is no avoiding of an appearance; the terrible summons and citation will draw them out, whether they will or not. In some the word is made effectual in this life, to bring them into the presence of God with fear and trembling. But here the whole matter is capable of a just composure in the blood of Christ, unto the glory of God and eternal salvation of the sinner. But they who neglect this must answer for the whole, when the final summons shall be given them by the trumpet at the last day.

Obs. III. It is a blessed change to be removed from the summons of the law to answer for the guilt of sin, unto the invitation of the gospel, to come and accept of mercy and pardon. He that shall compare this terrible citation of sinners before the throne of God, to receive and an-

swer the law, with those sweet, gracious, heavenly invitations, with proclamations of grace and mercy, given by Christ in the gospel, Matt. xi. 27, 28, may apprehend the difference of the two states here insisted on by the apostle.

And thus are things stated in the consciences of sinners, with respect unto the different sounds of the trumpet. The summons of the law fills them with dread and terror. Appear they must before God, there is no avoidance; but stand before him they cannot. They are like Adam, when he could no longer hide himself, but must appear and answer for his transgression. They have no refuge to betake themselves unto. The law condemns them, they condemn themselves; and God is represented as a Judge full of severity. In this state, where mercy is designed for them, they begin to hear the voice of the trumpet for the promulgation of the gospel, and of grace and mercy by Jesus Christ. This proclaims liberty to the captive, and the opening of the prison to them that are bound, Isa. lxi. 1, that is, to such poor condemned creatures as they are. At first they are not able to believe it, it is so contrary to the summons which was given them by the law. But when it is made manifest unto them, that the charge of the law is answered, and thereon mercy and peace are freely tendered unto them, it is as life from the dead, Heb. ii. 1—4.

Under this dreadful summons of the law, the gospel finds us; which exceedingly exalts the glory of the grace of God, and of the blood of Christ, in the consciences of believers, as the apostle declares at large, Rom. iii. 19—25.

Seventhly. Hereunto is added, *καὶ φωνὴ ῥημάτων*, ‘the voice of words.’ It is said, that ‘God spake by a voice,’ Exod. xix. 19, that is, an articulate voice in the language of the people, that might be understood by all. Hence he is said to ‘speak with the people,’ ch. xx. 19. The Lord ‘spake unto them out of the midst of the fire, and they heard his voice,’ Deut. iv. 12, v. 23. Now the words that were uttered with this voice, were the ten words, or ten commandments, written afterwards in the two tables of stone, and no more. This the people all of them heard of the voice of God, and this only, Deut. v. 22. ‘These words the Lord spake unto all your assembly,’ (speaking of the ten commandments,) ‘in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and he wrote them in two tables of stone, and delivered them unto me,’ that is, afterwards. Wherefore, from the midst of the dreadful appearance of fire, clouds, and darkness, all other noises of thunder and the trumpet ceasing, God caused a voice, speaking the words of the ten commandments, articulately in their own language, to be heard by the whole congregation, men, women, and children, in the station wherein they were placed at the foot of the mount. And this voice was so great and terrible, as that the people were not able to bear it. For although it is evident that they were terrified with the dreadful appearances on the mount, yet was it this speaking of God himself that utterly overwhelmed them.

This law, for the substance of it, was written in the hearts of mankind by God himself in their original creation; but being much defaced

as to the efficacious notions of it, by the entrance of sin and the corruption of our nature, and greatly affronted as unto the relics of it in the common practice of the world: God gave it in the church this becoming renovation with terror and majesty. And this he did, not only to renew it as a guide unto all righteousness and holiness, as the only rule and measure of obedience unto himself, and of right and equity amongst men, and to give check, by its commands and sanction, unto sin; but principally to declare in the church the eternal establishment of it, that no change or alteration should be made in its commands or penalties, but that all must be fulfilled to the uttermost, or sinners would have no acceptance with God; for it being the original rule of obedience between him and mankind, and failing of its end through the entrance of sin, he would never have revived and proclaimed it in this solemn glorious manner, if it had been capable of any abrogation or alteration at any time. Therefore these words he spake himself immediately unto the people, and these only. His will concerning alterable institutions, he communicated by revelation unto Moses only. How this law is established and fulfilled, is declared in the gospel; see Rom. x. 1—4.

The unchangeable nature and sanction of this law, as unto its rewards and punishments, was eternally secured in the heart and consciences of mankind. For it was so inlaid with the principles of our nature, so ingrafted on all the faculties of our souls, that no flesh is able utterly to subduct itself from under its power. Though sinners find it contrary unto them in all their desires and designs, and that which continually threatens their ruin, yet are they not able to cast off the yoke of it, as the apostle declares, Rom. ii. 14, 15. But there are many additional evidences given hereunto, in this solemn renovation of it. For, 1. It was for the promulgation of this law alone, that there was all that dreadful preparation for the presence of God on Mount Sinai. 2. These were the first words that God spake unto the people; yea, 3. The only words he spake. 4. He spake them with a voice great and terrible; and, 5. Wrote them with his own finger on tables of stone. By all these ways did God confirm this law, and sufficiently manifest that it was liable neither to abrogation nor dissolution, but was to be answered and fulfilled to the utmost. And,

Obs. IV. Let no man ever think or hope to appear before God with confidence and peace, unless he have an answer in readiness unto all the words of this law, all that it requires of us. And they who suppose they have any other answer, as their own works, merits, suffrages, and supererogations of others, masses, indulgences, and the like, any thing but the substitution of the surety of the covenant in our stead, with an interest by faith in his mediation, blood, and sacrifice, will be eternally deceived.

Lastly. The last thing in this verse is the event of this sight and hearing on the part of the people. There was a voice of words; whereon it is said, they 'that heard the voice entreated that the word should not be spoken to them any more.' The story hereof is recorded, Exod. xx. 19; Deut. v. 23—27.

1. Those spoken of, are οἱ ακουσαντες, those that then heard that voice, that is, the whole assembly or congregation, of all which, those

that were above the age of twenty years, and so able to understand the matter, and personally engage in the covenant, except two persons, died in the wilderness under the displeasure of God. So as that,

Obs. V. No outward privilege, such as this was, to hear the voice of God, is sufficient of itself to preserve men from such sins and rebellions, as shall render them obnoxious to divine displeasure. For notwithstanding all the things that they had seen, all these signs and great miracles, the Lord had not given them a heart to perceive, nor eyes to see, nor ears to hear, Deut. xxix. 3, 4. In hearing they heard not, in seeing they perceived not, and did therefore always err in their hearts, not knowing the ways of God, Heb. iii. For unto a right improvement of such outward privileges, it is moreover required, that God should circumcise our hearts, to love the Lord our God with all our heart and all our soul, Deut. xxx. 6, by the administration of efficacious grace.

2. They entreated that the word should not be spoken unto them any more; or that the speech, namely of God, should not be continued unto them immediately. The word here rendered by *παρητησαντο*, 'entreated,' we express by 'refusing,' ver. 25. And in all other places it signifies to excuse one's self from doing any thing, Luke xiv. 18, 19; to refuse, Acts xxv. 11; to decline, avoid, and turn from, 1 Tim. iv. 7, v. 11; 2 Tim. ii. 23; Tit. iii. 10. Wherefore, such an entreaty is intended, as included a declension and aversion of mind from what they spake about. They deprecated the hearing of the word in that manner any more. And they did this, no doubt, by their officers and elders. For both themselves being terrified, and observing the dread of the whole congregation, they made request for themselves and the rest unto Moses. And because they did it with a good intention, out of a reverence of the majesty of God, without any design of declining obedience, it was accepted and approved of by God, Deut. v. 28, 29.

They entreated that the word might not be added to them. *Λογος* is both the speech and the thing spoken; and although they could not bear the latter either, as we shall see on the next verse, yet it is the former, the speech itself, or the immediate speaking of God himself unto them, which they did deprecate. So they express themselves, 'If we hear the voice of the Lord our God any more, then we shall die,' Deut. v. 25. This voice, this word, this speech, proceeding immediately from God, out of the fire and darkness, was that which heightened their fear and dread to the utmost. And we may see,

Obs. VI. Then is the sinner utterly overwhelmed, when he hath a sense of the voice of God himself in the law. When he finds God himself speaking in and unto his conscience, he can no longer bear it.

Obs. VII. That the speaking of the law doth immediately discover the invincible necessity of a mediator between God and sinners. The people quickly found that there was no dealing with God for them in their own persons, and therefore desired that there might be one to mediate between God and them. And,

Obs. VIII. If the giving of the law was so full of terror, that the people could not bear it, but apprehended that they must die if God

continued to speak it to them, what will be the execution of its curse in a way of vengeance at the last day?

VER. 20, 21.—Οὐκ ἔφερον γὰρ τὸ διαστελλομενον. Κὰν θηριον θιγη του ορους, λιθοβοληθησεται η βολιδι κατατοξευθησεται. Και οὕτω φοβερον ην το φανταζομενον, Μωσης ειπεν, εκφοβος ειμι και εντρομος.

Οὐκ ἔφερον. Vul. Non portabant, 'they did not bear.' Non ferebant, Bez. Syr. לֹא יָשָׁמוּ לְבָרֵךְ הַהוּא מִכֶּחָ, 'For they were not able to sustain,' or 'bear;' we, 'to endure.'

Τὸ διαστελλομενον. Vul. Quod dicebatur, 'that which was spoken.' There is more in the word. Syr. Quod præcipiebatur, 'that was commanded, enjoined.' Edicebatur, 'which was spoken out, enacted.' Bez. Interdicebatur, 'that was forbidden or interdicted,' referring it unto the following words; 'was commanded.'

Η βολιδι κατατοξευθησεται. These words are omitted, both in the Vulgar, and in the Syriac and Arabic. But they are in all the best Greek copies; and they are necessary, as being a part of the original interdict. Nor is it absolutely true, that such beasts should be stoned, for they were to be stoned or thrust through with a dart, Exod. xix. 12, 13. These words therefore are necessary in this place. Sagitta configitur.

Τὸ φανταζομενον, Vul. Quod videbatur, 'that which was seen.' Syr. נִסִּי, 'the vision.' Bez. Visum quod apparebat, 'the sight that appeared.'

The sense of the whole sentence seems somewhat defective, for want of a note of connexion between the parts of it. 'And so terrible was the sight: Moses said, I exceedingly fear.' We supply 'that;' 'that Moses said.' Beza joins Moses immediately unto 'and,' in the beginning, putting a distinction between it and οὕτω, 'so;' Et Moses, adeò horrendum erat visum, dixit; 'And Moses, so terrible was the sight, said;' which is the true construction of the words.

Εκφοβος, exterritus, expavescens, 'I exceedingly fear, or am exceedingly afraid.'

VER. 20, 21.—*For they could not endure (bear) that which was commanded. And if so much as a beast touch the mountain, it shall be stoned or thrust through with a dart. And so terrible (dreadful) was the sight (which appeared), that Moses said, I exceedingly fear and tremble.*

The law about the beast is not distinct, as here proposed, but it is a part of the general prohibition, 'Whosoever toucheth the mount shall be surely put to death,' Exod. xix. 12. This concerns the people only. But in the prescription of the manner of the death to be inflicted, it is added, 'there shall not an hand touch it, but he shall surely be stoned; whether it be beast or man, it shall not live,' ver. 13, which manner of its introduction we respect in our translation; 'if so much as a beast,' which was not first named, but added in the repetition of the law.

The word *בהמה*, signifies all sorts of cattle, which the apostle renders by *θηριον*, to include those also which were of a wild nature; no living creature was allowed to come to the mount. For the opening of the words, we must inquire, 1. What it was that was commanded. 2. How they could not endure it. 3. What farther evidences there were, that it was not to be endured by them; which are added unto the assertion laid down in the beginning of the verse.

First. Consider what is meant by *το διαστελλομενον*, 'that which was commanded;' 'the edict,' or, as some, 'the interdict.' For it may relate unto that which follows, that which was commanded, namely, that if so much as a beast touch the mountain, it should be stoned or thrust through with a dart. Respect is had herein unto the whole charge given unto the people, of not touching the mount, or passing the bounds fixed unto them, wherein beasts also were included. And this, no doubt, was a great indication of severity, and might have occasioned danger unto the people, some or more of them. But this is not intended herein, nor hath this word respect unto what followeth, but unto what goeth before. For,

1. The note of connexion, *γαρ*, 'for,' intimates that a reason is given in these words of what was asserted before. They intreated that the word should not be spoken to them any more, for they could not endure that which was commanded.

2. The interdict of touching the mount was given three days before the fear and dread of the people, as is evident in the story; so as no respect could be had thereunto in what they said afterwards, when they were surprised with fear.

3. Though there was in it an intimation of the necessity of great reverence in their approach unto God, and of his severity in giving of the law, yet the people did not look on it as a matter of terror and dread which they could not bear. For they came afterwards unto the bounds prescribed unto them with confidence; nor did begin to fear and tremble, until the mount was all on fire, and they heard the voice of God out of the midst of it.

4. Even the words of Moses, repeated in the next verse, were before the people had declared their dread and terror; so as that both these things are added only as aggravating circumstances of the insupportableness of what was commanded.

That therefore which was commanded, was nothing but the law itself.

Secondly. Hereof it is said, they could not endure it, or they could not bear it, or stand under it. And there were three things that concurred to convince them of their disability to bear the command. 1. The manner of its delivery, which they had a principal respect unto in their fear, and desire that it might be spoken unto them no more. This is plain in the story, and so they directly express themselves, Deut. v. 23—27. 2. It was from the nature of the law itself, or the word that was spoken with respect unto its end. For it was given as a rule of justification, and of acceptance with God. And hereon they might easily see how unable they were to bear it. 3. There was administered with it a spirit of bondage unto fear, Rom. viii. 15, which aggravated the terror of it in their consciences.

These are the effects which a due apprehension of the nature, end, and use of the law, with the severity of God therein, will produce in the minds and consciences of sinners. Thus far the law brings us, and there it leaves us. Here are we shut up. There is no exception to be put in unto the law itself. It evidenceth itself to be holy, just, and good. There is no avoidance of its power, sentence, and sanction: it is given by God himself. The sinner could wish that he might never hear more of it. What is past with him against this law cannot be answered for; what is to come cannot be complied withal. Wherefore, without relief in Christ here, the sinner must perish for ever. This, I say, is the last effect of the law on the consciences of sinners. It brings them to a determinate judgment, that they cannot bear that which is commanded. Hereon they find themselves utterly lost, and so have no expectation but of fiery indignation to consume them. And accordingly they must eternally perish, if they betake not themselves unto the only relief and remedy.

Thirdly. Of this terror from the giving of the law, and the causes of it, the apostle gives a double illustration.

First. The first whereof is in the interdict, given as unto the touching of the mount. For this was such as extended unto the very beasts. Si vel bestia, 'And if so much as a beast,' *κάν θηριον θιγη*; for so was the divine constitution: 'whether it be beast or man, it shall not live,' Exod. xix. 13. I doubt not but that divine providence removed from it such brute creatures as were not under the power of men, such as might be wild about those mountainous deserts, or the fire consumed them, to the least creeping thing. But the prohibition respects the cattle of the people, which were under their power, and at their disposal. And besides an illustration of the absolute inaccessibleness of God, in and by the law, it seems to intimate the uncleanness of all things which sinners possess, by their relation unto them. For unto the impure, all things are impure and defiled. Therefore doth the prohibition extend itself unto the beasts also.

The punishment of the beast that did touch the mount was, that it should die; and the manner of its death, and so of men guilty in the like kind, was, that it should be stoned, or shot through with a dart. It is expressed in the prohibition, that no hand should touch that which had offended, *λιθοβοληθησεται, η βολιδι κατατοξευθησεται*. It was to be slain at a distance with stones or darts. The heinousness of the offence, with the execrableness of the offender, is declared thereby. No hand was ever more to touch it, either to relieve it, which may be the sense of the word, or to slay it, lest it should be defiled thereby. And it sheweth also, at what distance we ought to keep ourselves from every thing that falls under the curse of the law.

VER. 21.—*Secondly.* The second evidence which he gives of the dreadful promulgation of the law, and consequently of the miserable estate of them that are under its power, is in what befel Moses on this occasion. And we may consider, 1. The person in whom he giveth the instance. 2. The cause of the consternation ascribed unto him. 3. How he expressed it.

1. The person is Μωσης, 'Moses.' The effect of this terror extended itself unto the meanest of the beasts, and unto the best of men. Mosēs was, 1. A person holy, and abounding in grace above all others of his time, the meekest man on the earth. 2. He was accustomed unto divine revelations, and had once before beheld a representation of the divine presence, Exod. iii. 3. He was the *internunci*us, the messenger, the mediator between God and the people at that time. Yet would none of those privileges exempt him from an amazing sense of the terror of the Lord in giving the law. And if, on all these advantages, he could not bear it, much less can any other man so do. The mediator himself of the old covenant, was not able to sustain the dread and terror of the law: how desperate then are their hopes who would yet be saved by Moses!

2. The cause of his consternation was the sight, it was so terrible. Το φανταζόμενον, visum quod apparebat, 'that which appeared,' and was represented unto him. And this takes in, not only what was the object of the sight of his eyes, but that of his ears also, in voices and thundering, and the sound of the trumpet. The whole of it was terrible, or dreadful. Οὕτω φοβέρον ην, 'it was so dreadful,' unto such an incomprehensible degree.

3. His expression of the consternation that befel him hereon, is in those words: he said, 'I exceedingly fear and tremble.' He said so; we are assured of it by the Holy Ghost in this place. But the words themselves are not recorded in the story. They were undoubtedly spoken then and there, where, upon this dreadful representation of God, it is said that 'he spake;' but not one word is added of what he spake, Exod. xix. 19. 'And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice;' yet nothing is added, either of what Moses spake, or of what God answered. Then no doubt did he speak these words: for it was immediately upon his sight of the dreadful appearance, unto which season the apostle assigns them.

The expositors of the Roman church raise hence a great plea for unwritten traditions, than which nothing can be more weak and vain. For, 1. How do they know that the apostle had the knowledge hereof by tradition? Certain it is, that in the traditions that yet remain among the Jews, there is no mention of any such thing. All other things he had by immediate inspiration, as Moses wrote the history of things past. 2. Had not these words been now recorded by the apostle, what had become of the tradition concerning them? Would any man living have believed it? Let them give us a tradition of any thing spoken by Moses or the prophets, or by Christ himself, which is not recorded, with any probability of truth, and somewhat will be allowed to their traditions. Wherefore, 3. The occasional divine record of such passages ascertaining their verity, without which they would have been utterly lost, is sufficient to discover the vanity of their pretended traditions.

Moses spake these words in his own person, and not, as some have judged, in the person of the people. He was really so affected as he expresseth it; and it was the will of God that so he should be. He

would have him also to be sensible of his own share of terror in the giving of the law.

It is said that God answered him with a voice; but what he said unto him is not recorded. No doubt but God spake that which gave him relief, which delivered him out of his distress, and reduced him unto a frame of mind meet for the ministration committed unto him, which in his surprisal and consternation he was not. And therefore immediately afterwards, when the people fell into their great horror and distress, he was able to relieve and comfort them, no doubt with that kind of relief which he himself had received from God, Exod. xx. 20. It appears, then, that

All persons concerned were brought unto an utter loss and distress, by the renovation and giving of the law, from whence no relief is to be obtained, but by him alone who is the end of the law for righteousness unto all that do believe.

VER. 22—24.—*Αλλα προσεληλυθατε Σιων ορει, και πολει Θεου ζωντος, Ἱερουσαλημ επουρανιῳ, και μυριασιν αγγελων, πανηγυρει και εκκλησιᾳ πρωτοτοκων εν ουρανοις απογεγραμμενων, και κριτη Θεῳ παντων, και πνευμασι δικαιων τετελειωμενων, και διαθηκης νεας μεσιτη Ἰησου, και αἵματι ραντισμου κρειττονα λαλουντι παρα τον Αβελ.*

The Vulgar Latin and the Syriac seem to have read *μυριαδων*, instead of *μυριασιν*. Hence they join *πανηγυρει*, the word following, unto those foregoing, unto the assembly of many thousands of angels; but without warrant from any copies of the original.

VER. 22—24.—*But you are come unto Mount Sion, and unto the city of the living God, (namely) the heavenly Jerusalem, and to an innumerable company (myriads) of angels, to the general assembly and church of the first-born which are written (enrolled) in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant, and to the blood of sprinkling, speaking better things than (that of) Abel.*

This is the second part of the comparison, completing the foundation of the exhortation intended by the apostle. In the former, he gave an account of the state of the people and the church under the law, from the giving of it, and the nature of its commands. In this he so declares the state whereinto they were called by the gospel, as to manifest it to be incomparably more excellent in itself, and beneficial unto them. And because this whole context, and every thing in it, is peculiar and singular, we must with the more diligence insist on the exposition of it.

1. We have here a blessed, yea a glorious description of the catholic church, as the nature and communion of it is revealed under the gospel. And such a description it is, that if it were attended unto and believed, it would not only silence all the contentious wrangling that the world is filled withal about that name and thing, but cast out also other preju-

dicatè conceptions and opinions innumerable, which divide all Christians, fill them with mutual animosities, and ruin their peace. For if we have here the substance of all the privileges which we receive by the gospel, if we have an account of them, or who they are who are partakers of those privileges; as also the only foundation of all that church communion which is amongst them; the grounds of our perpetual strifes are quickly taken away. It is the access here ascribed unto believers, and that alone, which will secure their eternal salvation.

2. Whereas the catholic church is distributed into two parts, namely, that which is militant, and that which is triumphant, they are both comprehended in this description, with the respect of God and Christ unto them both. For the first expressions, as we shall see, of Mount Sion, the city of the living God, the heavenly Jerusalem, do principally respect that part of the church which is militant; as those that follow (the most of them) do that which is triumphant. There is in the religion of the papists another part of the church, neither in the earth, nor in heaven, but under the earth, as they say, in purgatory. But herewith they have nothing to do, who come unto Christ by the gospel. They come indeed unto the spirits of just men made perfect; but so are none of those, by their own confession, who are in purgatory. Wherefore believers have nothing to do with them.

3. The foundation of this catholic communion, or communion of the catholic church, comprising all that is holy and dedicated to God in heaven and earth, is laid in the recapitulation of all things in and by Jesus Christ, Eph. i. 10, 'All things are gathered into one head in him, both which are in heaven, and which are on earth;' which is the sole foundation of their mutual communion among themselves. Whereas therefore we have here an association in the communion of men and angels, and the souls of them that are departed, in a middle state between them both, we ought to consider always their recapitulation in Christ, as the cause thereof. And whereas not only were all things so gathered into one by him, but by him also 'God reconciled all things unto himself, whether they be things on earth, or things in heaven,' Col. i. 20. God himself is here represented as the supreme sovereign head of this catholic church, the whole of it being reconciled unto him.

4. The method which the apostle seems to observe in this description of the church catholic in both the parts of it, is first to express that part of it which is militant, then that which is triumphant, issuing the whole in the relation of God and Christ thereunto, as we shall see in the exposition.

5. That which we must respect as our rule in the exposition of the whole, is, that the apostle intends a description of that state whereunto believers are called by the gospel. For it is that alone which he opposeth to the state of the church under the Old Testament. And to suppose that it is the heavenly future state which he intends, is utterly to destroy the force of his argument and exhortation. For they are built solely on the pre-eminence of the gospel state, above that under the law, and not of heaven itself, which none could question.

6. We must consider then, 1. What believers are said to come unto;

and, 2. How they do so come unto it, or wherein their coming unto it doth consist.

First. And, first, we are said to come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem. The two last are not distinct expressions of divers things, but different names of the same thing: the city of the living God, namely, the new Jerusalem. Nor is it necessary that we should appropriate these two expressions of Mount Sion, and the city of the living God, unto distinct or different things in the gospel state, but only consider them as different expressions of the same thing. The sum of the whole is, that by the gospel we are called unto a participation of all the glory which was ascribed or promised unto the church under those names, in opposition unto what the people received in and by the law at Mount Sinai.

First. We are said to come *Σιων ὄρει*, ‘to mount Sion.’ Sion was a mount in Jerusalem which had two heads, the one whereof was called Moriah, whereon the temple was built, whereby it became the seat of all the solemn worship of God; and on the other was the palace and habitation of the kings of the house of David, both of them typical of Christ, the one in his priestly, the other in his kingly office.

The apostle doth not consider it naturally or materially, but in opposition to Mount Sinai, where the law was given. So he describeth the same opposition between the same Sinai and the heavenly Jerusalem, to the same end, Gal. iv. 25, 26. Where it is apparent, that by Mount Sion and the heavenly Jerusalem, the same state of the church is intended. And the opposition between these two mounts was eminent. For, 1. God came down for a season only on Mount Sinai, but in Sion he is said to dwell, and to make it his habitation for ever. 2. He appeared in terror on Mount Sinai, as we have seen. Sion was in Jerusalem, which is ‘a vision of peace.’ 3. He gave the law on Mount Sinai; the gospel went forth from Sion, Isa. ii. 2, 3. 4. He utterly forsook Sinai and left it under bondage, but Sion is free for ever, Gal. iv. 5. The people were burdened with the law at Mount Sinai, and were led with it to Sion, where they waited for deliverance from it, in the observance of those institutions of divine worship which were typical and significant thereof.

The Socinian expositor, who affects subtilty and curiosity, affirms that by Mount Sion either heaven itself, or rather a spiritual mountain, whose roots are on the earth, and whose top reacheth to heaven, from whence we may easily enter into heaven itself, is intended; wherein he understood nothing himself of what he wrote, for it is not sense nor to be understood. And the reason he gives, namely, that Sion, in the Scripture, is more frequently taken for heaven than the church, is so far from truth, that he cannot give any one instance where it is so taken. But to know the true reason why the apostle calls the state of believers under the new testament by the name of Sion, we may consider some of the things that are spoken of Sion in the Scripture. And I shall instance in a few only, because they are multiplied throughout the whole book of God. As. 1. It is the place of God’s habitation, where he dwells for ever, Ps. ix. 11, lxxvi. 2; Joel iii. 21, &c. 2. It is the seat of the throne, reign, and kingdom of Christ, Ps. ii. 6; Isa. xxiv.

23; Micah iv. 7. 3. It is the object of divine promises innumerable, Ps. lxxix. 35; Isa. i. 27; of Christ himself, Isa. lix. 20. Thence did the gospel proceed, and the law of Christ come forth, Isa. xl. 9; Micah iv. 2. 5. It was the object of God's especial love, and the place of the birth of the elect, Ps. lxxxvii. 2, 5. 6. The joy of the whole earth, Ps. xlviii. 2. 7. Salvation and all blessings came forth out of Sion, Ps. xiv. 7, cx. 2, cxxviii. 5; with sundry other things alike glorious. Now these things were not spoken of nor accomplished towards that Mount Sion which was in Jerusalem absolutely, but only as it was typical of believers under the gospel; so the meaning of the apostle is, that by the gospel believers do come to that state wherein they have an interest in and a right to all the blessed and glorious things that are spoken in the Scriptures concerning and to Sion. All the privileges ascribed, all the promises made to it, are theirs. Sion is the place of God's especial gracious residence, of the throne of Christ in his reign, the subject of all graces, the object of all promises, as the Scripture abundantly testifies. This is the first privilege of believers under the gospel. They come to Mount Sion, that is, they are interested in all the promises of God recorded in the Scripture, made to Sion; in all the love and care of God expressed towards it; in all the spiritual glories assigned to it. The things spoken of it were never accomplished in the earthly Sion, but only typically; spiritually and in their reality, they belong to believers under the new testament.

Some look on all those promises and privileges wherewith the Scripture is replenished with respect to Sion, to be now as things dead and useless. They esteem it a presumption for any to plead and claim an interest in them, or to expect the accomplishment of them in or toward themselves. But this is expressly to contradict the apostle in this place, who affirms that we are come to mount Sion then, when the earthly mount Sion was utterly forsaken. All those promises therefore which were made of old to Sion, do belong to the present church of believers. These in every condition they may plead with God; they have the grace, and shall have the comfort contained in them. There is the security and assurance of their safety, preservation, and eternal salvation. Thereon depends their final deliverance from all their oppressions.

Be their outward condition ever so mean and destitute, be they afflicted, persecuted, and despised; yet all the glorious things that are spoken of Sion are theirs, and accomplished in them in the sight of God. But the excellent things whereof, under this notion of Sion, they are made partakers, are innumerable.

Let this be compared with the people's coming to mount Sinai, as we have before declared it, and the glory of it will be conspicuous. And believers are to be admonished, 1. To walk worthy of this privilege, as Ps. xv. 2. To be thankful for it. 3. To rejoice in it. 4. To make it an effectual motive to obedience and perseverance, as it is here done by the apostle. And,

Obs. I. All pleas about church order, power, rights, and privileges, are useless, where men are not interested in this Sion state.

Secondly. They are said to come 'unto the city of the living God,'

‘the heavenly Jerusalem.’ Both these are the same. So Jerusalem is called ‘the city of God,’ Ps. xlv. 4, xlviii. 1, 8, lxxxvii. 3. But in every place with respect to Sion.

1. They came to *και πολει*, ‘a city.’ They received the law in the wilderness, where they had neither rest nor refuge. But in a city there is order, defence, and safety, it is the name of a quiet habitation.

2. This was the city *του Θεου*, ‘of God.’ The state of the church under the new testament is so. As it hath the safety, beauty, and order of a city, so it is the city of God, the only city which he takes peculiarly to be his own in this world. It is his, 1. On the account of propriety. He framed it, he built it, it is his own; no creature can lay claim to it, or to any part of it. And those who usurp on it shall answer to him for their usurpation. 2. On account of inhabitation. It is God’s city; for he dwells in it, and in it alone, by his gracious presence. 3. It is under God’s rule as its only sovereign. 4. Therein he disposeth all his children into a spiritual society. So Paul tells the Ephesians, that by grace they were delivered from being strangers and foreigners, and made ‘fellow-citizens with the saints, and of the household of God,’ Eph. ii. 19. 5. It hath its charter of liberty, with all immunities and privileges from God alone. And with respect to these things, the church is called the city of God.

3. The apostle adds a property of God, of great consideration in this matter. It is the city of the *ζωντος*, ‘living’ God; that is, 1. Of the true and only God. 2. Of him who is omnipotent, able to keep and preserve his own city, as having all life, and consequently all power in himself. 3. Of him who lives eternally, with whom we shall live, when we shall be here no more.

4. This city of the living God is the *Ιερουσαλημ επουρανιη*, ‘heavenly Jerusalem.’ And the apostle herein prefers the privileges of the gospel, not only above what the people were made partakers of at Sinai in the wilderness, but also above all that they afterwards enjoyed in Jerusalem in the land of Canaan. For in the glory and privileges of that city the Hebrews greatly boasted. But the apostle casts that city in the state wherein it then was, into the same condition with mount Sinai in Arabia, that is, under bondage, as indeed then it was, Gal. iv. 25. And he opposeth thereunto that ‘Jerusalem which is above;’ that is, this heavenly Jerusalem. And it is called heavenly, 1. Because as to all its concerns as a city, it is not of this world. 2. Because no small part of its inhabitants are already actually instated in heaven. 3. As to its state on earth, it comes down from heaven, Rev. xxi. 2, 3; that is, hath its original from divine authority and institution. 4. Because the estate, portion, and inheritance of all its inhabitants lie in heaven. 5. Because the spiritual life of all that belong to it, and the graces which they act therein, are heavenly. 6. Their *πολιτευμα*, or ‘city conversation,’ is in heaven, Phil. iii. 20.

This is the second privilege of the gospel state, wherein all the remaining promises of the Old Testament are transferred and made over to believers. Whatever is spoken of the city of God, or of Jerusalem that is spiritual, that contains in it the love, or grace, or favour of God, it is all made theirs; faith can lay a claim to it all. Believers are so

come to this city, as to be inhabitants, free denizens, possessors of it, to whom all the rights, privileges, and immunities of it do belong. And what is spoken of it in the Scripture, is a ground of faith to them, and a spring of consolation. For they may with confidence make application of what is so spoken of to themselves in every condition, and they do so accordingly. And we may yet a little farther represent the glory of this privilege in the ensuing observations.

1. A city is the only place of rest, peace, safety, and honour, among men in this world. To all these in the spiritual sense we are brought by the gospel. Whilst men are under the law they are at Sinai, in a wilderness where is none of these things. The souls of sinners can find no place of rest or safety under the law. But we have all these things by the gospel. Rest in Christ, peace with God, order in the communion of faith, safety in divine protection, and honour in our relation to God in Christ.

2. The greatest and most glorious city which is, or ever was in the world, is the city of this or that man who hath power or dominion in it. So spake Nebuchadnezzar of his city, 'Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?' Dan. iv. 30. We know what was the end of him and his city. The gospel church is the city of the living God, and it is ten thousand times more glorious to be a citizen thereof, than of the greatest city in the world. To be a citizen of the city of God, is to be free, to be honourable, to be safe, to have a certain habitation, and a blessed inheritance.

3. God dwells in the church of believers. The great King inhabiteth his own city. Herein is the especial residence of his glory and majesty. He built it, framed it for himself, and says concerning it, 'Here will I dwell, and this shall be my habitation for ever.' And it is no small privilege to dwell with God in his own city. The name of this city is *Jehovah Shammah*, 'The Lord is there,' Ezek. xlvi. 35.

4. The privileges of this city of God are heavenly, it is the 'heavenly Jerusalem.' Thence it is that the world sees them not, knows them not, values them not. They are above them, and their glory is imperceptible to them.

5. All the powers of the world, in conjunction with those of hell, cannot dispossess believers of their interest and habitation in this heavenly city.

6. There is a spiritual order and beauty in the communion of the catholic church such as becomes the city of the living God, and such wherein the order framed by the constitutions of men hath no concernment.

And in many other things we might declare the glory of this privilege. And,

Obs. II. It is our duty well to consider what sort of persons they ought to be, who are meet to be denizens of this city of God. The greater number of those who pretend highly to the church and its privileges, are most unfit for this society. They are citizens of the world.

Secondly. In the next place the apostle affirms, that believers are

come *μυριασιν αγγελων*, 'to an innumerable company of angels.' For having declared that they are come to the city of God, he shows in the next place, who are the inhabitants of that city beside themselves. And these he distributes into several sorts, (as we shall see) whereof the first are 'angels.' We are come to them as our fellow-citizens. To myriads of angels. *Μυριας*, is 'ten thousand,' and when it is used in the plural number, it signifies 'an innumerable company,' as we here render it. Possibly he hath respect to the angels that attended the presence of God in the giving of the law, whereof the Psalmist says, 'The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place,' Ps. lxxviii. 17; or the account of them given by Daniel, 'Thousand' thousands ministered unto him, and ten thousand times ten thousand stood before him,' Dan. vii. 10, that is, 'an innumerable company.'

This access to angels is spiritual. The access of the people to their ministry in Sinai was corporeal only, nor had they any communion with them thereby. But ours is spiritual, which needs no local access to it. We come thereby to them whilst we are on the earth, and they in heaven. We do not so with our prayers, which is the doting superstition of the church of Rome, utterly destructive of the communion here asserted. For although there be a difference and distance between their persons and ours, as to dignity and power, yet as to this communion we are equal in it with them, as one of them directly declares, saying to John, 'Worship me not, I am thy fellow-servant, and of thy brethren that have the testimony of Jesus,' Rev. xix. 10, xxii. 9. Nothing can be more groundless, than that fellow-servants should worship one another. But we have an access to them all; not to this or that tutelar angel, but to the whole innumerable company of them. And this we have, 1. By the recapitulation of them and us in Christ, Eph. i. 10. They and we are brought into one mystical body, whereof Christ is head; one family which is in heaven and earth, called after his name, Eph. iii. 14, 15. We are brought together into one society. The nature of which effect of infinite wisdom I have elsewhere declared. 2. In that they and we are constantly engaged in the same worship of Jesus Christ. Hence they call themselves our fellow-servants. This God hath given in command to them, as well as to us. For he saith, 'Let all the angels of God worship him,' ch. i. 6, which they do accordingly, Rev. v. 11, 12. 3. We have so on the account of the ministry committed to them for the service of the church, ch. i. 14. See the exposition of that place. 4. In that the fear and dread of their ministry is now taken from us; which was so great under the old testament, that those to whom they appeared, thought they must die immediately. There is a perfect reconciliation between the church on the earth and the angels above. The distance and enmity that was between them and us by reason of sin, is taken away, Col. i. 20. There is a oneness in design and communion in service between them and us; as we rejoice in their happiness and glory, so they seek ours continually; their ascription of praise and glory to God, is mingled with the praises of the church, so as to compose an entire worship, Rev. v. 9—12.

Wherefore by Jesus Christ we have a blessed access to this innume-

rable company of angels: to those who, by reason of our fall from God, and the first entrance of sin, had no regard to us but to execute the vengeance of God against us, represented by the cherubim with the flaming sword (for he maketh his angels spirits, and his ministers a flame of fire) to keep man when he had sinned, out of Eden and from the tree of life, Gen. iii. 24: to those whose ministry God made use of, in giving of the law, to fill the people with dread and terror; they are now in Christ become one mystical body with the church, and our associates in design and service. And this may well be esteemed as an eminent privilege which we receive by the gospel. And if this be so, then,

Obs. III. The church is the safest society in the world. A kingdom it is, a city, a family, a house, which the power of hell and the world can never prevail against. Nor are these boasting words, in whatever distressed condition it may be in this world, but the faithful sayings of God. Our Lord Jesus Christ, the head of this society, when he was entering into his sufferings, to manifest that he did it by his own will and choice, and was not necessitated to it by the power of men, affirms, that on one request, his Father would send 'more than twelve legions of angels,' Matt. xxvi. 53. More angels than there were soldiers in the whole Roman empire, whereof every one could destroy an army in an hour, as one did that of Sennacherib; and when all these belong to the communion of the church, if the least evil be attempted against it, beyond or besides the will of God, they are all in readiness to prevent it and revenge it. They continually watch against Satan and the world, to keep all the concerns of the church within the bounds and limits of the divine will and pleasure. They have a charge over all their fellow-servants in the blessed family, to take care of them in all their ways. Let us not fear the ruin of the church, whilst there is an innumerable company of angels belonging to it.

Obs. IV. The church is the most honourable society in the world; for all the angels in heaven belong to it. This poor, despicable, persecuted church, consisting for the most part of such as are contemned in the world, yet are admitted into the society of all the holy angels in heaven, in the worship and service of Christ.

Obs. V. We may hence see the folly of that 'voluntary humility in worshipping of angels,' which the apostle condemns, and which is openly practised in the church of Rome. And the apostle placeth the rise of this superstition in the church, in a voluntary, uncommanded humility. For therein men debase themselves to the religious worship of those who would be only their fellow-servants, in case they were real partakers of the benefits and privileges of the gospel.

Obs. VI. It is the highest madness for any one to pretend himself to be the head of the church, as the pope doth, unless he assume also to himself to be the head of all the angels in heaven; for they all belong to the same church with the saints here below. And therefore, where mention is made of the Headship of Christ, they are expressly placed in the same subjection to him, Eph. i. 20—23.

Thirdly. Another instance of the glory of this state is, that therein

believers come *πανηγυρει και εκκλησια πρωτοτοκων*, 'to the general assembly and church of the first-born, whose names are written in heaven.'

Both the words here used, *πανηγυρις* and *εκκλησια*, are borrowed from the customs of those cities, whose government was democratical; especially that of Athens, whose speech was the rule of the Greek language. *Πανηγυρις*, was the solemn assembly of all persons of all sorts belonging to the city, where they were entertained with spectacles, sacrifices, festival solemnities, and laudatory orations. *Λογος πανηγυρικός*, is 'a commendatory oration.' Hence is the word used for any great general assembly, as we here translate it, with respect to praise and joy. In these assemblies no business of the state was transacted. But *εκκλησια*, was 'a meeting of the citizens,' to determine of things and affairs which had a previous deliberation in the senate. Hence it is applied to signify that which we call the church; or *ἐκκλ.*, 'the congregation.' For that is an assembly for all the spiritual ends of the society, or all that belong to it.

Herein there may be an allusion to the assemblies of such cities. But I rather think the apostle hath respect to the great assembly of all the males of the church of the Old Testament. This was a divine institution to be observed three times a-year, at the solemn feasts of the church, *Exod. xxxiv. 23*; *Deut. xvi. 16*. And the assembly of them was called the great congregation, *Ps. xxii. 25*, *xxxv. 18*, *xl. 9, 10*, being the greatest solemnities, and the most glorious in the whole church, a matter of triumph to them all. Or it may be, regard is had to the general assembly of the whole people at Sinai, in receiving of the law. But there is also a great difference between those assemblies and this. For to those civil and political assemblies, as also that of the church, it was necessary that there should be a local meeting of all that belonged to them; but the assembly and church here intended are spiritual, and so is their meeting or convention. There never was, nor ever shall be, a local meeting of them all, till the last day. At present, such as is the nature of their society, such is their convention, that is, spiritual. But yet all that belong to the general assembly intended, which is the seat of praise and joy, are obliged, by virtue of especial institution, whilst they are in this world, to assemble in particular church-societies, as I have elsewhere declared. But we shall understand more of the nature of this assembly and church, when we have considered who they are of whom it doth consist.

They are 'the first-born which are written in heaven.' Some late expositors, as Slichtingius, Grotius, and his follower, confine this to the apostles and evangelists, with some others of the first Christian assembly. And in the same judgment, Aquinas, with some others of the Roman church, went before them. The Greek scholiasts apply the words to the elect, or all true believers, whom we must follow. For it is evident, that not the apostles only are here intended. For, First. It may be inquired, whether the apostles themselves, upon their call by the gospel, did not come to the assembly of the first-born. If they did, then are not they themselves alone here intended. Secondly. Had the apostles alone their names written in heaven, as these first-born had, they, and none but they, are so written in heaven. But this is untrue,

as we shall see. Thirdly. Are not all elect believers capable of this character? For, 1. Doth not God call all Israel, who were a type of the spiritual church, his first-born? *Exod. iv. 22.* 2. Are not all believers the 'first-fruits' of the creatures, *Jam. i. 18,* which as to dedication to God answered the first-born among men? All redeemed ones are the first-fruits to God and the Lamb, *Rev. xiv. 4.* 3. Are they not all of them heirs of God and co-heirs with Christ? which is to be the first-born, *Rom. viii. 17;* heirs of salvation, *Heb. i. 14.* 4. Are they not all kings and priests to God, which compriseth the whole right of the first-born? Wherefore there is no reason to confine this expression to the apostles; especially since most of them at that time were among the spirits of just men made perfect. Wherefore, it is elect believers that are intended.

But it may be yet inquired, whether all or some sort of them only be designed. Some suppose that the saints departed under the Old Testament, being gathered unto God as his lot and portion, are so called. But the truth is, these must of necessity be comprised under the following expression of the 'spirits of just men made perfect.' The most extend it unto all elect believers from the beginning of the world, unto the end; which is the catholic church. And the present church hath a communion and fellowship with them all, on the same account that it hath these with the angels. But it is in my judgment more suitable to the mind of the apostle, and his dealing in particular with the Hebrews, that the whole church of elect believers then in the world, consisting of Jews and Gentiles, should be designed by him. The collection of the elect among the Jews and Gentiles into one body, one general assembly, one church, is that which he celebrates elsewhere, as one of the greatest mysteries of divine wisdom, which was hid in God from the beginning of the world, and not until then revealed; see *Eph. iii. 5—10.* It was now made known, which was hid from those under the Old Testament, that there was to be a general assembly, or church of the first-born, taken out of the whole creation of mankind, without any respect of distinction of nations, Jews or Gentiles. So is this assembly described, *Rev. v. 9, 10,* 'Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God, kings and priests;' that is, one general assembly and church of the first-born. This was the great and glorious mystery which was hid in the will and wisdom of God from the beginning; namely, that he would collect into one body, one assembly, one church, all his elect in all nations, Jews and Gentiles, uniting them among themselves by faith in Christ Jesus.

An accession unto this assembly, whose members were thus diffused throughout the world, is that which he proposeth as a great privilege unto these believing Hebrews. This he calls the making of 'twain into one new man,' by reconciling both unto God in one body, *Eph. ii. 15, 16.* And as he presseth this on the Gentile believers, as an inexpressible advantage unto them, namely, that they were admitted unto the participation of all those privileges which before were enclosed unto the Jews, as *ver. 11—19,* in which place there is a full description of this general assembly and church of the first-born; so also he acquaints

these believing Jews with the spiritual glory and advantage which they obtained thereby.

And their coming unto this assembly is opposed unto their coming unto mount Sinai: For therein there was both *πανεγυρις*, 'a general assembly,' and *ἐκκλησία*, 'a church.' It was a general assembly of all that people, men, women, and children, and it was a church, as it is called, Acts vii. 38, upon the account of the order which was in it in the station of the elders, priests, males, servants, and strangers, which I have elsewhere described. This was a general assembly and church, but of that people only; and that gathered together unto the dreadful and terrible delivery of the law. In opposition hereunto, saith the apostle, You Hebrews, by faith in Jesus Christ, are come unto the general assembly and church of all the elect that are called throughout the world, you and they being made one body; yea, so strict is the union between you, 'one new man,' both equally reconciled unto God and among yourselves.

Obs. VII. The revelation of the glorious mystery of this general assembly, is one of the most excellent preeminencies of the gospel above the law. A mystery it was of divine wisdom, hid in God from the beginning, but now shining out in its beauty and glory. An interest therefore herein is well proposed by the apostle, as one eminent privilege of believers. Until the calling of this assembly, neither the first promise, nor any of the institutions of the Old Testament, could be perfectly understood, as to what the wisdom of God had couched in them.

This is that church whereunto all the promises do belong; the church built on the rock, against which the gates of hell shall not prevail; the spouse, the body of Christ, the temple of God, his habitation for ever. This is the church which Christ loved and gave himself for, which he washed in his own blood, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish, Eph. v. 25—27. This is the church, out of which none can be saved, and whereof no one member shall be lost.

As to the words themselves, there is a double allusion in them. 1. Unto the rights of the *πρωτοτοκων*, 'first-born' in general; and herein the apostle seems to have respect unto what he had observed before of Esau, who, being a profane person, sold his birthright. Those who are interested really in the gospel church, all of them have, and do all of them retain, a right unto the whole inheritance. By their adoption they come to have a right unto all that God hath provided, that Christ hath purchased, unto the whole inheritance of grace and glory. 2. Unto the enrolment of the first-born in the wilderness, Num. iii. 40—42. This is called their *εν ουρανοις απογεγραμμενων*, 'names being written in heaven,' Luke x. 20; in the 'book of life,' Phil. iv. 3; Rev. iii. 5; the 'book of life of the Lamb,' Rev. xiii. 8, xvii. 8; 'the Lamb's book of life,' Rev. xxi. 27. This book of life is no other but the roll of God's elect; in the eternal immutable designation of them unto grace and glory.

This therefore is the general assembly of the first-born, written or enrolled in heaven, namely, the elect of God, called, and by gratuitous adoption interested in all the privileges of the first-born: that is, made co-heirs with Christ and heirs of God, or of the whole heavenly inheritance. But although this is comprehensive of them all in all generations, yet believers come in a peculiar manner unto them, of whom the church of God doth consist in the days of their profession. And farther to make out this glorious privilege, we may observe,

Obs. VIII. That Jesus Christ alone is absolutely the first-born, and heir of all. See the exposition of ch. i. 2, where this is handled at large. He is the first-born among the elect, the eldest brother in the family of God, whereunto is annexed dominion and power over the whole creation; whence he is called the 'first-born of every creature,' Col. i. 15.

Obs. IX. Under the Old Testament the promises of Christ, and that he was to proceed from that people according to the flesh, gave the title of sonship unto the church of Israel. So God calls them his Son, his first-born, Exod. iv. 22, because the holy seed was preserved in them. So those words of the prophet, Hos. xi. 1, 'When Israel was a child I loved him, and called my Son out of Egypt,' are applied by the evangelist to the person of Christ, Matt. ii. 15. For although they were first spoken of the whole church of Israel, yet were they not so upon their own account, but of his alone who was to come forth of them.

Obs. X. All the right and title of believers under the Old Testament unto sonship, or the right of the first-born, arise merely from their interest in him, and participation of him, who is absolutely so. All things are theirs, because they are Christ's, 1 Cor. iii. 22, 23. Without this, whatever are our outward enjoyments and privileges, whatever place of dignity we may hold in the visible professing church, we are vagabonds, that have neither lot nor portion in things spiritual or eternal.

Obs. XI. It is a glorious privilege to be brought unto this blessed society, this general assembly of the first-born; and as such it is here proposed by the apostle. And we shall find it so, if we consider what company, society, and assembly we belong unto without it; for this is no other but that of devils, and the wicked seed of the serpent.

Obs. XII. If we are come unto this assembly, it is our duty carefully to behave ourselves as becometh the members of this society.

Obs. XIII. All contests about church order, state, interest, power, with whom the church is, are all vain, empty, fruitless, unprofitable, among those who cannot evidence that they belong unto this general assembly.

Obs. XIV. Eternal election is the rule of the dispensation of effectual grace, to call and collect an assembly of first-born unto God.

Fourthly. The apostle proceeds, in the next place, to remind us of the supreme head of this holy society, the author and end of it, which is God himself: *καὶ κριτὴ Θεοῦ πάντων*, 'and to God, the judge of all.' The words, as they lie in the text, are, 'to the Judge, the God of all.' But none doubt but that, as to the sense of them, the name 'God' is the subject, and that of 'judge' the predicate in the proposition; as we

read, 'to God, the judge of all.' It is not improbable, but that, in the enumeration of these glorious privileges, the apostle makes mention of the relation of God unto this society and communion, to beget in believers a due reverence of what they are called to therein; and so he shuts up his improvement of this whole discourse, as we shall see, ver. 28, 29.

There are two things in the words. 1. That believers have a peculiar access unto God. 2. That they have it unto him as the judge of all, in a peculiar manner.

First. This access unto God by Jesus Christ, is often mentioned in the Scripture as an eminent privilege. Without him they are far off from God, placed at an infinite distance from him by their own sin, and by the curse of the law, figured by the people's removal and standing afar off at the giving of the law, Exod. xx. 18, 19. Neither was there any way to make any approach unto him; signified by the severe interdict against the touching of the mount, or taking one step over its bounds to gaze, when the tokens of his presence were upon it, in the legislation. But all believers have an access unto God by Christ. And hereof there are two parts. 1. They have an access unto his grace and favour by our justification, Rom. v. 1, 2. 2. An access unto him and the throne of his grace, with liberty and boldness in our divine worship. This none have but believers; and they have it no otherwise but by Jesus Christ, Eph. ii. 18; Heb. iv. 15, 16, x. 19—22. See the exposition of the places.

Secondly. They have an access unto God, as the judge of all. This may not seem a privilege, for it is the lot of all men to appear before his judgment-seat. But it is one thing to be brought before a judge to be tried, and sentenced as a criminal; another to have a favourable access unto him as our occasions do require. Such is the access here intended. Considering God as the supreme governor and judge of all, men desire not, they dare not make use of, they cannot obtain, an admission into his presence. But we have this favour through Christ.

This therefore in general is the privilege intended, namely, that we have liberty and freedom to draw nigh unto God, even as he is the judge of all; which no others have, nor can pretend unto. But to this access there are previously required the pardon of our sins, the justification of our persons, and the sanctification of our natures, without which no man can behold God as a judge, but to his confusion. Behold then how great is the privilege of that state which we are called to by the gospel; namely, which gives us such a sense and assurance of our pardon, adoption, justification, and sanctification, as that we may with boldness come unto the Judge of all on his throne.

On this supposition there is a double consideration of God as a judge, which makes it our eminent privilege to have an access unto him as such. 1. That it is he who will judge the cause of the church against the world, in that great contest that is between them. However here they may be cast in their cause, by such as pretend a right to judge them, they have admission unto his throne who will execute judgment on their behalf; see Micah vii. 9, 10. And it is a glorious prospect which they take of God as a Judge, in the execution of his righteous

judgments on their enemies, Rev. xv. 3, 4, xvi. 5—7. 2. That it is he who will, as a righteous judge, give them their reward at the last day, 2 Tim. iv. 8, 'There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day,' which are blessed privileges. And we may observe, for the farther clearing of the mind of the Holy Ghost, as unto our own concernment,

Obs. XV. In Jesus Christ, believers are delivered from all discouraging dread and terror, in the consideration of God as a judge; such, I mean, as befel the people at Sinai in the giving of the law. They now behold all his glory in the face of Jesus Christ, which makes it amiable and desirable unto them. See our discourse of the glory of Christ, and of God in him.

Obs. XVI. Such is the preeminence of the gospel state above that of the law, that whereas they of old were severely forbidden to make any approach unto the outward signs of the presence of God, we have now an access with boldness unto his throne.

Obs. XVII. As the greatest misery of unbelievers, is to be brought into the presence of this Judge; so it is one of the greatest privileges of believers, that they may come unto him. Hence is that cry of hypocritical sinners, Isa. xxxiii. 14.

Obs. XVIII. Believers have an access to God, as the Judge of all, with all their causes and complaints. As such he will hear them, plead their cause, and judge for them. However they may be here oppressed, in or out of the courts of men, the judge of *all* will at all times receive their appeals, and do them right. This liberty no man can deprive them of; it is purchased for them by Christ; and makes their oppressions unsafe to the greatest of the sons of men. Wherefore,

Obs. XIX. However dangerous and dreadful the outward state of the church may be at any time in the world, it may secure itself of final success; because therein God is judge alone, unto whom they have free access.

Obs. XX. The prospect of an eternal reward from God, as the righteous judge, is the greatest support of faith in all present distresses.

In all these things we are instructed.

Fifthly. It followeth in the next place, that we are 'come,' *πνευμασι δικαιων τετελειωμενων*, 'to the spirits of just men made perfect.' They seem to be placed in this order, because of their immediate presence with God the judge of all. And there is included in this expression,

1. That there are spirits of men in a separate state and condition, capable of communion with God and the church. That by these spirits, the souls of men departed, that essential part of our nature, which is subsistent in a state of separation from the body, are intended, none questioneth: It is granted by the Socinians, who yet deny to them a state of glory, or any intelligent actings, until the resurrection. But we are said here to come unto them, in those actings of our minds, wherein this evangelical communion doth consist. And this requires that there be the like actings in them, without which there can be no such communion.

2. That the spirits of just men departed are all of them made perfect. All that depart out of this world, have been in it just or unjust, justifi-

fied or not. But the spirits of all who were here just, or justified, and have departed out of the world, are made perfect. And as to such we come to them. Estius, one of the most modest and judicious expositors of the Roman church, concludes hence, that there is a purgatory, wherein are the souls of some not yet made perfect. But, as we observed before, this state of purgatory is here plainly cast out of the communion of the catholic church; it hath none with it, although it might so have, were there any such state. For Estius himself says, that our coming to these spirits of just men made perfect, is by love; whence, by the right of communion, we may desire the help of their prayers: so do they lessen the matter when they come to speak of their idolatry, in their direct and immediate supplications to them. But why may we not thus come to the souls in purgatory, were there any such place or souls? For we are obliged to love them, as those who are of the same mystical body with us. And our prayers for them, which are thought necessary, is as great an act of communion, as the supposed prayer of them in heaven for us. Such a state therefore is here communicated by the apostle, or cast out of the communion of the catholic church; and the expression of the apostle being indefinite, makes no distinction between the spirits of just men departed, as if some of them were made perfect, and some not; but is descriptive of them all, they are all made perfect.

3. The just men intended, were all those whose faith and the fruits of it he had declared, ch. xi. with all others of the same sort with them, from the foundation of the world. And in following of their example whilst they were on the earth, we are admitted into communion with them now they are in heaven. But as all these are included, so I doubt not but especial respect is had to the times now passed of the days of the gospel, and those who were departed in them. For as they were most eminent in this world, most of the apostles themselves being now at rest in glory, so an access to them is very expressive of the privilege of the believing Hebrews, who were yet alive.

4. These spirits of just men are said to be made perfect, to be consummated; and herein three things are included. 1. The end of the race wherein they had been engaged: the race of faith and obedience, with all the difficulties, duties, and temptations belonging thereunto. So the apostle began that discourse which he now draws to the close of, by comparing our Christian obedience, and perseverance therein, to running in a race, ver. 1, 2. Now they who have finished their course, who have so run as to obtain, are said to be consummated, or to sit down quietly in the enjoyment of the reward. 2. A perfect deliverance from all sin, sorrow, trouble, labour, and temptations, which in this life they are exposed to. 3. Enjoyment of the reward; for it is not consistent with the righteousness of God, to defer it after their whole course of obedience is accomplished. This consummation they have in the presence of God in perfection, according to their capacity, before the resurrection; there being nothing wanting to them, but the reception of their bodies in a state of glory. Though they are made perfect, yet are they no more but spirits.

And we have here a clear prospect into this part of the invisible

world, namely, the state of the souls of just men departed. For it is declared, 1. That they do subsist, acting their intelligent powers and faculties. For we cannot in any sense come to them that are not, or are as in a sleep of death, without the exercise of their essential powers and faculties. Yea, they live in the exercise of them, inconceivably above what they were capacitated for whilst they were in the body. And their bodies at the last day must be glorified, to make them meet instruments to exert the powers that are in them. 2. They are in the presence of God. There they are placed by the apostle. For in our access to God the Judge of all, we come to the spirits of just men made perfect, who must be in his presence. And they are so in his presence, as to be in conjunction with the holy angels in the temple-worship of heaven. 3. They bear a part in the communion of the church catholic. Not as the object of the worship of men, nor of their invocation, nor as mediators of intercession for them: such suppositions and practices are injurious to them, as well as blasphemous towards Christ. But they live in the same love of God which animates the whole catholic church below. They join with it in the ascription of the same praises to God and the Lamb, and have a concern in the church militant, as belonging to that mystical body of Christ, wherein themselves are sharers. 4. They are consummated or made perfect, freed from all sins, fears, dangers, temptations, clogs of the flesh, and obnoxiousness to death. Their faith is heightened into vision, and all their graces elevated into glory. And,

Obs. XXI. A prospect by faith into the state of the souls of believers departed, is both a comfort against the fears of death, and a support under all the troubles and distresses of this present life.

Sixthly. The apostle proceeds unto the immediate spring and centre of all this catholic communion; and that is, *καὶ διαθήκης νέας μεσότης* *Ἰησοῦ*, 'Jesus the mediator of the new covenant.' He calls him here by the name of JESUS, which is significant of his saving the church, which he doth as he is mediator of the new covenant. What is this new covenant or testament, how, or in what sense, Jesus is the mediator of it, have been so fully declared in the exposition of the ninth chapter, ver. 15—17, &c., as also in other places, that I see no reason here again to take up that subject, nor do I know of any addition needful thereunto. Thither, therefore, I refer the reader.

He is here mentioned in opposition unto Moses, who, as unto the general nature and notion of the word, was a mediator, or middle agent, between God and the people. But as unto the especial nature of the mediation of Jesus, he had no interest in it. He was not the surety of the covenant unto God on the part of the people: he did not confirm the covenant by his own death; he did not offer himself in sacrifice unto God, as Jesus did. But as an *internuncius*, a middle person, to declare the mind of God unto the people, he was a mediator appointed by God, and chosen by the people themselves, Exod. xx. Unto him, as such a mediator, the people came. They were all baptized unto Moses in the cloud, and in the sea, 1 Cor. x. 2. In opposition hereunto, believers come to Jesus, the mediator of the new covenant.

And their coming unto him, as such, includes an interest in that new

covenant, and all the benefits of it. Whatever therefore there is of mercy, grace, or glory, prepared in the new covenant, and the promises of it, we are made partakers of it all, by our access unto Christ the mediator of it. And whereas before he had evidenced from the Scripture how much more excellent this covenant is than the old, or that made with the people at Sinai, there is force in it to persuade them unto steadfastness in the profession of the gospel, which is aimed at in all these arguments.

Obs. XXII. This is the blessedness and safety of the catholic church, that it is taken into such a covenant, and hath an interest in such a mediator of it, as are able to save it unto the utmost.

Obs. XXIII. The true notion of faith for life and salvation, is a coming unto Jesus, as the mediator of the new testament. For hereby we have an egress and deliverance from the covenant of works and the curse wherewith it is accompanied.

Obs. XXIV. It is the wisdom of faith to make use of this mediator continually, in all wherein we have to do with God. To be negligent herein, is to reflect on the wisdom and grace of God in appointing him to be the mediator of the covenant, and on his love and power for the discharge of that office.

Obs. XXV. But that which we are principally taught herein is, that the glory, the safety, the preeminence of the state of believers under the gospel, consists in this, that they come therein to Jesus the mediator of the new covenant. This is the centre of all spiritual privileges, the rise of all spiritual joys, and the full satisfaction of the souls of all that believe. He who cannot find rest, refreshment, and satisfaction herein, is a stranger unto the gospel.

Again, the most signal instance wherein the Lord Jesus exercised and executed his office of mediation on the earth, was *καὶ αἵματι ῥαντισμοῦ*, 'the shedding of his blood' for the confirmation of that covenant whereof he was the mediator. This blood therefore we are said in an especial manner to come unto. And he gives a double description of it. 1. From what it is: it is 'the blood of sprinkling.' 2. From what it doth: it 'speaks better things than the blood of Abel.' The Vulgar reads, 'the aspersion or sprinkling of blood,' without cause, and by a mistake.

First. There is no doubt but that the blood of Christ is called the 'blood of sprinkling,' in allusion unto the various sprinklings of blood by divine institution under the old testament. For there was no blood offered at any time, but part of it was sprinkled. But there were three signal instances of it: 1. The blood of the paschal lamb; a type of our redemption by Christ, Exod. xii. 22. 2. The blood of the sacrifices, wherewith the covenant was confirmed at Horeb, Exod. xxiv. 6—8. 3. The sprinkling of the blood of the great anniversary sacrifice of expiation or atonement by the high priest, in the most holy place, Lev. xvi. 14. All these were eminent types of the redemption, justification, and sanctification of the church by the blood of Christ, as hath been before declared. But besides these, there was an institution of the sprinkling of the blood, in all ordinary burnt-offerings and sacrifices for sin. And I no way doubt but that in this appellation of the

blood of Christ, respect is had unto them all, so far as they were typical, by justifying and cleansing; what they all signified was efficaciously wrought thereby. But whereas it is immediately annexed unto the mention of him, as mediator of the new covenant, it doth in an especial manner respect the sprinkling of the blood of the sacrifices wherewith the covenant at Horeb was confirmed. As that old covenant was ratified and confirmed by the mediator of it, with the sprinkling of the blood of oxen that were sacrificed, so the new covenant was confirmed by the offering and sprinkling of the blood of the mediator himself of the new covenant, offered in sacrifice to God, as the apostle expounds this passage, Heb. ix.

Wherefore the blood of Christ is called the blood of sprinkling, with respect to the application of it to believers, as to all the ends and effects for which it was offered in sacrifice to God. And to be sprinkled with the blood of Christ, is not by the imitation of his sufferings to be led to eternal life, which is the gloss of Grotius on the words; nor merely the belief of his death for the confirmation of the covenant, as Slichtingius; which are wide, if not wild interpretations of these words, without the least respect to the signification of them, or to the nature and use of legal sacrifices, whence they are taken, or to the efficacy of the sacrifice of Christ, which is expressed in them; but it is the expiating, purging, cleansing efficacy of his blood as applied unto us, that is included herein. See ch. i. 3, ix. 14, with the exposition.

Secondly. He describes the blood of Christ by what it doth. Κριττονα λαλουντι παρα τον Αβελ, 'it speaks better things than that of Abel.' Some copies read παρα τον, which must refer to the person of Abel in the first place, 'than Abel speaks.' Some παρα το, which are followed by all the ancient scholiasts, and then it must refer to αίμα, 'blood,' 'the blood of Abel.'

1. This blood of sprinkling speaks: it hath a voice, it pleads: and this must be either with God or man. But whereas it is the blood of a sacrifice whose object was God, it speaks to God.

2. It speaks good things absolutely, comparatively better things than Abel. To 'speak' here, is to call for, cry for, plead for. This blood speaks to God by virtue of the everlasting compact between the Father and the Son, in his undertaking the work of mediation, for the communication of all the good things of the covenant in mercy, grace, and glory, unto the church. It did so when it was shed, and it continues so to do in that presentation of it in heaven, and of his obedience therein, wherein his intercession doth consist.

3. Comparatively, it is said to speak better things than that of Abel. For it is granted here, that Abel is the genitive case, to be regulated by αίμα, or 'blood.' But there was a double blood of Abel. 1. The blood of the sacrifice that he offered; for he offered of the firstlings of his flock, and of the fat thereof, Gen. iv. 4, which was an offering by blood. 2. There was his own blood which was shed by Cain. All the ancients take the blood of Abel in this latter sense. Some of late have contended for the former, or the blood of the sacrifice which he offered. The blood of Christ, they say, was better, and spake better things than did Abel in his bloody sacrifice. But be it spoken without

reflection on them, this conjecture is very groundless, and remote from the scope of the place. For, 1. There is no comparison intended between the sacrifice of Christ and those before the law, which belonged not at all to the design of the apostle. For it was only Mosaic institutions that he considered, in the preference which he gives to the sacrifice of Christ and the gospel, as is evident from the whole Epistle. Nor did the Hebrews adhere to any other. Yet the pretence hereof is pleaded in the justification of this conjecture. 2. The apostle hath a respect unto some Scripture record of a thing well known to these Hebrews. But there is not any one word therein of any speaking of Abel by the blood of his sacrifice. 3. It is expressly recorded, that Abel's own blood, after it was shed, did speak, cry, and plead for vengeance, or the punishment of the murderer. So speaks God himself, 'The voice of thy brother's blood crieth unto me from the ground,' Gen. iv. 10. And the only speaking of Abel is assigned by our apostle to be after his death, ch. xi. 4, that is, by his blood; whereunto express regard is had in this place. 4. The blood of the sacrifice of Abel did speak the very same things which the blood of Christ speaks, though in a way dark, typical, and obscure. It had nothing in itself of the same efficacy with the blood of Christ, but it spake of the same things. For being a sacrifice by blood, to make atonement in a typical representation of the sacrifice of Christ, it spake and pleaded in the faith of the offerer for mercy and pardon. But the opposition here between the things spoken for by the blood of sprinkling, and those spoken for by the blood of Abel, doth manifest that they were of divers kinds, yea, contrary to one another. 5. The ground of the comparison used by the apostle is plainly this: that whereas, as unto men, the blood of Christ was shed unjustly, and he was murdered by their wicked hands, even as Abel was by the hands of Cain, the consideration whereof might have cast many of the Jews who were consenting thereunto into Cain's desperation; he shows that the blood of Christ never cried, as Abel's did, for vengeance on them by whom it was shed, but pleaded for their pardon as sinners, and obtained it for many of them; so speaking things quite of another nature than did that of Abel. This therefore is the plain, obvious, and only true sense of the place.

We may now take a little view of the whole context, and the mind of God therein. It is a summary declaration of the two states of the law and gospel, with their difference, and the incomparable preeminence of one above the other. And three things, among others in general, are represented unto us therein.

Obs. XXVI. The miserable, woeful condition of poor convinced sinners under the law, and obnoxious unto the curse thereof, is here set before us. For, 1. They are forced in their own consciences to subscribe unto the holiness and equity of the law, that the commandment is holy, and just, and good; so that whatever evil ensues thereon unto them, it is all from themselves, they are alone the cause of it. This gives strength and sharpness, and sometimes fury to their reflections on themselves. 2. They are terrified with the evidences of divine severity against sin and sinners; which, as it was evidenced and proclaimed in the first giving of the law, so it still accompanieth the administration of

it. 3. They have hereon a full conviction that they are not able to abide its commands, nor to avoid its threatenings. They can neither obey nor fly. 4. Hereon, in their minds, they put in a declinatory, as to its present execution: they would have God speak no more unto them about this matter. 5. Upon the whole, they must perish eternally; they know they must, unless there be some other way of deliverance than what the law knoweth of. What is the distress of this state they alone know who have been cast into it. Others who now despise it will also understand it when the time of relief shall be past.

Obs. XXVII. The blessed state of believers is also represented unto us herein, and that not only in their deliverance from the law, but also in the glorious privileges which they obtain by the gospel. But these having been particularly spoken unto, I shall not mention them again.

Obs. XXVIII. We have here a representation of the glory, beauty, and order of the invisible world, of the new creation, of the spiritual catholic church. There was originally an excellent glory, beauty, and order in the visible world, in the heavens and the earth, with the host of them. There is a pretence unto these things amongst men in their empire, dominion, power, and enjoyments. But what are the one or other, to the beauty and glory of this new world, which is visible only to the eyes of faith? He is blind who sees not the difference between these things. This is the state and order of this heavenly kingdom, every thing that belongs unto it is in its proper place and station. God is the head, as the framer, erecter, and sovereign disposer of it: Jesus, as the only means of all communications between God and the residue of the church. Innumerable myriads of angels ministering unto God and men in this society; the spirits of just men at rest, and in the enjoyment of the reward of their obedience; all the faithful in the earth in a Sion state of liberty in their worship, and righteousness in their persons: this is the city of the living God, wherein he dwelleth, the heavenly Jerusalem. Unto this society can no creature approach, or be admitted into it, who is not by faith united unto Christ, whatever pretences they may have to an interest in the visible church, framed as to its state and order by themselves unto their own advantage; without that qualification, they are strangers and foreigners unto this true church state, wherein God is delighted and glorified. A view hereof is sufficient to discover the vain pretences unto beauty and glory that are amongst men. What are all the kingdoms of the world, and the glory of them, but mortality, wasting itself in vanity and confusion, ending in endless misery? Herein is true, eternal, never-fading glory, &c.

Lastly. Our last inquiry on these words is, How we come unto all these things? as it is in the beginning affirmed that we do; that all believers, *προσεληλυθατε*, 'are come.' So come, as to be admitted into, to be made members of this heavenly society, and to bear a part in the communion of it. I answer,

1. The original of this communion, the framer of this society, is God himself, even the Father, in a peculiar manner. Therefore doth our admission into it arise from, and depend on some peculiar act of his.

And this is election; that is, his book, wherein he enrolls the names of all angels and men, that shall be of this society, Eph. i. 3, 4.

2. The only means of an actual admission into this society is Jesus Christ, in his person and mediation. For although angels are not redeemed and justified by him, as we are, yet their station in this society is from him, Eph. i. 10. We cannot have an immediate access unto God himself: the power of it is not committed to angels or men: the ridiculous keys of the pope will open and shut purgatory only, which is excluded out of the territory of this heavenly kingdom. Wherefore,

3. The means, on our part, whereby we come to this state and society, is faith in Christ alone. Hereby we come to him; and, coming to him, he makes us free citizens of the heavenly Jerusalem.

If this only true notion of the catholic church were received as it ought to be, it would cast contempt on all those contests about the church, or churches, which at this day so perplex the world. He who is first instated by faith on the person and mediation of the Lord Jesus Christ in this heavenly society, will be guided by the light and privileges of it, into such ways of divine worship in churches here below, as shall cause him to improve and grow in his interest in that above. And he who is not admitted into this society, let him be in the bosom, or at the head of all the churches in the world, it will be of no advantage unto him.

VER. 25—27.—Βλεπετε μη παραιτησῃσθε τον λαλουντα· ει γαρ εκεινοι ουκ εφυγον, τον επι της γης παραιτησαμενοι χρηματιζοντα, πολλω μαλλον ημεις οι τον απ' ουρανων αποστρεφομενοι. Ου η φωνη την γην εσαλευσε τοτε· νυν δε επηγγελται, λεγων· Ετι απαξ εγω σειω ου μονον την γην, αλλα και τον ουρανον. Το δε, ετι απαξ, δηλοι των σαλευομενων την μεταθεσιν, ως πεποιημενων, ινα μεινη τα μη σαλευομενα.

Βλεπετε, videte, Vul. Bez. So we, 'see.' Syr. ܝܬܝܬܝܬ, 'Take heed,' in which sense this verb is always used in the imperative mood, 'look to it,' 'take heed,' 'beware;' and so it were better here translated, though 'see' be of the same sense in common use.

Μη παραιτησῃσθε. Vul. Ne recusetis, 'that ye refuse not.' Bez. Ne aversemini, 'that you turn not away from.' Syr. ܠܐ ܬܬܝܬܝܬ, 'that you despise not,' which sense is expressed by αθετεω, ch. x. 28, 'He that despised Moses' law,' which is here included; for unavoidable penalties were peculiarly provided for despisers only.

Χρηματιζοντα, Vul. loquentem, 'that speaketh.' So the Syr. ܠܝܬܝܬ ܡܝܬܝܢܝ, 'who speaketh with you.' Bez. Divinitus loquentem, or Oracula loquentem, 'who spake divine oracles,' 'spake divinely,' or with divine authority, which the word requires.

Τον απ' ουρανων. There is a verb wanting, the Vul. the Syriac, and we supply 'speaketh;' 'Him that speaketh from heaven,' as I judge, not properly: οντα is to be supplied, not λαλουντα, 'he who is from heaven;' the Lord from heaven, 1 Cor. xv. 47, he that came down from heaven, the Son of man that is in heaven, John iii. 13.

Εσαλευσε, Vul. Movit, 'moved.' Syr. ܡܝܬܝܬ, Commovit. Bez. Concussit. So we, 'Whose voice then shook the earth.'

Ἐπηγγέλται, Vul. Repromittit; pollicetur, denuntiavit, ‘promiseth,’ or rather, ‘he hath promised,’ declared, pronounced. The word is used in the middle sense, though it be passive.

Ἐτι ἅπαξ. Syr. וְכִּדּוּשׁ אֶחָד, ‘one time,’ ‘yet once.’

Σειώ, or as some copies read σεισω, whence it is rendered, movebo, concutiam: the subject-matter being future, the expressions are of the same import.

VER. 25—27.—*See (take heed) that you refuse not (turn not away from) him that speaketh. For if they escaped not who refused him who spake (divinely warning) on earth; how much more shall not we (do so) if we turn away from him who is from heaven. Whose voice then shook the earth, but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this (word) yet once more, signifieth the removing of the things that are shaken, as of things that are made, that those things that cannot be shaken may remain.*

Having given a summary account of the two states of the law and the gospel, with the incomparable excellency of the latter above the former, the apostle draws from thence a charge and exhortation unto these Hebrews, as unto perseverance in faith and obedience; as also to the diligent avoidance of all that profaneness, or other sinful miscarriages, which are inconsistent therewithal. And he doth not herein intend only those amongst them who had already actually professed the gospel; but all those unto whom it had been preached, and who as yet had not received it, so as to make profession of it. For Christ is as well refused by them unto whom he is preached, who never comply with the word at all, as by those who, after a profession of it, do again fall away. Yea, that first sort of persons, namely, who continue in their unbelief on the first tender of Christ in the preaching of the word, are the proper objects of evangelical threatenings, which are here proposed and pressed. But yet are not they alone intended, seeing, in the close of the verse, he puts himself among the number, and in the condition of them to whom he spake, ‘How shall we escape?’ which can be intended only of them who had already made a profession of the gospel. In brief, he intendeth all sorts in their several states and capacities, unto whom the gospel had been preached.

The words have many difficulties in them which must be diligently inquired into, as they occur in the context. There are four things in them in general.

1. The prescription of a duty by way of inference from the preceding discourse, ver. 25.

2. An enforcement of the duty and inference, from the consideration of the person with whom they had to do, ver. 25.

3. An illustration of that enforcement, from instances of the power and greatness of that person, in what he had done, and would yet do, ver. 26.

4. An inference and collection from thence, with respect unto the law and the gospel, with what belonged unto them, ver. 27.

First. We have an injunction of a necessary duty, proposed in a way of caution or prohibition of the contrary evil: 'See that ye refuse not him that speaketh.'

1. The caution is given in the word βλέπετε. It is originally a word of sense, 'to see with our eyes:' and so it is constantly used in the New Testament, unless it be in the imperative mood, and therein it always signifies to beware, to take heed, to be very careful about what is given in charge, Matt. xxiv. 4; Mark xiii. 5, 33; 1 Cor. viii. 9, xvi. 10; Gal. v. 15; Eph. v. 15; Philip. iii. 2; Col. ii. 8. And both the weight of the duty, and the danger of its neglect, are included in it. And the apostle gives them this caution, to shake off all sloth and negligence, from the greatness of their concernment in what was enjoined them.

2. The matter given in charge, is, μη παραιτησῃς, 'not to refuse,' or turn away from, or despise him that speaketh. Of the word and its signification, we have spoken before on ver. 17. But in this prohibition of an evil, it is the injunction of a duty that is intended, and that is the hearing of him that speaketh; and that, such a hearing as the Scripture intends universally, where it speaks of our duty to God; namely, so to hear as to believe, and yield obedience to what is heard. This is the constant use of that expression in the Scripture; wherefore the caution, 'not to refuse,' is a charge so to hear him that speaks, as to believe and obey. Whatever is less than this is a refusal, a despising of him. It is not enough to give him the hearing, as we say, unless also we obey him. Hence the word is preached unto many, but it doth not profit them, because it is not mixed with faith.

3. We must thus not refuse, τον λαλουντα, 'him that speaketh;' that is, say some, for τον λαλησαντα, 'him that hath spoken;' for the speaking of Christ himself was now past. But Christ yet continued to speak in an extraordinary manner by some of the apostles, and by his Spirit, in the signs, wonders, and mighty works, which yet accompanied the dispensation of the gospel. There is a general rule in the words; namely, that we are diligently to attend unto, and not to refuse any that speak unto us in the name and authority of Christ. And so it may be applied unto all the faithful preachers of the gospel, however they may be despised in this world. But it is here the person of Christ himself that is immediately intended.

And this command hath respect unto the double solemn charge given of God unto the church; the first on the closing of the law, and the other as the beginning and foundation of the gospel. The first given to prepare the church for their duty in its proper season, is recorded, Deut. xviii. 18, 19, 'I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them all that I command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him;' which words are applied to the Lord Christ, Acts iii. 22, vii. 37. This the apostle now reminds them of: Take heed that you hear him; for if not, God will require it of you in your utter destruction. The other charge to this purpose was given immediately from heaven, as the foundation of the gospel, Matt. xvii. 5, 'Behold a voice out of the cloud, which said, This is my beloved Son in

whom I am well pleased, hear ye him;’ which voice the apostle Peter tells us came from the excellent glory of the person of the Father, 2 Pet. i. 17, 18.

This is the foundation of all gospel faith and obedience, and the formal reason of the condemnation of all unbelievers. God hath given command unto all men to hear, that is, believe and obey his Son Jesus Christ. By virtue thereof, he hath given command unto others to preach the gospel unto all individuals. They who believe them, believe in Christ; and they who believe in Christ through him, believe in God, 1 Pet. i. 21: so that their faith is ultimately resolved into the authority of God himself. And so they who refuse them, who hear them not, do thereby refuse Christ himself; and by so doing, reject the authority of God, who hath given this command to hear him, and hath taken on himself to require it when it is neglected; which is the condemnation of all unbelievers. This method, with respect unto faith and unbelief, is declared and established by our Saviour, Luke x. 16, ‘He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.’ Hence,

Obs. I. Unbelief under the preaching of the gospel is the great, and in some respect the only damning sin, as being accompanied, yea, consisting in the last and utmost contempt of the authority of God.

Secondly. The apostle gives an enforcement of this duty. And this is taken from the consideration of the person with whom they had to do herein; and a comparison between the event of the neglect of this duty in them, and a neglect of the same kind of duty in them unto whom the law was given. The inference from the comparison is expressed in the conjunctive particles, *εἰ γὰρ*, ‘for if.’ Consider with yourselves, how it was with them on their disobedience; ‘for if they escaped not,’ &c. For the opening of this verse, we must inquire, 1. Who it is that spake on earth. 1. How the people did refuse him. 3. How they did not escape thereon. 4. Who it is that is, or speaks from heaven. 5. How he may be turned away from. 6. How they who do so turn from him shall not escape.

First. Who is, *τον ἐπὶ τῆς γῆς χρηματίζοντα*, ‘him that spake on earth.’ Most expositors say it was Moses, and that the opposition is here made between him and Christ. But all things in the text, and the circumstances in matter of fact, lie against this exposition. For, 1. Respect is had unto the giving of the law, which is unquestionable; but herein Moses was not *ὁ χρηματίζων*, he that spake divine oracles unto the people, but God himself. 2. The people thereon did not refuse Moses, but expressly chose him for a mediator between God and them, promising to hear him, Exod. xx; Deut. v. 3. *Χρηματίζειν*, though it sometimes signifies the answers that are given authoritatively by princes; yet in the Scripture it is applied unto God alone, though he may use the ministry of angels therein; see ch. xi. ver. 7, with the Exposition. 4. He who spake on the earth: ‘his voice then shook the earth;’ which was not the voice of Moses.

Some therefore say, that it is an angel that is intended, who delivered all those oracles on Mount Sinai in the name of God. This pretence I have at large elsewhere discarded, nor can it be reconciled unto the

principles of religion. For if, notwithstanding all the dreadful preparation that was made for the descent of God on Mount Sinai, and although it be expressly affirmed that he was there in the midst of the thousands of his angels, Ps. lxxviii. 17, and that he came with ten thousands of his holy ones to give the fiery law, Deut. xxxiii. 2, and that in giving the law he lays the whole weight of its authority on the person of the speaker, saying, 'I am the Lord thy God;' if all this may be ascribed unto an angel, then there is one who is an angel by office, and God by nature, or we are bound to take a created angel to be our God; nor can it be pretended that God ever spake himself unto mankind, seeing this was the most likely way of his so doing under the Old Testament.

Wherefore he that then spake on earth, who gave these divine oracles, was none other but the Son of God himself, or the Divine nature acting itself in a peculiar manner in the person of the Son; and unto him all things do agree. What is purely divine was proper to his person, and what was of condescension belonged unto him in a way of office, as he was the angel of the covenant, in whom was the name of God.

But it will be said, there is an opposition between him that spake on earth, and him that is from heaven; now, whereas that was Christ the Son of God, this cannot be so. I answer, there is indeed no such opposition. For the opposition expressed is not between the persons speaking, but between earth and heaven, as the next verse sufficiently shows. And that verse declares positively, that it was one and the same person whose voice then shook the earth, and under the gospel shaketh the heaven also. It is therefore God himself, or the Son of God, who gave those oracles on Mount Sinai. And it must be inquired,

Secondly. How the people, *παραιτησάμενοι*, 'refused them.' The word here used by the apostle is the same with that which, ver. 19, we render by 'entreated to hear no more;' that is, deprecated the hearing of the voice of God. And that intended thereby, was the request of the people that God would not speak immediately unto them any more, because they could not bear the terror of it. This request of theirs God expressly approveth of. 'They have well said all that they have spoken,' Deut. v. 28, 29. Wherefore, although the apostle did plainly demonstrate hereby the terror of the giving of the law, and the dread of the people, which was all he aimed at in that place, yet it doth not appear how they escaped not on that refusal, seeing God approved of what they said and did.

I answer, 1. That although the word be the same, yet different things are intended by it. Both that of ver. 19, and this here, agree in the general nature of a refusal, and so may be expressed by the same word, but the especial nature of the acts intended is diverse, or the word being in itself of a middle signification, including neither evil nor good, may have, as it here hath, a various application. 2. In that former refusal or entreaty not to hear the voice of God any more, there was this good which was approved of God; namely, that it expressed that frame of fear and dread which he designed to bring them unto by giving of the law. But though their words were so good and so well suited unto their present condition, yet it discovered a want of that faith and bold-

ness of children, which were necessary to enable them to abide with God. With respect hereunto, the apostle might justly date the beginning of their departure from God, and refusal of obedience, which immediately ensued on this discovery that they liked not the presence and voice of God.

But the people's actual refusal of obedience unto him that gave them the law, began in that which fell out not long after, namely, in their making the golden calf while Moses was in the mount, Exod. xxxii, from which they did not escape; for besides that three thousand of them on that occasion were slain by the sword, and God made it a record concerning that sin, 'In the day wherein I visit, I will visit their sin upon them; and the Lord plagued the people,' Exod. xxxii. 34, 35. After this ensued sundry other rebellions of the people, in all which they refused him who spake on earth.

Thirdly. How, *οὐκ ἐφυγον*, 'did they not escape' hereon, or what did they not escape? They did not evade, they could not escape or go free, but divine wrath and vengeance overtook them. This is so fully manifested by an induction of instances, 1 Cor. x. 5—10, that it needs no farther illustration. And we may see,

Obs. II. That there is in all sins and disobedience, a rejection of the authority of God in giving of the law.

Obs. III. No sinner can escape divine vengeance if he be tried and judged according to the law; see Ps. cxxx. 2, 3.

Fourthly. Who is it, or how is he to be considered, whom we are now to hear, not to turn away from? Πολλῷ μᾶλλον ἡμεῖς, 'much more shall not we,' if we turn away from him that is, or speaketh from heaven. There are two words defective, and only implied in the original. The first we supply by 'escape:' 'How shall we escape?' and herein all agree; the repetition of the sense of that word before used is necessary unto the comparison, and hath in it the enforcement of the exhortation, which is taken from the penalty of disobedience. The second is in the last clause, *τον ἀπ' οὐρανῶν*, 'him from heaven.' This some supply by *λαλοῦντα*, 'speaketh,' as we do; some by *οὐτα*, 'is,' 'who is from heaven.' And the defect of the verb substantive is so frequent, that it is naturally to be supplied when the sense will bear it, as it will do in this place, as we shall see immediately.

We may observe farther, that the apostle useth another word to express the refusal of hearing him who is from heaven, namely, *ἀποστρέφοντες*, than he did with respect unto them who refused him who spake on the earth, 'turning away.' 'How much more we turning away!' that is, if we do so; and it is more extensive than the other word, including that infidelity and disobedience which is purely negative, without any positive refusal or rejection of the word.

These things being premised, it is evident who it is that is here intended, and in what sense he is spoken of. And this is fully declared by himself, John iii. 12, 13, 'If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven.' Add hereunto, ver. 31, 'He that cometh from above, is above all; he that is of the earth, is

earthly, and speaketh of the earth; he that cometh from heaven is above all;' see ch. vi. 33, 38. These places treat of the same matter with that intended in the text; namely, the revelation of heavenly things, or the mysteries of the will of God by Jesus Christ. In each place it is affirmed, that to make this revelation he came from heaven, so that he was from heaven; but withal, whilst he did so he was still in heaven, 'the Son of man who is in heaven.' He was so from heaven, in his descent to declare the will of God; as that he was in his divine person still in heaven. Wherefore, as unto the promulgation of the gospel, he is said to be from heaven on many accounts. 1. Of his full comprehension of all heavenly mysteries: for he came from the bosom of the Father, and thence declared him, with the mystery that was hid in him from the foundation of the world, John i. 18; Matt. xi. 27. 2. Of his infinite condescension in his incarnation and susception of the office of mediation, to declare the will of God, which in the Scripture is called most frequently his coming down from heaven; thereby he was the Lord from heaven. 3. Of his sovereign heavenly authority in the discharge of his office. God was with him and in him; the fulness of the Godhead dwelt in him bodily; and he had all power in heaven and earth committed unto him. 4. Of his glorious ascension into heaven when he had accomplished his work in this world, represented by his ascent from Mount Sinai, as the apostle declares, Eph. iv. 8—10. 5. Of his sending the Holy Ghost from heaven to confirm his doctrine, 1 Pet. i. 12. 6. Of his opening heaven, and all the treasures of it, bringing life and immortality to light by the gospel, in comparison whereof the things of the law are called earthly things. Thus was the Lord Christ the Son of God from heaven, in the declaration of the gospel; and,

Fifthly. We must inquire in the next place, what it is to turn away from him. And sundry things are included in this expression.

1. That in the declaration of the gospel by Jesus Christ from heaven, there is a call, an invitation of sinners, to draw nigh, to come unto him, to be made partakers of the good things contained therein. This way of the proposal of the gospel was foretold by the prophets, as Isa. lv. 1—3. So it was constantly insisted on by him, Matt. xi. 28; John vii. 37, 38, 'Come unto me,' was the life and grace of the gospel. And what could be more, seeing they were the words of him who was from heaven, fully possessed of all the bosom counsels of the Father. And herein it differed sufficiently from the law in the giving of it. For that was so far from being proposed with an encouraging invitation to come to God thereby, as that it was only a terrible denunciation of duties and penalties, which they that heard could not endure, and removed as far as they could from it. With respect unto this invitation, unbelievers are said to turn away from him, which is the posture and action of them that refuse an invitation.

2. There is in it a dislike of the terms of the gospel proposed unto them. The terms of the gospel are of two sorts. 1. Such as are proposed unto us. 2. Such as thereon are required of us. Those proposed unto us, include the whole mystery of the salvation of sinners by Jesus Christ, unto the praise and glory of God. Those of the latter

sort, are faith, repentance, and new obedience. The only motive unto those of the latter being the former, they cannot be taken into serious consideration, until the first are duly pondered. Unless we see that which is good and excellent in the former terms, we cannot think it worth while to endeavour after the other. Herein then consists the beginning of the turning away from Christ, in the preaching of the gospel. Men like not the terms of it. They really account them foolish, and weak, unbecoming the wisdom of God, and no way answering what they design in religion. This the apostle declares at large, 1 Cor. i. 17—25. And there is no man who, upon the call of Christ, refuseth to believe and repent, but he doth it on this ground, that there is no such excellency in the terms of the gospel, no such necessity of a compliance with them, no such advantage to be obtained by them, as that it is either his wisdom, or his duty, to believe or repent that he may attain them. Herein do men turn away from him, that is, from heaven. They like not the terms of the gospel, whereon he invites them unto himself; and therein despise the wisdom, grace, and faithfulness of God, unto the utmost. This is unbelief.

3. There is in this turning away, a rejection of the authority of Christ. For besides the matter which he declared and preached, his personal authority had its peculiar power and efficacy to require obedience. This the apostle had here an especial respect unto. It was he that was from heaven, being sealed unto this office thereby, God commanding all to hear him: he spake in the name of him that sent him, even in the strength of the Lord, in the majesty of the name of the Lord his God; so as that all authority in heaven and earth was in him, and present with him. Wherefore a rejection and contempt of this sovereign divine authority, is contained in this turning away from him; that is, either in not receiving the gospel, or in the relinquishment of it after it hath been professed. And all these things have an influence into the, ‘How much more,’ with respect unto punishment, here insisted on by the apostle. For put these things together, namely, infinite condescension in the declaration of the gospel, by the way of a gracious encouraging invitation, the glory of the terms proposed therein, being the highest effect of infinite wisdom and grace, with the divine authority of him by whom the invitation and proposal are made; and we need seek no farther, to justify the apostle’s ‘how much more,’ in the aggravation of the sin of unbelief, as unto guilt and punishment, above any, above all sins whatever against the law. It is evident on these considerations, that human nature cannot more highly despise and provoke God, than by this sin of unbelief. But

4. An obstinacy in the refusal of him, is also included herein. It is a turning away that is final and incurable.

This therefore is the sin which the apostle thus expresseth, declaring the equity of its exposing men to greater punishment, or of making them more obnoxious unto eternal vengeance, than the rejection of the law; namely, a refusal of the authority of Christ, proposing the terms of the gospel, and inviting unto the acceptance of them, which is unbelief.

Sixthly. The last thing in the words is the inference and judgment

that the apostle makes, on a supposition of this sin and evil in any; and this is, that they shall not escape. And this he proposeth in a comparison with the sin of them that refused the obedience required by the law, with the event thereof. But the meaning hereof is so fully declared in the exposition of ch. x. 28, 29, as also of ch. ii. 2, 3, where the same thing is spoken to, as that I shall not here again insist on it. And we may hence learn,

Obs. IV. That it is the duty of the ministers of the gospel, diligently and effectually to declare the nature of unbelief, with the heinousness of its guilt, above all other sins whatsoever. It is here laid in the balance with the rejection of the law, which contains in it the guilt of all other sins, and is declared to have a weight of guilt incomparably above it. 'How much more;' none can justly conceive or express it. By most it is despised; they have no sense of it, nor can have, without a powerful conviction of the Holy Ghost, John xvi. 8, 9. Sins against the light of nature, or express commands of the law, most men are sensible of; but as to unbelief, and all the consequents of it, they regard it not. But it is not more the duty of the ministers of the gospel to declare the nature of faith, and to invite men to Christ in the gospel, than it is to make known the nature of unbelief, and to evidence the woeful aggravation of it, Mark xvi. 16.

Obs. V. It is the duty of ministers, to declare the nature of unbelief, not only with respect to them who are open and avowed unbelievers, to convince them of the danger wherein they are, but also to all professors whatever; and to maintain an especial sense of it on their own minds and consciences. Thus the apostle placeth himself among them who ought always to weigh and consider this matter; 'much more shall not we escape if we turn away.' There is a turning away after profession, as well as on the first proposal of the gospel. The nature and danger thereof ought they diligently to press on their own consciences, and on them that hear them. For this is an ordinance of God for their good. By the declaration of its nature, they may be helped in the examination of themselves, whether they be in the faith or not, which they are obliged to, 2 Cor. xiii. 5. And by the evidence of its danger, from its aggravations, they may be excited continually to watch against it.

Obs. VI. This is the issue whereunto things are brought between God and sinners, wherever the gospel is preached, namely, whether they will hear the Lord Christ, or turn away from him. On this one point alone depends their eternal safety or misery. If they hear him, God puts an end to the whole claim of the law against them, on the account of all other sins: if they refuse so to do, they are left under the guilt of all their sins against the law, with the unspeakable aggravation of the contempt of Christ speaking to them from heaven, for their relief.

Obs. VII. The grace, goodness, and mercy of God, will not be more illustrious and glorious to all eternity, in the salvation of believers by Jesus Christ, than his justice, holiness, and severity will be in the condemnation of unbelievers. Some light may be given hereinto, from the consideration of what is included in this turning away from Christ, as was before declared.

VER. 26, 27.—THE two next verses contain an illustration of the enforcement of the exhortation in the foregoing verse. And it is taken, 1. From the mighty power of the person from whom they would turn away by unbelief, instanced in what he had done of old. ‘Whose voice then shook the earth.’ 2. From the work which by the same mighty power he would yet effect, as it was foretold by the prophet, ‘but now hath he promised, saying, yet once more,’ &c. 3. From the nature and end of that promised work, which he declares, ver. 27.

1. The thing spoken of, is the voice of the person intended. Οὐ ἡ φωνη, ‘whose voice,’ that is, the voice of him of whom he speaks; the voice of him who is from heaven, that is, of Jesus Christ the Son of God, the Author of the gospel, for reference is had to him, who was last spoken of. Nor is there any other in the context to whom the relative οὗ, ‘whose,’ should refer.

1. The voice of Christ absolutely, is his great power in exercise. So all the mighty effects of Providence are ascribed to the voice of God, Ps. xxix. 3—9. In particular, the declaration and exerting of his power in giving of the law, is here intended.

2. The time wherein he put forth this mighty power was τότε, ‘then,’ that is, at the time of the giving of the law; opposed to what he would do now.

3. That which is ascribed to it then, is that εσαλευσε την γην, ‘it shook the earth.’ The great commotion in the creation that was at mount Sinai, at the giving of the law, which he had before described, ver. 18—21, is intended. In particular, the earth or the mount did ‘quake greatly,’ or was greatly shaken, Exod. xix. 18. But that alone is not comprised in this expression; the whole commotion that was in all the particulars which we have considered, is comprehended therein. And the shaking is said to be of the earth, because it was all on the earth, and of earthly things; part of the earth by a synecdoche.

First. We have here an illustrious evidence given to the divine nature of Christ. For it is unavoidable, that he whose voice this was, is no other but he that speaks from heaven in the promulgation of the gospel, which to deny, is not only far from truth, but from all pretence of modesty. Apparently it was one and the same person who spake from heaven in the promulgation of the gospel, whose voice shook the earth in giving of the law, and who promised in the prophet to shake heaven also. Unless this be granted, there is no sense nor coherence in the apostle’s discourse. The Socinian expositor turns himself to many inventions to evade the force of this testimony. 1. He says that he who gave the law and then shook the earth, was a created angel. This presumption we have elsewhere discarded. But no place is more effectual to that purpose than this text itself is. For he whose voice then shook the earth, is the same, as the apostle affirms, with him who in the prophet promiseth to shake the heaven also, which is God, and not any creature. 2. He says there is a difference between God sending an angel from heaven to give the law, and his sending Christ to declare the gospel; so as that he may be said to do the one from heaven, the other on the earth. For Christ did always declare himself one diverse from God, and only the legate of God; but the angel that came from

heaven bare the person and name of God, and spake as if he were God himself. But, First. This plainly casts the advantage of honour and glory on the side of giving the law, above that of the promulgation of the gospel. For he who bears the person and name of God, and speaks as if he were God, must needs be more honourable than he who could do no such thing, but professed himself one diverse from God; and so Slichtingius hath fairly confuted the apostle, if you will believe him. Secondly. The Lord Christ did always profess himself and bear himself as one distinct from the person of the Father; but that he did so as one diverse from God, as one that was not God, is most false. See John viii. 58, x. 33, &c. And in like manner in his following discourse he doth plainly confess, that Christ was inferior in glory to the angel that gave the law, and is only preferred above Moses, if he be spoken of at all. But this is to wrest and pervert, and not interpret the Scriptures.

Secondly. The apostle adds another demonstration of the great power of Christ, in what he hath now promised to do; 'But now he hath promised, saying, yet once more I shake not the earth only, but also heaven.' The words are taken from Haggai, ch. ii. 6, 7. But the apostle quotes only part of the words there recorded, which were sufficient to his purpose. The whole passage in the prophet I have at large explained, opened, and vindicated from the exceptions of the Jews, in the thirteenth Exercitation of the first volume of this work. I shall therefore here speak to them only so far as the argument of the apostle is concerned in them.

First. There is in the words the notes of an opposition to what was spoken before as to time; *νυν δε*, 'but now,' And this 'now,' is not to be referred to the time of the promise, 'he hath now promised,' but it denotes the time when that which was promised in the days of Haggai was to be accomplished. Then, or of old, he shook the earth; but 'now' he will shake heaven also, according to the promise.

Secondly. The prophet affirming that he would shake the heaven and the earth; the apostle, in an accommodation to his present purpose, expresseth by *ου μονον την γην*, 'not only the earth,' namely, as of old, 'but the heavens also.' Wherefore in this new shaking, a shaking of the earth also is comprised.

Thirdly. The principal inquiry is, what is the shaking of the heavens and earth intended, and at what season it was to be done. And for the clearing hereof we must observe,

1. The same thing and time is intended by the prophet and the apostle. Unless this be granted, there can be no force in this testimony to his purpose; as there is none in the application of any testimony, to confirm one thing which is spoken of another.

2. These things are spoken in the prophet expressly with respect to the first coming of Christ, and the promulgation of the gospel thereon. This is not questioned by any Christians; and I have evidenced the truth of it against the Jews, in the place before directed to. Yea, this single testimony is sufficient to bear the weight of the whole cause and contest which we have with the Jews about the coming of the Messiah. This time, therefore, and what fell out therein, is intended by the apostle, or the testimony he useth is nothing to his purpose.

3. The apostle declares, ver. 28, that believers do now actually receive what is the fruit and effect of the work here described, namely, a kingdom that cannot be moved, before which the removal of the things that were shaken must precede, which could only be in the coming of Christ and promulgation of the gospel.

Whereas some would refer all these things to the second coming of Christ, namely to judgment at the last day, when the whole fabric of heaven and earth shall be shaken and removed; besides that it is wholly alien to the whole design of the words in the prophet, it no way belongs to the argument of the apostle. For he compares, not the giving of the law and the coming of Christ to judgment at the last day, but the giving of the law, with the promulgation of the gospel by Christ himself. For his design is in all things to give the preeminence to the gospel, whereunto the consideration of the coming of Christ to judgment, is no way subservient.

5. 'There is no reason why we should take this 'shaking not only of the earth but of heaven,' as it is in the apostle, or 'of the heavens, and the earth, and the sea, and the dry land,' as it is in the prophet, in a literal or natural sense. The prophet expounds it all in the next words, 'And I will shake all nations,' and they are spiritual things whereof the apostle doth discourse, such as end in that unshaken kingdom which believers do receive in this world.

6. Whereas, therefore, it is evident that the apostle treats about the dealing of Christ in and with his church, both in giving of the law and in the promulgation of the gospel, that which is signified in these expressions, is the great alteration that he would make in the church state, with the mighty works and commotions which it was to be accompanied withal. Such it was, as if heaven and earth, and all things in them, had been shaken, as the things were which in the prophetic style are signified by them.

7. Yea, take the words *σειω*, and *αλλα και τον ουρανον*, in any sense, and they are applicable to the first coming of Christ, and the promulgation of the gospel. For take them literally, and in a natural sense, and the event was suited to them. At his birth a new star appeared in the heavens, which filled the generality of men with amazement, and put those who were wise to diligent inquiries about it. His birth was proclaimed by an angel from heaven, and celebrated by 'a multitude of the heavenly host.' In his ministry the heavens were opened, and the Holy Ghost descended on him in the shape of a dove. And hereon, from thence, God also gave express testimony to him, saying, 'this is my beloved Son.' And these things may answer that mighty work in heaven which is here intimated. On the earth, wise men came from the east to inquire after him; Herod and all Jerusalem were shaken at the tidings of him. In the discharge of his work he wrought miracles in heaven and earth, sea and dry land, on the whole creation of God. Wherefore in the first coming of Christ, the words had their literal accomplishment in an eminent manner. Take the words metaphorically, for great changes, commotions, and alterations in the world, and so also were they accomplished in him and his coming. No such alteration made in the world since the creation of it as was then, and in what ensued thereon. All the heavens of the world were then shaken, and

after a while removed. That is, all their gods and all their worship, which had continued from time immemorial, which were the heavens of the people, were first shaken, then removed and utterly demolished. The earth also was moved, shaken, and changed. For all nations were stirred up, some to inquire after him, some to oppose him; whereon great concussions and commotions did ensue, till all the most noble parts of it were made subject to him. So had the prophecy a full and just accomplishment.

8. But, as we observed before, it is the dealing of God with the church, and the alterations which he would make in the state thereof, concerning which the apostle treats. It is therefore the heavens of Mosaic worship, and the Judaical church state, with the earth of their political state belonging thereunto, that are here intended. These were they that were 'shaken' at the coming of Christ, and so shaken as shortly after to be removed and taken away, for the introduction of the more heavenly worship of the gospel and the immoveable evangelical church state. This was the greatest commotion and alteration that God ever made in the heavens and earth of the church, and which was to be made once only. This was far more great and glorious than the shaking of the earth at the giving of the law. Wherefore, not to exclude the senses before mentioned, which are consistent with this, and may be respected in the prophecy, as outward signs and indications of it; this is that which is principally intended in the words, and which is proper to the argument in hand. And this alone is consistent with the ensuing interpretation which the apostle gives of the words, or the inference which he makes from them, as we shall see. And whereas he cites the testimony of the prophet, he abides in the prophetic style, wherein the names of heaven and earth are frequently applied to the state of the church. And we may observe,

Obs. VIII. That the sovereign authority and mighty power of Christ are gloriously manifested, in that signal change and alteration which he made in the heavens and earth of the church in its state and worship, by the promulgation of the gospel.

Obs. IX. God was pleased to give testimony to the greatness and glory of this work, by the great commotions in heaven and earth wherewith it was accompanied.

Obs. X. It was a mighty work to introduce the gospel among the nations of the earth, seeing their gods and heavens were to be shaken and removed thereby.

VER. 27.—THE apostle makes an inference from the signification of one word in the foregoing verse, to the truth designed in general in the whole epistle, but not any where expressly spoken to, unless it be in the end of the eighth chapter.

VER. 27.—*And this word, Yet once more, doth signify the removing of those things which are shaken, as of things which are made, that those things which cannot be shaken, may remain.*

This is the conclusion of the whole argumentative part of this Epistle,

that which was aimed at from the beginning. Having fully proved the excellency of the gospel, and of the state of the church therein above that under the law, and having confirmed it by an examination of all the concerns of the one and the other, as we have seen; he now declares from the Scriptures, according to his usual way of dealing with those Hebrews, that all the ancient institutions of worship, and the whole church state of the old covenant, was now to be removed and taken away; and that to make way for a better state, more glorious, and that which should never be obnoxious to change or alteration. In the words, he expresseth the passage in the prophetic testimony, whereon he grounds his inference, and gives us the interpretation of it, with what necessarily ensues thereon.

He saith, *το δε επι απαξ*, 'and this word, 'Yet once more,' and this that is said, or, whereas it is said, 'once more,' *επι απαξ*; so the Greeks render *אחַד עַד*, 'yet one,' or once, which determines, 1. That such a work as that spoken of had been before. 2. That it should be again more eminently than formerly. 3. That it should be but once for ever again. And from the consideration of all these the apostle takes the signification of the word, or what is contained in it, which he declares. This word, saith he, *δηλοι*, 'doth manifestly signify' that which ensues. And it doth so on the accounts mentioned. For,

1. It plainly intimates that there was, or had been, a work of the same, or of the like nature, wrought before. For he says that he will work once more. This was the mighty work of God in giving of the law before described. This the apostle makes evident, by distributing the things spoken of into that order, not the earth only, but the heavens. That which concerned the earth alone was past in the giving of the law.

2. It signifies plainly that he would work again, and that a work of the same kind; or else he could not be said to do it once more. Now the general nature of this work was, the erection of a new church state, which God then wrought, and would now do so again. And therefore,

3. It signifies 'the removal,' *την μεταθεσιν*, the translation out of its place, of that which was before. The word signifies 'a translation,' but withal such a removal thereby out of its place, as contained a total abolition. For, First. The things intended were *των σαλευομενων*, 'shaken;' and being of God's own appointment, as was the divine worship and state of the church under the old testament, they could not be shaken by God himself, but in order to their removal. Secondly. The things that were to be effected by this new work, were to be introduced in their place; and therefore of necessity they were to be removed. So the apostle placeth the sole necessity of their removal, from the establishment of the things that cannot be shaken. These therefore must be of the same general nature and use with them, namely, a new church state, and new divine worship, that is, the gospel with its privileges.

4. The apostle intimates the original ground and equity of the removal of these shaken things, and the introduction of those that cannot be shaken; and that is, because *ως πεποιημενων*, 'they were things that were made.' Because they were made they might be removed. For,

First. They were made by the hands of men; so were the tabernacle, the ark, the cherubim, with all the means of divine service. And the apostle here expressly alludes to the making of them by Bezaleel and Aholiab. And they might thereon be well removed, for the establishment of that tabernacle which God pitched, and not man. Secondly. They were so made, as that they were made only for a season, namely, till the time of reformation, ch. ix. 10. This the apostle hath abundantly proved from their nature, use, and end. As such therefore, it was equal they should be removed, and not have an eternal station in the church.

5. In the room of these things removed, things that are not, that cannot be shaken, are to be established. These things in the next verse he calls 'a kingdom that cannot be moved,' which believers do receive; that is, the things of the spiritual kingdom of Jesus Christ; the gospel with all its privileges, worship, and excellency in relation to Christ, his person, office, and grace. The things which the apostle hath proved to be signified by all the institutions of the law, and to be every way more excellent than they; these are so to be introduced and established, as to remain to the consummation of all things.

We shall yet farther observe, that although the removal of Mosaic worship and the old church state be principally intended, which was effected at the coming of Christ, and the promulgation of the gospel from heaven by him; yet all other oppositions to him and his kingdom are included therein; not only those that then were, but all that should ensue to the end of the world. The things that cannot be moved are to remain and be established against all opposition whatever. Wherefore, as the heavens and the earth of the idolatrous world were of old shaken and removed, so shall those also of the antichristian world, which at present in many places seem to prevail. All things whatever, which may be comprised in the names of heaven and earth here below, must give way to the gospel, and the kingdom of Christ therein. For if God made way for it, by the removal of his own institutions which he appointed for a season, what else shall hinder its establishment and progress to the end?

VER. 28, 29.—*Διο βασιλειαν ασαλευτον παραλαβανοντες, εχωμεν χαριν, δι' ης λατρευωμεν ευαρεστως τω Θεω μετα αιδους και ευλαβειας. Και γαρ ο Θεος ημων πυρ καταναλίσκον.*

VER. 28, 29.—*Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear. For our God is a consuming fire.*

The apostle in these verses sums up both the doctrinal and hortatory parts of the Epistle. For what by all his arguments he hath evinced concerning the preference and preeminence of the gospel state of the church above that under the law, he presseth as a reason of that obedience and constancy in profession which he exhorts to. And from hence to the close of the Epistle, he brancheth his general exhortation into a prescription of particular duties of most importance to his general end.

In the words there are, 1. A note of inference, *διο*, 'wherefore.' 2. A privilege of gospel believers asserted, 'we receiving a kingdom that cannot be moved.' 3. A duty pressed on the consideration of it, which is to 'serve God acceptably;' described from, 1st. The means of it, 'let us have grace;' and, 2dly. The manner of its performance, 'with reverence and godly fear.'

First. The note of inference, *διο*, 'wherefore,' may respect either the whole discourse which he hath now passed through, or that immediately preceding, concerning the shaking and removal of the Judaical church state, with the introduction and establishment of the things of the kingdom of Christ. The force of the exhortation ariseth equally from either of them. Seeing it is so, that the state of believers under the gospel is such as we have described, and the gospel itself whereunto they are called so excellent and glorious, it follows that this duty they are to apply themselves to. So,

Obs. I. Such is the nature and use of all divine or theological truths, that the teaching of them ought constantly to be applied and improved to practice. For faith and obedience is the end of their revelation. To remain within the compass of mere speculation respecting these truths, is to overthrow both their nature and use. Hence all preaching consists virtually in doctrine and use, or instruction and application; though the methods of it may be various, and ought to be varied as occasion doth require.

Secondly. The privilege asserted is, that we receive a kingdom that cannot be moved. And herein we may consider, 1. The nature of this privilege, it is 'a kingdom.' 2. The property of it, in opposition to other things, it 'cannot be moved.' 3. The way of believers' participation of it, 'we receive it.'

First. As to the nature of it, it is βασιλειαν, 'a kingdom,' a heavenly, spiritual state under the rule of Jesus Christ, whom God hath anointed, and set his King upon his holy hill of Zion, Ps. ii. 6, 7. The state of the gospel, and the rule of Christ therein, was represented and promised from the beginning, under the name and notion of a kingdom, being properly so. See Isa. ix. 7. The kingly office of Christ, and his kingdom, were the common faith of the church of the old testament, and of the new. Whoever believed the promise of the Messiah, believed that he should be a king, and should have an everlasting kingdom, although the church of the Jews had lost the true notion of it in the latter days. This kingdom in the Scripture is every where called the kingdom of God, to distinguish it from all other dominions and kingdoms of the world, the kingdom wherein Christ proceeds in the name and majesty of God for all the ends of his glory, and for the salvation of the church. And this kingdom is usually distinguished into the kingdom of grace, and the kingdom of glory, but improperly, For although the saints that are now in glory do belong to this kingdom by virtue of the communion that is between them and the church below, in Christ as their common head; yet this kingdom of Christ shall cease, when the state of glory shall fully take place. So the apostle expressly declares, 1 Cor. xv. 24—28. Wherefore the kingdom of God, the kingdom of heaven, so often mentioned in the Scripture, is that which

we call the kingdom of God only. It is true the saints do and shall reign in heaven, whereon that state may be called the kingdom of glory; but the promised kingdom of the Messiah, is that rule which is to be continued to the end of this world, and no longer. And at present, those in heaven and those in earth do constitute one kingdom, though they are in various conditions therein.

The kingdom then is that rule of Christ in and over the gospel state of the church, which the apostle hath proved to be more excellent than that of the law. Hereunto belong all the light, liberty, righteousness, and peace, which by the gospel we are made partakers of, with all the privileges above the law insisted on by the apostle. Christ is the king, the gospel is his law, all believers are his subjects, the Holy Spirit is its administrator, and all the divine treasures of grace and mercy are its revenue. The reader may see a delineation of this kingdom in our Exposition of ch. i. ver. 2. This is the kingdom which is here intended, the present actual participation whereof is made the foundation of the exhortation ensuing, being undeniably cogent unto that end.

Secondly. The especial property of this kingdom is, that it is ἀσάλευτος, 'such as cannot be shaken, or moved.' It is true of it universally, and of it only, that it cannot be moved in any sense, by any ways or means, and this is the only kingdom that cannot be moved. To speak of the unshaken, immoveable kingdom, is all one as if expressly mentioned, the kingdom of Christ, seeing that only is so. All other kingdoms have been, or shall be shaken and overturned, all boastings and expectations to the contrary, are but vain. No dominion ever so dreamed of eternity, as did the Roman empire; but it hath not only been shaken, but broken in pieces, and scattered like chaff before the wind; see Dan. ii. 44, vii. 14, 27. No external opposition shall ever be able to shake or move this kingdom. The gates of hell shall not prevail against it, Matt. xvi. 18. No internal decays shall ruin it. The spring of it is in him who lives for ever, and who hath the keys of hell and death.

These things are true: the kingdom of Christ is thus immoveable. But that which is here peculiarly intended is, that it is not obnoxious unto such a shaking and removal, as the church state was under the Old Testament; that is, God himself would never make any alteration in it, nor ever introduce another church state, or worship. God hath put the last hand, the hand of his only Son, unto all revelations and institutions. No addition shall be made unto what he hath done, nor alteration in it. No other way of calling, sanctifying, ruling, and saving of the church, shall ever be appointed, or admitted; for it is here called an immoveable kingdom, in opposition unto that church state of the Jews, which God himself first shook, and then took away; for it was ordained only for a season.

Thirdly. Believers receive this kingdom. As the apostle had before joined himself with them in the threatening, 'How shall we escape?' so he doth here in the privilege, παραλαμβάνοντες, 'we receiving;' you and I, even all that believe. And how they do so we must inquire.

1. Their interest in this kingdom is called their receiving it, because they have it by gift, grant, or donation, from God their Father, Luke

xii. 32, 'Fear not,' saith Christ, 'little flock, it is your Father's good pleasure to give you the kingdom;' freely to grant unto you an interest in his heavenly kingdom. 2. They receive it in its doctrine, rule, and law, owning its truth, and submitting unto its authority. They obey from the heart the form of doctrine which is delivered to them, Rom. vi. 17, which constituted them formally the subjects of his kingdom. 3. They receive it in the light, grace, mercy, and spiritual benefits of it. Such a kingdom it is, as whose treasures and revenues consist in these things, namely, light, liberty, righteousness, peace, grace, and mercy. For the kingdom of God is righteousness and peace, and joy in the Holy Ghost, Rom. xiv. 17. All these do they receive in right, title, and possession, according to their various measures, and hereon are properly said to receive the kingdom itself. 4. They receive it in the privileges of it, which may be referred unto two heads. First. Dignity. Secondly. Safety; which are the two advantages of any kingdom added unto their wealth, which, in this, consists in the treasures before mentioned. As to the first, or dignity; this is such a kingdom as wherein, though with respect to Christ and his rule, we are absolutely subjects, yet with respect unto others, we are absolutely free: 'Ye are bought with a price, be not servants of men,' 1 Cor. vii. 23, that is, in all things which belong to this kingdom. And not only so, but all the subjects of this kingdom are, with respect unto their acceptance with God, and power over their enemies, kings also: 'A kingly priesthood,' 1 Pet. ii. 9. 'Kings and priests unto God,' Rev. i. 5. And, secondly, for safety; they are all built on the rock against which the gates of hell cannot prevail. This dignity and safety are of eminent consideration, when we are said to 'receive a kingdom;' for they are principal ornaments, and advantages of such a state. 5. They receive it by an initiation into the sacred mysteries of it, the glory of its spiritual worship, and their access unto God thereby. Herein consists the glory of the administration of this kingdom, 1 Cor. iii. And all believers have a right unto all the mystical ordinances of divine worship in this kingdom, which all others are excluded from. 6. They receive it in its outward rule and discipline. And in all these things, they receive it as a pledge of a future reign in glory. Wherefore,

Obs. II. The privileges which believers receive by the gospel, are inconceivable. They are a kingdom, the kingdom of God or Christ, a spiritual heavenly kingdom, replenished with inexhaustible treasure of spiritual blessings and advantages.

Obs. III. Believers are not to be measured by their outward state and appearance of things in the world, but by the interest they have in that kingdom which it is their Father's pleasure to give them.

Obs. IV. It is assuredly their duty in all things to behave themselves, as becomes those who receive such privileges and dignity from God himself.

Obs. V. The obligation from hence unto the duty of serving God here exhorted unto, of so serving God as is here described, is evident and unavoidable. Those on whom it hath not an efficacy, have no real interest in this privilege, whatever they pretend.

Obs. VI. Spiritual things and mercies do constitute the most glorious kingdom that is in the world, even the kingdom of God.

Obs. VII. This is the only kingdom that can never be moved, nor ever shall be so, however hell and the world do rage against it.

Thirdly. The duty exhorted unto on the consideration of this blessed state and privilege is, that we would serve God acceptably. There is a duty required previously unto this here enjoined us, which is, 'to have grace;' and this serving of God is introduced only as an effect thereof: 'Let us have grace by which we may serve God.' But whereas this is the end for which we should endeavour to have grace, I place it as the duty exhorted unto in the circumstances described.

The word *λατρεω*, doth most frequently, if not only, signify that service unto God which consists in his worship; namely, in prayer, and the observance of other institutions of divine service. See Luke ii. 37; Acts vii. 7, xxvii. 23; Rom. i. 9, 25; Phil. iii. 3; 2 Tim. i. 3; Heb. ix. 9, x. 2, xiii. 10; Rev. vii. 15. I will not deny but that it may comprise the whole of gospel obedience, which is *λογικη λατρεια*, Rom. xii. 1, our 'reasonable service.' But I judge, that here peculiar respect is had unto the worship of God according to the gospel, which was brought in upon the removal of all those institutions of worship, which were appointed under the Old Testament. Herein the apostle would have the believing Hebrews to be diligent, which they would not be in a due manner, without an equal attendance unto all other duties of evangelical obedience.

Wherefore it is added, that we should thus serve God *ευαρεστως*, 'acceptably,' as we have well rendered the word, that is, so as that we may be accepted, or find acceptance with him. As it respects the worship of God, it is sometimes applied unto the persons that perform it, sometimes unto the worship itself performed. With respect unto both, it signifies that which is well pleasing unto God, that which is accepted with him, Rom. xii. 1, 2; 2 Cor. v. 9; Eph. v. 10; Phil. iv. 18; Col. iii. 20; Heb. xi. 5, 6, in all which places, and others, the verb or adjective is used; the adverb only in this place, 'acceptably.'

There is an intimation, that there may be a performance of the duties of divine worship, when yet neither the persons that perform them, nor the duties themselves, are accepted with God. So was it with Cain and his sacrifice, so is it with all hypocrites always. The principal things required unto this acceptance, are, 1. That the persons of the worshippers be accepted in the beloved. God had respect unto Abel, then to his offering. 2. That the worship itself in all the duties of it, and the whole manner of its performance, be of his own appointment and approbation: hereon all Judaical observances are rejected, because now disapproved by him. 3. That the graces of faith and love, fear, reverence, and delight, be in actual exercise; for in and by them alone, in all our duties, we give glory unto God; which the apostle declares in the remaining words of these verses.

Fourthly. In order unto this serving of God, it is required of us in a way of duty, *εχωμεν χαριν*, that 'we have grace.' Some copies have *εχομεν*, which are followed by the Vulgar, and some other translations, 'We have grace.' But the greatest number of copies, and these the

most ancient, have *εχωμεν*, 'Let us have,' which suit the other words and design of the place. For it is not a privilege asserted, but a duty prescribed.

Grace here may be taken in a double sense. 1. For the free grace and favour of God in Christ, which we obtain by the gospel. And in this sense it is most frequently used in the Scripture. 2. For internal, sanctifying, aiding, assisting grace, as it is in other places innumerable. And the word *εχωμεν* may have a double signification also. For it is not a bare 'having,' or 'possession' that is intended; for that is not the object of an exhortation in the way of a duty; but it signifies either to retain, and hold fast, as our translators render it in the margin; or to obtain and improve; in which sense the word is often used.

And these double significations of the words are suited unto one another. Take *εχωμεν*, 'Let us have,' in the first sense, to retain and hold fast, and it answers unto *χαριτι*, or 'grace,' in the first sense of the word, namely, the grace and favour of God which we obtain by the gospel. This we are exhorted unto, 1 Cor. xv. 1; Gal. v. 1; Phil. i. 27, iv. 1; 1 Thess. iii. 8. See Rom. v. 2. Thus the duty intended should be perseverance in the faith of the gospel, whereby alone we are enabled to serve God acceptably. Take it in the latter sense, and it answers unto grace in the latter sense also, that is, for internal, spiritual aids of grace, enabling us unto this duty of serving God, without which we cannot so do. This is the proper sense of the place. The service of God in such a way and manner as is acceptable unto him, is required of us. It is due upon the account of the unspeakable privileges which we receive by the gospel before declared. But this of ourselves, without special divine aid and assistance, we are no way able to perform; for, 'without Christ we can do nothing.' We have no sufficiency of ourselves to think or do any thing as we ought: it is God who worketh in us, both to will and to do of his own good pleasure. It is therefore in order to the end of serving acceptably, here required of us, that we have, that is, that we retain and improve this grace of God, or the aids of divine grace. Now, whereas this grace may be considered either as unto its essence, and the first communication of it unto us, or as unto its degrees and measures, with respect unto its continual exercise, it may be here considered both ways. For without it, in the first sense, as it is sanctifying, we cannot serve God acceptably at all; and in the latter, it is required to be exercised in every particular duty of divine worship. And this is especially intended, the former being supposed. You that have received grace, essentially considered, unto your sanctification, endeavour such an increase of it in its degrees and measures, that it being in continual exercise, you may be enabled by it to serve God acceptably. And two things evince this sense. 1. That this grace is assigned as the instrumental efficient cause of the duty proposed. By which, *δι' ης*, by virtue whereof, in whose strength, by which, you are enabled. Now this is no other but internal, aiding, assisting grace in its exercise. 2. The thing prescribed to accompany this service of God on our part, namely, reverence, and godly fear, are such graces themselves, or acts of that grace.

It is most true, that the holding fast the grace of the gospel, the doc-

trine of the love and favour of God in Christ Jesus, is an effectual means of enabling us to serve God acceptably. For thereby, or by the exercise of faith therein, we do derive spiritual strength from Christ, as the branches derive juice and nutriment from the vine, to enable us thereunto. And if we decay in the faith thereof, much more if we relinquish it, we can never serve God in a due manner. I would not therefore exclude that sense of the words, though I judge the latter to be more especially intended. And,

Obs. VIII. Without this grace we cannot serve God at all. He accounts not that as his worship or service, which is performed by graceless persons.

Obs. IX. Without this grace in actual exercise, we cannot serve God acceptably. For it is the exercise of grace alone, that is the life and soul of divine worship.

Obs. X. To have an increase in this grace as unto its degrees and measures, and to keep it in exercise in all duties of the service of God, is a duty required of believers by virtue of all the gospel privileges which they receive from God. For herein consists that revenue of glory which, on their account, he expecteth and requireth.

Obs. XI. This is the great apostolical canon for the due performance of divine worship, namely, 'Let us have grace to do it:' all others are needless and superfluous.

Fifthly. The manner of the performance of the duty exhorted unto, is also prescribed. And this is, that it be done, *μετα αιδους και ευλαβειας*, 'with reverence and good fear.' These words are not anywhere else used together with respect unto the service of God, nor apart. *Αιδως*, which we translate 'reverence,' is but once more used in the New Testament, where it signifies pudor, or modestia, 'shame-facedness,' or 'modesty,' 1 Tim. ii. 9, but nowhere else. It is applied to denote a grace or virtue in the worship of God. *Ευλαβεια* is used only here, and ch. v. 7, where see the Exposition. See also ch. xi. 7. We render it, 'with godly fear;' for the verb is sometimes used for fear, without any respect to religion, Acts xxiii. 10. And the adjective, for religious or devout, without any especial respect to fear, Luke ii. 25; Acts ii. 5, viii. 2, both are included in it.

The sense of the words in this place may be learned best from what they are opposed unto. For they are prescribed as contrary unto some such defects and faults in divine worship, as from which we ought to be deterred, by the consideration of the holiness and severity of God, as is manifest from the addition of it in the next words, 'for God is a consuming fire.' Now these vices from which we ought to be deterred by this consideration, are, 1. Want of a due sense of the majesty and glory of God, with whom we have to do. For whereas he had provided against this evil under the Old Testament, by the dread and terror which were engenerated in the people by the giving of the law, by many severe interdictions of their approach unto pledges of his presence among them, and by the prescription of outward ceremonies in all their accesses unto him, all these things being now removed, yet a deep spiritual sense of his holiness and greatness ought to be retained in the minds of all that draw nigh unto him in his worship. 2. Want of a due sense of our

own vileness, and our infinite distance from him in nature and condition, which is always required to be in us. 3. Carnal boldness in a customary performance of sacred duties, under a neglect of endeavouring the exercise of all grace in them, which God abhors. To prevent these and the like evils, these graces or duties are prescribed. Wherefore *αἰδώς*, or pudor spiritualis, is a holy abasement of soul in divine worship, in a sense of the majesty of God and our own vileness, with our infinite distance from him. This, on extraordinary instances, is called 'blushing,' 'being ashamed,' and 'confusion of face,' Ezra ix. 6; Dan. ix. 7. So it is in extraordinary cases; but for the essence of it, it ought always to accompany us in the whole worship of God. And *εὐλαβεία* is a religious awe on the soul in holy duties, from a consideration of the great danger there is of sinful miscarriages in the worship of God, of his severity against such sins and offences. Hereby the soul is moved and excited unto spiritual care and diligence, not to provoke so great, so holy, and jealous a God, by a neglect of that exercise of grace which he requires in his service, which is due unto him on the account of his glorious excellencies.

And we may consider of how great importance this exhortation and duty is. For this charge of serving God from a principle of grace in the manner described, is that which is given unto us in the consideration of the kingdom which we have received, and enforced with that of the terror of the Lord, with respect unto all miscarriages therein, which is urged also in the last verse.

VER. 29.—*For our God is a consuming fire.*

This is the reason making the foregoing duty necessary. Therefore ought we to serve God with reverence and fear, because he 'is a consuming fire.' The words are taken from Deut. iv. 24, where they are used by Moses to deter the people from idols or graven images in the worship of God; for this is a sin which God will by no means bear. And the same description of God is applied here by the apostle unto the want of grace with reverence and fear, in that worship which he hath appointed. We may not please ourselves, that the worship itself which we attend to, is by divine institution not idolatrous, not superstitious, not of our own invention; for if we are graceless in our persons, devoid of reverence by godly fear in our duties, God will deal with us even as with them who worship him after their own hearts' devisings.

There is a metaphor in the expression. God is compared to, and so called a 'devouring fire,' because of a likeness in effects as unto the case under consideration. For as a vehement fire will consume and devour whatever combustible matter is cast into it, so will God, with a fiery terror, consume and destroy such sinners as are guilty of the sin here prohibited. And as such, will such sinners, namely, hypocrites and false worshippers, apprehend him to be, when they fall under convictions, Isa. xxxiii. 14.

And he is called herein, *ὁ Θεὸς ἡμῶν*, 'our God;' as in Moses to the people, 'the Lord thy God.' A covenant relation unto him, is in both

places intimated. Wherefore, although we have a firm persuasion that he is our God in covenant, yet it is his will that we should have holy apprehensions of his greatness and terror towards sinners; see 2 Cor. v. 10, 11.

Two things are represented unto us in this expression, *πυρ καταναλίσκον*, 'a consuming fire.' 1. The nature of God as declared in the first commandment. And, 2. His jealousy with respect unto his worship, as it is expressed in the second.

1. The holiness and purity of his nature, with his severity and vindictive justice, is represented hereby. And these, as all his other essential properties, are proposed unto us in the first commandment. From them it is that he will consume impenitent sinners, such as have no interest in the atonement, even as fire consumes that which is cast into it.

2. His jealousy with reference unto his worship is here also represented, as declared in the second commandment. So it is added in that place of Moses, 'The Lord thy God is a consuming fire, a jealous God.' This title God first gave himself with respect unto his instituted worship, Exod. xx. 5. And this affection, or property of jealousy, is figuratively ascribed unto God by an anthropopathy. In man, it is a vehement affection and inclination, arising from a fear or apprehension that any other should have an interest in, or possess that which they judge ought to be peculiar unto themselves. And it hath place principally in the state of marriage, or that which is in order thereunto. It is therefore supposed, that the covenant between God and the church, hath the nature of a marriage covenant, wherein he calleth himself the husband thereof, and saith that he is married unto it, Isa. liv. 5; Jer. iii. 14. In this state it is religious worship, both as unto the outward form of it in divine institution, and its inward form of faith and grace which God requires, as wholly his own. With reference therefore unto defects and miscarriages therein, he assumeth that affection unto him, and calleth himself a jealous God. And because this is a vehement burning affection, God is said on the account of it to be a consuming fire. And we may observe,

Obs. XII. That however God takes us near unto himself in covenant, whereby he is our God, yet he requires that we always retain due apprehensions of the holiness of his nature, the severity of his justice against sinners, and his ardent jealousy concerning his worship.

Obs. XIII. The consideration of these things, and the dread of being by guilt obnoxious unto their terrible consuming effects, ought to influence our minds unto reverence and godly fear in all acts and parts of divine worship.

Obs. XIV. We may learn how great our care and diligence about the serving God ought to be. These are pressed on us by the Holy Ghost, from the consideration of the greatness of our privileges on the one hand, namely, our receiving the kingdom, with the dreadful destruction from God on the other, in case of our neglect herein.

Obs. XV. The holiness and jealousy of God, which are a cause of insupportable terror unto convinced sinners, driving them from him,

have towards believers only a gracious influence unto that fear and reverence, which causes them to cleave more firmly unto him.

Μονω τω Θεω δοξα.

CHAPTER XIII.

THE close of the Epistle is contained in this chapter. In it the apostle gives us new instances of that divine wisdom wherewith he was acted in writing of the whole, which the apostle Peter refers to, 2 Pet. iii. 15. And as it will communicate an inexpressible sense of itself unto every intelligent reader, who meditates on it with that faith and reverence which is required in the perusal of these holy writings, so we may give, at our entrance into the exposition of the chapter, some few instances in general wherein it doth eminently appear.

First. Having solidly laid the foundations of faith and obedience, in the declarations of the mystery of the person and offices of Christ, he descends unto his exhortation with respect unto evangelical and moral duties, which he proposes unto the church in one distinct view throughout this chapter. And herein, 1. He prescribes by his own example, as he also doth in most of his other Epistles, the true order and method of preaching the gospel; that is, first to declare the mysteries of it, with the grace of God therein, and then to improve it unto practical duties of obedience. And they will be mistaken, who in this work propose unto themselves any other method; and those most of all, who think one part of it enough without the other. For as the declaration of spiritual truths, without showing how they are the vital quickening form of obedience, and without the application of them thereunto, tends only unto that knowledge which puffeth up but doth not edify; so the pressing of moral duties, without a due declaration of the grace of God in Christ Jesus, which alone enables us unto them and renders them acceptable unto God, with their necessary dependence thereon, is but to deceive the souls of men, and lead them out of the way and off from the gospel. 2. Issuing all his discourses in this exhortation unto spiritual or evangelical obedience, he declares, that the science or knowledge of divine mysteries is partly practical, as unto its next and immediate end in the minds and souls of men. It is so far from truth, that by the liberty of the gospel we are freed from an obligation unto spiritual and moral duties, that the use of all the truths revealed in it, is to direct us unto their right performance, and also to lay more and new obligations on us to attend with all diligence unto them. 3. In this place, insisting at large on the doctrine of the gospel, he doth but name the heads of the duties which he exhorts unto; for these were for the most part known and confessed amongst the Hebrews, whereas the other was greatly exposed and contradicted. And herein also he hath set an example unto the preachers of the gospel, as unto the times and circumstances of their work. For therein ought they to labour

with most diligence, where they find the greatest opposition made unto the truth, or the greatest difficulty in the admission of it. 4. He manifests in this method of his procedure, that it is to no purpose to deal with men about duties of obedience, before they are well fixed in the fundamental principles of faith. Herein he labours for the confirmation and instruction of these Hebrews, before he engages in his prescriptions of duties.

Secondly. In the enumeration of duties which he designs, because it was not possible that he should make mention of all those which are necessary in our Christian course, he fixes particularly on those which he knew were most necessary for the Hebrews to attend to with diligence in their present circumstances; as we shall see in our consideration of them. And herein also ought he to be our example in the work of our ministry. Circumstances oftentimes make it necessary that some duties be more diligently pressed on our people than others, in themselves of no less importance than they.

Thirdly. His divine wisdom doth manifest itself in the intermixture of evangelical mysteries with his exhortation unto duties; whereby he both effectually presses the duties themselves, and manifests that the most mystical parts of divine truths and institutions are instructive unto duties, if rightly understood. The consideration hereof also we shall attend to in our progress.

Fourthly. Divine wisdom manifests itself in that solemn prayer for a blessing on, and due improvement of his whole doctrine; wherein he briefly comprises the sum and substance of the most mysterious truths, concerning the person, office, and sacrifice of Christ, which he had before insisted on; wherein, according to our ability, we ought to follow his example.

For the parts of the chapter, (the whole being hortatory,) they are these: 1. An injunction of, and exhortation unto, several duties of obedience, with especial enforcements given unto some of them, ver. 1—6. 2. Unto faith and stability therein, from the instrumental cause and especial object of it, with a warning to avoid what is contrary thereunto, ver. 7—12. 3. An exhortation occasioned by what was spoken in confirmation of the preceding exhortation, unto self-denial, and patient bearing of the cross, ver. 13, 14. 4. A renewed charge of sundry duties, with respect unto God, their church relation, one another, and himself, ver. 15—19. 5. A solemn prayer for the completion of the blessed work of the grace of God in Christ towards them all, ver. 20, 21. 6. The conclusion of the whole in sundry particulars.

In the first part, the duties exhorted unto are, 1. Brotherly love, ver. 1. 2. Hospitality, ver. 2. 3. Compassion towards those that suffer for the gospel, ver. 3. 4. Chastity, with the nature and due use of marriage. 5. Contentment, with the grounds and reasons of it, ver. 5, 6.

VER. 1.—Ἡ φιλαδελφία μενετω.

Vul. Lat. Charitas fraternitatis, 'the love of the brotherhood,' not so properly. Syr. 'Love of the brethren;' and unto μενετω, both add, in

vobis, 'in you.' Amor fraternus, charitas fraterna. *Μενετω*, maneat; that is, constans maneat. Why it is thus enjoined, we shall inquire.

VER. 1.—*Let brotherly love continue* (abide constant.)

The duty commanded is, ἡ φιλαδελφία, 'brotherly love;' and the manner of the injunction of it is, that it 'remain,' or 'continue.'

First. Love is the fountain and foundation of all mutual duties, moral and ecclesiastical. Wherefore it is here placed at the head of both sorts which are afterwards prescribed. And thereon the apostle immediately subjoins the two principal branches of it in duties moral, namely, hospitality and compassion, wherein he comprises all acts of mutual usefulness and helpfulness, instancing in such as principally stood in need of them; namely, strangers and sufferers.

All love hath its foundation in relation. Where there is relation, there is love, or there ought so to be; and where there is no relation, there can be no love, properly so called. Hence it is here mentioned, with respect unto a brotherhood. There is a threefold brotherhood or fraternity. 1. Natural. 2. Civil. 3. Religious. Natural brotherhood is either universal or more restrained.

1. There is an universal fraternity of all mankind. 'God hath made of one blood all nations of men to dwell upon the earth,' Acts xvii. 26. Hence every one, by the law of nature, is every one's neighbour; and every one's brother, his keeper and helper. Wherefore, all strife, envy, hatred, wrong, oppression, and bloodshed among mankind, is 'of the evil one,' 1 John iii. 12. There is a love therefore due unto all mankind, to be exercised as opportunity and circumstances do require. We are to 'do good unto all men,' 1 Thess. v. 15. And where there is love wanting in any, as it is in the most, there dwells no real virtue in that mind. Again, this natural brotherhood is restrained; and that, 1. With reference unto some stock or spring, from whence a people or nation did originally proceed, being therein separated from other nations or people. So there was a brotherhood among all the Israelites who descended from the same common stock, that is, Abraham. Hence they esteemed themselves all brethren, and called themselves so; 'My brethren, my kinsmen according to the flesh,' Rom. ix. 3. So they are constantly called brethren in the law, and the prescription of duties unto them: 'He is thy brother,' &c. 2. With respect unto a near stock, as the children of the same parents, which in the Scripture is constantly extended unto grandfathers also. Hence they are commonly in the Scripture called brethren and sisters, who are descendants from the same grandfather or grandmother; on which account, some are called the brethren of Jesus, Matt. xii. 46, 47. The love required in this relation is known, but it is not here intended.

2. There is a civil fraternity. Persons voluntarily coalescing into various societies, do constitute a political brotherhood; but this hath here no place.

3. This brotherhood is religious. All believers have one Father, Matt. xxiii. 8, 9, one elder Brother, Rom. viii. 29, who is not ashamed to call them brethren, Heb. ii. 11; have one spirit, and are called in

one hope of calling, Eph. iv. 4, which being a spirit of adoption, interesteth them all in the same family, Eph. iii. 14, 15, whereby they become joint heirs with Christ, Rom. viii. 29. See the Exposition of ch. iii. 1. This is the brotherhood principally intended in the duty of love here prescribed. For although there was the natural relation also among these Hebrews, yet it was originally from their coalescing into one sacred society, by virtue of their covenant with God, that they became brethren of one family, distinct from all others in the world. And this relation was not dissolved, but farther confirmed, by their interest in the gospel; whence they became 'holy brethren, partakers of the heavenly calling,' ch. iii. 1.

This brotherhood is the foundation of the love that is here enjoined: for 'every one that loves him that begat, loves him that is begotten of him,' 1 John v. 1. It is not convenient to our purpose to insist long on the declaration of the nature of this grace and duty. It hath also been spoken unto in the Exposition of ch. vi. 10, 11. Here I shall observe some few things only concerning it, and they are those wherein it differs from the natural love, or that which hath only civil or moral motives or causes. For, 1. The foundation of it is in gratuitous adoption: 'Ye are all brethren, and one is your Father which is in heaven,' Matt. xxiii. 8, 9. And it is by adoption that they are all taken into, and made brethren in the same family, 1 John v. 1. 2. It is a peculiar grace of the Spirit: the fruit of the Spirit is love, and therefore it is frequently, almost constantly, joined with faith in Christ Jesus, Gal. v. 6; 1 John iii. 23. It is that which no man can have in, or of himself; it must be given us from above. 3. It is peculiar in its example, which is the love of Christ unto the church, 1 John iii. 16, which gives it a different nature from all love that ever was in the world before. 4. It is so in the commandment given for it by Christ himself, with the ends that he hath assigned unto it. He calls it his commandment in a peculiar manner, John xv. 12, and thence a new commandment, John xiii. 34; 1 John ii. 7, 8; 2 John 5; that wherein he will be owned above all others. And he designs the ends of it to be the special glory of God, and an evidence unto the world that we are his disciples, John xiii. 35. 5. It is so in its effects, both internal and external; such are pity, compassion, joy in prosperity, prayer, usefulness in all things, spiritual and temporal, as occasion doth require; patience, forbearance, delight, readiness to suffer for, and lay down our lives towards, and for each other; which are all frequently inculcated, and largely declared in the Scripture. And two things I shall only hence observe.

Obs. 1. That the power and glory of Christian religion is exceedingly decayed and debased in the world. Next unto faith in Christ Jesus, and the profession thereof, the life and beauty of Christian religion consists in the mutual love of them who are partakers of the same heavenly calling, which all pretend unto. And this is that whereon the Lord Christ hath laid the weight of the manifestation of his glory in the world; namely, the love that is among his disciples, which was foretold as the peculiar glory of his rule and kingdom. But there are only a few footsteps now left of it in the visible church; some marks only that there it hath been, and dwelt of old. It is, as unto its lustre and splen-

dour, retired to heaven, abiding in its power and efficacious exercise only in some corners of the earth, and secret retirements. Envy, wrath, selfishness, love of the world, with coldness in all the concerns of religion, have possessed the place of it. And in vain shall men wrangle and contend about their differences in opinions, faith, and worship, pretending to design the advancement of religion by an imposition of their persuasions on others: unless this holy love be again re-introduced among all those who profess the name of Christ, all the concerns of religion will more and more run into ruin.

The very name of a brotherhood amongst Christians is a matter of scorn and reproach, and all the consequents of such a relation are despised. But it is marvellous how any can persuade themselves that they are Christians, and yet be not only strangers, but enemies unto this love.

Obs. II. Where the pretence of this love is continued in any measure, yet its nature is unknown, and its effects are generally neglected. Such a love as arises from a joint-interest in gratuitous adoption, powerfully infused into the mind, and wrought in the heart by the spirit thereof, effectually inclining to its exercise, both internal and external, with a spiritual sense of a fraternal relation by the same new nature created in them all, of whom this love is required; extending itself not only to all duties of mercy, bounty, compassion, and delight, but even to the laying down of our lives for each other when called thereunto, is neither known by many, nor much inquired after.

Secondly. The manner of the prescription of this duty is, that it should continue, *μενετω*, ‘abide constant,’ which is peculiar. For he supposes that this love was already in them, already exercised by them. And he doth not therefore enjoin it, but only press its continuance. So he treateth them in like manner, ch. vi. 9—12. And this insinuation or concession is of great force in the present exhortation. Men are free and willing to be pressed to continue in doing that which of themselves they have chosen to do. And it belongs to ministerial wisdom in exhortations to duty, to acknowledge what is found of it already in them with whom they treat. For the owning of any duty is an encouragement due to them by whom it is performed.

Besides, the apostle in this charge seems to give an intimation of the difficulty that there is in the preservation of this grace, and the performance of this duty. So the word is used, and so rendered by many, to abide constant, that is, against difficulties and temptations. It is not merely, let it continue, but take care that it be preserved: for it is that which many occasions will be apt to weaken and impair. When men are first called into that relation which is the foundation of this duty, they are usually warmly inclined to it, and ready for its exercise. But in process of time, innumerable occasions are ready to impair it: besides that those graces which are seated in the affections are apt of themselves to decay, if not renewed by fresh supplies from above. Against all these things which might weaken mutual love amongst them, the apostle gives them caution in this word, ‘let it abide constant.’ And,

Obs. III. We are especially to watch unto the preservation of those

graces, and the performance of those duties which in our circumstances are most exposed to opposition. In particular,

Obs. IV. Brotherly love is very apt to be impaired and decay, if we do not endeavour continually to preserve and revive it. This is evident in the sad event of things before mentioned. And,

Obs. V. It is a part of the wisdom of faith to consider aright the way and occasions of the decay of mutual love, with the means of its preservation. Without this we cannot comply with this caution and injunction in a due manner.

1. The causes of the decay of this love, whence it doth not continue as it ought, are, 1. Self-love. 2. Love of this present world. 3. Abounding of lusts in the hearts of men. 4. Ignorance of the true nature, both of the grace and the exercise of it, in its proper duties. 5. Principally, the loss of a concernment in the foundation of it, which is an interest in gratuitous adoption, and the participation of the same spirit, the same new nature and life. Where this is not, though conviction of truth and the profession of it may for a season make an appearance of this brotherly love, it will not long continue.

2. The occasions of its decay and loss are, 1. Differences in opinion and practice about things in religion. 2. Unsuitableness of natural tempers and inclinations. 3. Readiness to receive a sense of appearing provocations. 4. Different, and sometimes inconsistent secular interests. 5. An abuse of spiritual gifts, by pride on the one hand, or envy on the other. 6. Attempts for domination, inconsistent in a fraternity; which are all to be watched against.

3. The means of its continuance or preservation are, 1. An endeavour to grow and thrive in the principle of it, or the power of adopting grace. 2. A due sense of the weight or moment of this duty, from the especial institution and command of Christ. 3. Of the trial which is committed thereunto, of the sincerity of our grace, and the truth of our sanctification. For 'by this we know that we are passed from death to life. 4. A due consideration of the use, yea, necessity of this duty to the glory of God, and edification of the church; and, 5. Of that breach of union, loss of peace, disorder and confusion, which must and will ensue on the neglect of it. 6. Constant watchfulness against all those vicious habits of mind, in self-love, or love of the world, which are apt to impair it. 7. Diligent heed that it be not insensibly impaired in its vital acts; such as are patience, forbearance, readiness to forgive, unaptness to believe evil, without which no other duties of it will be long continued. 8. Fervent prayer for supplies of grace enabling us thereunto, with sundry others of a like nature. And if we judge not this duty of such importance as to be constant in the use of these means for the maintenance of it, it will not continue.

The continuance of the church depends, in the second place, on the continuance of brotherly love. It depends in the first place on faith in Christ Jesus, whereby we hold the Head and are built on the Rock. But, in the second place, it depends on this mutual love. All other pretences about the succession and continuance of the church are vain. Where this faith and love are not, there is no church; where they are

there is a church materially, always capable of evangelical form and order.

It is not improbable, but that the apostle might also have a respect to the especial condition of those Hebrews. They had all relational foundations of mutual love among them from the beginning, in that they were all of one common natural stock, and all united in the same sacred covenant for the worship of God. Hereon they had many divine commands for mutual love, and the exercise of all its effects, 'as became a natural and religious fraternity. Accordingly, they had an intense love towards all those who, on these accounts, were their brethren. But in process of time they corrupted this, as all other divine orders and institutions. For their teachers instructed them, that the meaning of the command for mutual love did include a permission, if not a command, to hate all others. So they interpreted the law of love, recorded Lev. xix. 18, 'Thou shalt love thy neighbour and hate thine enemy,' Matt. v. 43. And the people practised accordingly, not thinking themselves obliged to show the least kindness to any but their own countrymen. Hereon they grew infamous in the world. So Tacitus affirms of them, *Apud ipsos, fides obstinata, misericordia in promptu; adversus omnes alios, hostile odium.* Hist. Lib. 5. And the Satyrist,

Non monstrare vias eadem nisi sacra colenti,
Quæsitum ad fontem solos diducere verpos.

This horrible corruption and abuse of the law, which exposes them to reproach, whereas the due observance of it was their glory, our Saviour corrected as to the doctrine of it, Matt. v. 44, 45, and rectified as to its practice in the parable of the Samaritan and the Levite, Luke x. 30, 31, &c. But yet their mutual love on the grounds and reasons mentioned, was good, useful, and commendable. But whereas by the gospel their original brotherhood was, as it were, dissolved, the Gentiles being taken into the same sacred communion with them, some of them might suppose that the obligation to mutual love, which they were under before, had now also ceased. This the apostle warns them against, giving in charge, that the same love should still continue in all its exercise, but with respect to that new fraternity which was constituted by the gospel.

VER. 2.—*Της φιλοξενίας μη επιλανθανεσθε δια ταυτης γαρ ελαθον τινες ξενισαντες αγγελους.*

Φιλοξενίας. Syr. ܠܚܝܬܝܬܐ ܠܢܚܡܝܬܐ, 'The compassionate love of strangers.' *Hospitalitatis*, 'hospitality,' we have well rendered 'to entertain strangers.' *Πολυξενία*, is 'a promiscuous entertainment of all,' the keeping, as we call it, of an open house; *αξενία*, is 'a defect in entertainment,' through covetousness or roughness of nature, both condemned by the heathen. *Μηδε πολυξεινον μηδε αξεινον καλεεσθε*, Hesiod.

Ελαθον. Most copies of the Vulgar read *placuerunt*, which was put in by them who understood not the Grecism of *latuerunt*, for *inscii*, 'unawares;' not knowing (that is, at first) who they were whom they entertained.

The Syriac thus reads the whole verse : ‘ Forget not love to strangers ; for by this, some were worthy when they perceived it not, to receive strangers.’

VER. 2.—*Be not forgetful (forget not) to entertain strangers, for thereby some have entertained angels unawares.*

There are plainly in the words, 1. A prescription of a duty ; and, 2. The enforcement of it by an effectual motive or reason.

First. And in the first there is, 1. The duty itself prescribed, which is to ‘ entertain strangers ;’ and, 2. The manner of its prescription, ‘ forget not’ to do it ; be not forgetful of it.

First. The duty prescribed is the entertaining of strangers, *Φιλοξενια*. The word is generally rendered by ‘ hospitality,’ and may well be so if we consider the original of the word ; but in its use it is somewhat otherwise applied among us. For it respects such as are strangers indeed, and unknown to us, as to other circumstances ; and so such as really stand in need of help and refreshment. But with us it is applied to a bountiful, and, it may be, profuse entertainment of friends, relations, neighbours, acquaintance, and the like. The original word hath respect not so much to the exercise of the duty itself, as to the disposition, readiness, and frame of mind which is required in it and to it. Hence the Syriac renders it, ‘ the love of strangers,’ and that properly ; but it is such a love as is effectual, and whose proper exercise consisteth in the entertainment of them, which comprises the help and relief which strangers stand in need of, and which is the proper effect of love towards them. Hence we render it, ‘ to entertain strangers.’ All know what is meant by entertainment, even the receiving of them into our houses, with all necessary accommodations, as their occasions do require. In those eastern countries, where they travelled wholly or in part barefoot, washing of their feet, and setting meat before them, as also their lodging, is mentioned.

Strangers, even among the heathen, were counted sacred, and under the peculiar protection of God. So speaks Eumæus to Ulysses, when he entertained him as a poor unknown stranger.

Ξειν', ου μοι θεμις εστ', ουδ' ει κακιων σεθεν ελθοι,
Ξεινον ατιμησαι' προς γαρ Διος εισιν ἅπαντες
Ξεινοι τε πτωχοι τε—— Hom. Odyss. ξ.

‘ O stranger ! it is not lawful for me, though one should come more miserable than thou art, to dishonour or disregard a stranger ; for strangers and poor belong to the care of God.’

And there was among some nations, *δικη κακοξενιας*, ‘ a punishment appointed for those that were inhospitable.’

The Scripture frequently prescribes or commands this duty ; see Deut. x. 19 ; Isa. lviii. 7 ; Matt. xxv. 35 ; Luke xiv. 13 ; Rom. xii. 13 ; 1 Pet. iv. 9 ; Jam. i. 27.

This entertaining of unknown strangers, which was so great a virtue in ancient times, is almost driven out of the world by the wickedness of

it. The false pretences of some with wicked designs, under the habit and pretence of strangers on the one hand, and pretences for sordid covetousness on the other, have banished it from the earth. And there are enow who are called Christians who never once dreamed of any duty herein.

It is granted, therefore, that there is prudence and care to be used herein, that we be not imposed on by such as are unworthy of any entertainment. But it doth not follow, that therefore we should refuse all who are strangers indeed, that is, whose circumstances we know not, but from themselves.

It must also be acknowledged, that, whereas provision is now made in all civilized nations for the entertainment of strangers, though at their own cost, things are somewhat in this case altered from what they were in the earlier days of the world.

But there was a peculiar reason for the discharge of this duty, arising from the then present circumstances of the church, especially of the Hebrews in their dispersions. Wherefore, the apostle adjoins the prescription of this duty of entertaining strangers, as the first branch of that brotherly love which he had before enjoined, or as the first and most eminent way of its acting itself. There were two things that made this duty more necessary then, than at other times. For the church was then under great persecution in sundry places, whereby believers were driven and scattered from their own habitations and countries, Acts viii. 1. And hereon, following the direction of our blessed Saviour, when they were persecuted in one city to flee to another, they did so remove into other parts and places wherein they were strangers, and where was for the present some peace and quietness. For God is pleased so to order things in his holy and wise providence, that for the most part persecution shall not be absolutely at any time universal, but that there may be some places of a quiet retirement, at least for a season, unto them or some of them, whose destruction is designed and endeavoured in the places of their own habitation. So under the furious papal persecution in this nation in the days of Queen Mary, many cities and places beyond the seas were a refuge for a season unto them who fled from hence for the preservation of their lives. God in such cases makes a double provision for his church, namely, a refuge and hiding-place for them that are persecuted, and an opportunity for them that are at peace to exercise faith and love, yea, all gospel graces, in their helpful kindness towards them. And in case persecution at any time be universal, which state is at this time aimed at, and there be none to receive his outcasts, he himself will be their refuge and hiding-place, he will carry them into a wilderness and feed them there, until the indignation be overpast. But in the state in which the church was when the apostle wrote this Epistle, those believers who were yet in peace and rest in their own habitations, had many obligations upon them to be ready to entertain strangers, who resorted unto them in their wanderings and distress.

Obs. I. Especial seasons are directions, and constraining motives unto especial duties. And he who on such occasions will forget to receive

strangers, will not long remember to retain any thing of Christian religion.

Again. At that time there were sundry persons, especially of the converted Hebrews, who went up and down from one city, yea one nation, unto another, on their own cost and charges, to preach the gospel. They went forth for the sake of Christ, (to preach the gospel,) taking nothing of the Gentiles unto whom they preached, 3 John 7. And these were only brethren, and not officers of any church, ver. 5. The reception, entertainment, and assistance of these when they came unto any church or place as strangers, the apostle celebrates and highly commends in his well-beloved Gaius, ver. 5, 6. Such as these, when they came to them as strangers, the apostle recommends unto the love and charity of these Hebrews in a peculiar manner. And he who is not ready to receive and entertain such persons, will manifest how little concern he hath in the gospel, or the glory of Christ himself.

Now, whereas this grace or duty in general is much decayed among the professors of Christian religion, we are greatly to pray, that upon the return of the especial occasions of it which lie at the door, yea are entered in many places, that they may be revived in the hearts and lives of all true believers.

Secondly. The manner of the prescription of this duty is expressed in that word *μη επιλανθανεσθε*, 'forget it not,' be not unmindful of it, which is peculiar. Another duty of the same nature in general with this, he gives in charge with the same expression, 'forget it not,' ver. 16. And he doth there, as here, confirm his injunction with a peculiar reason; 'to do good, and communicate, forget not; for with such sacrifices God is well pleased,' as here, 'for thereby some have entertained angels;' which intimates some peculiar concerns of these duties. There is no doubt but that a positive command is included in the prohibition, 'forget not;' that is 'remember.' There are some duties whereunto our minds ought always to be engaged by an especial remembrance, and they are such for the most part against which either much opposition ariseth, or many pretences are apt to be used for a countenance of their omission. Such is the observance of the Sabbath, the institution and command whereof is prefaced with a solemn injunction to remember it. And three things seem to be respected in this expression.

1. That we should endeavour to keep up our hearts in and unto a constant readiness for it. The word itself, *φιλοξενια*, respects more the frame of the mind and heart, their constant disposition to the duty, than the actual discharge of it in particular instances. Unless the mind be preserved in this disposition, we shall fail assuredly in particular cases. The 'liberal deviseth liberal things,' Isa. xxxii. 8. The mind is to be disposed and inclined habitually by the virtue of liberality, or what it will not seek and lay hold on occasions of doing liberal things. And the reason why we find men so unready unto such duties as that here enjoined, is because they do not remember to keep their minds in a constant disposition towards them.

Obs. II. Our hearts are not to be trusted unto in occasional duties, if we preserve them not in a continual disposition towards them. If

that be lost, no arguments will be prevalent to engage them unto present occasions.

2. With respect unto surprisals. Seasons and occasions for this duty may befall us at unawares; and we may lose them before we are well composed to judge what we have to do. To watch against such surprisals is here given us in charge.

3. It respects a conquest over those reasonings and pretences, which will arise against the discharge of this duty, when we are tried with especial instances. Some of them we have mentioned before, and others, not a few, will arise to divert us from our duty herein. With respect unto these and the like difficulties or diversions, we are charged 'not to forget,' that is 'always to remember,' to be in readiness for the discharge of this duty, and to do it accordingly; for which also the command is enforced by the ensuing encouragement. And we may observe,

Obs. III. That the mind ought continually to be on its watch, and in a gracious disposition towards such duties as are attended with difficulties and charge. Such as that here commanded to us, without which, we shall fail in what is required of us.

Secondly. The second thing in the words is the enforcement given to the command, from the consideration of the advantage which some formerly had received by a diligent observance of this duty. 'For thereby some have entertained angels unawares.'

Δια ταύτης γὰρ, 'For thereby,' for by this philoxeny, the virtue inclining and disposing the mind to the entertainment of strangers, is in the first place intended. And hereby some being in a readiness for the discharge of this duty, had the privilege of receiving angels under the appearance of strangers. Had they not been so disposed, they had neglected the opportunity of so great divine grace and favour. So, the mind inlaid with virtue and grace, is equally prepared to perform duties, and to receive privileges.

Τίτες, 'some,' did so. This is usually referred to Abraham and Lot, whose stories to this purpose are recorded, Gen. xviii. 1—3, &c., and Gen. xix. 1—3. And there is no doubt but they are referred to in an especial manner, as what they did is recorded expressly by the Holy Ghost. Yet I dare not ascribe it to them alone, exclusively to all others. For I question not but that in those ancient times, wherein God so much used the ministry of angels about the church, that sundry other believers were visited by them unawares in like manner; as also, that they were disposed to the receiving of this privilege by their readiness on all occasions to entertain strangers. But these instances, left on the sacred record, are sufficient to the purpose of the apostle.

Now, this reception of angels was a great honour to them that received them, and it was so intended of God. And herein lies the force of the reason for diligence in this duty; namely, that some of them who were so diligent, had the honour, the favour, the privilege of entertaining angels. These angels stood in no need of their hospitality, nor did make any real use of the things that were provided for them: but they honoured them in a particular manner with their presence, and gave them thereby a pledge of the especial care and favour of God. How

could they have any greater, than by sending his glorious angels to abide and confer with them? And both of them, on this entertainment of angels, were immediately made partakers of the greatest mercies whereof in this life they were capable. And,

Obs. IV. Examples of privileges annexed to duties, whereof the Scripture is full, are great motives and incentives to the same, or the like duties. For the motive used by the apostle does not consist in this, that we also in the discharge of this duty may receive angels as they did, nor are we hereby encouraged to expect any such thing. But he shows hereby how acceptable this duty is to God, and how highly it was honoured, whereon we may, in the discharge of the same duty, hope for divine approbation, in what way soever it seems good to God to signify it to us.

This they did *ελαθον*, 'unawares.' Of the meaning of the Greek phrase, and the corruption of the Vulgar Latin, reading *placuerunt* for *latuerunt*, we have spoken before. It is observed, that at the appearance of these angels to Abraham in the heat of the day, he sat in the door of his tent, Gen. xviii. 1. And at their appearance to Lot in the evening, he sat in the gate of Sodom, where strangers were to enter, ch. xix. 1, probably both of them at those seasons had so disposed themselves on purpose that if they saw any strangers, they might invite and receive them, whereon they did so on the first occasion that offered itself. And this also shows their readiness and disposition to this duty, which they waited and sought occasion for.

This they did unawares, not knowing them to be angels; that is, they did not so when first they invited and entertained them. For afterwards they knew what they were. But at first, both of them made such entertainments for them of bread and meat, as they knew well enough that angels stood in no need of. And this may be laid in the balance against all those fears and scruples which are apt to arise in our minds about the entertainment of strangers; namely, that they are not so good as they appear or pretend to be; seeing some were so much better and more honourable than what at first they seemed to be.

And in some likeness hereunto, the poet, after he hath discoursed sundry things excellently about poor and strangers, with the care of God over them, adds, as the highest consideration of them :

Και τε Θεοι ξεινοισιν εοικότες αλλοδαποισι
 Παντοιοι τελεθοντες, επιστρωφουσι πολλας,
 Ανθρωπων υβριν τε και ευνομην εφορωντες.—Odyss. P. ver. 485.

'The gods themselves, like to wandering strangers (seeing they are every where) do come and visit cities, beholding what is done right or wrong among men.'

Those that appeared unto Abraham are called 'three men,' because of the outward shape they had assumed, and the manner of their communication. Two of them were angels by nature, one of them by office only, for he was the Son of God, for he is called 'Jehovah,' ver. 1, 13, 17. And he deals with him in his own name as to the worship and covenant-obedience which he required of him, ver. 18, 19. And when

the other angels departed, who entered Sodom at even, Gen. xix. 1, he continues still with Abraham, 'and Abraham stood yet before the Lord,' ver. 22. And all the passages between them were such, as if a divine person be not openly avowed therein, we can have no assurance that God ever spake or transacted any of those things which are ascribed to him in the Scripture, as the making of the world and the like. Thus Abraham entertained angels, two of them who were so by nature, and him who was then so by office. But when they appeared to him, they are not in the Scripture called angels, though those two of them which came to Sodom are so, Gen. xix. 1.

Slichtingius, to oppose the appearance of the Son of God in that place to Abraham, takes great pains to confute an opinion, that those three men were the three persons of the Trinity; and because Abraham spake to one, that signified the unity of the divine essence in them all. The same notion doth Kimchi oppose on the place; so doth Eniedinus in his explications, which makes me think that some have expressed themselves to that purpose. And indeed there are passages in some of the ancients, intimating such a sense of the words, but it is universally rejected long ago. And by these men, it is raised again for no end, but that they may seem to have something to say against the appearances of the Son of God, under the Old Testament. Neither hath Slichtingius here any one word, but only exceptions against that opinion which no man owns or defends. But it is plain that he who appeared here to Abraham, who also appeared to Jacob, Moses, and Joshua, is expressly called Jehovah, speaks and acts as God in his own name, hath divine works, and divine worship assigned to him, was adored and prayed to by them to whom he appeared; and in all things so carries it, in assuming all divine properties and works to himself, as to beget a belief in them to whom he appeared, of his being God himself. And we may observe,

Obs. V. Faith will make use of the highest privileges that ever were enjoyed on the performance of duties, to encourage unto obedience, though it expects not any thing of the same kind on the performance of the same duties.

Obs. VI. When men designing that which is good, do more good than they intended, they shall or may reap more benefit thereby than they expected.

VER. 3.—THE first branch of the exercise of brotherly love enjoined, ver. 1, is towards strangers, ver. 2. The next is, towards sufferers, ver. 3.

VER. 3.—*Μιμνησκεσθε των δεσμιων, ως συνδεδεμενοι των κακουχου-
μενων, ως και αυτοι οντες εν σωματι.*

Μιμνησκεσθε, Mementote. Vul. Memores estote, 'Be mindful of.' It is more than a bare remembrance that is intended.

Κακουχουμενων. Vul. Laborantium, 'of them that labour,' that is, under distresses; but the word is of the passive voice, and is not well rendered by the active. Eorum qui malis premuntur. Bez. Malis

afficiuntur; 'that are pressed or affected with evils or sufferings.' See ch. xi. 37, where the same word is used in the same sense.

Ὡς καὶ αὐτοὶ ὄντες ἐν σωματί. Syr. 'As men who are clothed with flesh,' not amiss. Ac si ipsi quoque corpore afflicti essetis. Bez. 'As if you yourselves were afflicted in the body,' which interpretation we must afterwards examine: Tanquam et ipsi in corpore existentes, 'As being yourselves in the body.'

VER. 3.—*Remember (be mindful of) them that are in bonds (or bound) as bound with them; and (of) them which suffer adversity (are pressed with evils,) as being yourselves also in the body.*

This is the second branch of the duty of brotherly love enjoined in the first verse: the first concerned strangers, this concerns sufferers. And because strangers are unknown as unto their persons, before the exercise of the duty of love towards them, the injunction respects the duty in the first place, Forget not the duty of entertaining strangers. But sufferers were known, and therefore the immediate object of the command is their persons: 'Be mindful of them that are bound, of them that suffer.' By them that are bound and suffer, not all that are so, or do so, are intended: there are those who are bound for their crimes, and suffer as evil-doers. There is a duty required towards them also, as we have occasion; but not that here intended by the apostle. They are those only which are bound and suffer for the gospel, whom he recommends unto our remembrance in this place.

Those who then suffered for the gospel, as it is now also, were in a twofold outward condition. Some were in prisons or bonds, the devil had cast them into prison; and some were variously troubled in their names, reputation, goods, and enjoyments, some being deprived of all, all of some of these things; and so it is at this day. The apostle mentions them severally and distinctly, varying his charge concerning them, as the consideration of their several conditions was meet to influence the minds of those who did not yet so suffer, unto their duty towards them, as we shall see.

In the first clause of the verse, there is, 1. The object of the duty enjoined, that is, 'those that are bound,' or in bonds. 2. The duty itself, which is 'to be mindful of them.' And, 3. The manner of its performance; as 'bound with them.'

First. The object of the duty required, are τῶν δεσμιῶν, 'those that are bound.' The word signifies any that are in prison, whether they are actually bound with chains or not, because in those days all prisoners were usually so bound, Acts xvi. 26. To be thus in bonds, or a prisoner, was esteemed a thing shameful, as well as otherwise penal; for it was the estate of evil-doers. But the introduction of a new cause, made it an honourable title; namely, when any were made prisoners of Christ, or prisoners for Christ. So this apostle, when he would make use of a title of especial honour, and that which should give him authority among those with whom he had to do, so styles himself, and that emphatically, Eph. iii. 1, Εγὼ Παῦλος ὁ δεσμιὸς τοῦ Χριστοῦ Ἰησοῦ, 'I Paul, vinctus ille, that prisoner of Christ Jesus;' and so again, ch.

iv. 1. See 2 Tim. i. 8; Philem. 9. This kind of punishment for the profession of the gospel began early in the world, and it hath continued throughout all ages, being most frequent in the days wherein we live. But the word of God, as the apostle speaks, is not bound, 2 Tim. ii. 9. The devil was never able, by this means, to obscure the light, or stop the progress of the gospel, nor ever shall be so. He and his agents do but labour in vain. Men may, but the word of God cannot be bound. Those therefore that were in bonds, were all that were in prison for the profession of the gospel. And observe,

Obs. I. If we be called unto this kind of suffering, let us not think strange of it: it is no new thing in the world.

Obs. II. Bonds and imprisonment for the truth, were consecrated to God, and made honourable by the bonds and imprisonment of Christ himself, and commended unto the church in all ages, by the bonds and imprisonment of the apostles, and primitive witnesses of the truth.

Obs. III. It is better, more safe, and honourable, to be in bonds with, and for Christ, than to be at liberty with a brutish, raging, persecuting world.

Secondly. The duty enjoined with respect unto those that are bound, is, that we 'remember them,' or 'be mindful of them,' *μνησκεσθε*. It seems those that are at liberty are apt to forget Christ's prisoners, that they had need to be enjoined to be mindful of them; and for the most part they are so; and we are said to remember them, as we are desired to remember the poor; that is, so to think of them, as to relieve them according to our ability. It is better expressed by being mindful of them, which carries a respect unto the whole duty required of us, and all the parts or acts of it. And they are many: I shall name the principal of them.

1. The first is, care about their persons and concerns, opposed to that regardlessness which is apt to possess the minds of those that are at ease, and, as they suppose, free from danger. This the apostle commends in the Philippians, ch. iv. 10.

2. Compassion; included in the manner of the duty following, 'As if you were bound with them.' This he commends in these Hebrews with respect unto himself, ch. x. 34, 'Ye had compassion of me in my bonds;' see the exposition. And this he enjoins on them with respect unto others in the same condition. It is a great relief unto innocent sufferers, that there are those who really pity them, and have compassion on them, although they have no actual help thereby. And the want of it is expressed as a great aggravation of the sufferings of our Saviour himself, Ps. lxi. 20, 'I looked for some to take pity, and there was none; and for comforters, but I found none.'

3. Prayer; as it was in the case of Peter when he was in bonds, Acts xii. 12. And indeed this is the principal way wherein we ought to be mindful of them that are in bonds; that which testifies our faith, sincerity, and interest, in the same common cause with them, as gives life and efficacy unto every other thing that we do in their behalf.

4. Assisting of them, as unto what may be wanting unto their relief, unto the utmost of our ability and opportunity. Those who are prisoners for the gospel, do not usually suffer only in their restraint,

Wants and straits, with respect unto their relations and families, do usually accompany them. To be mindful of them as we ought to be, is to supply their wants according to our ability.

5. Visiting of them, is in an especial manner required hereunto, which the Lord Christ calls the visiting of himself in prison, Matt. xxv. 36, 43. And in the primitive times, there were some designed to visit those who were in prison, which they did frequently, unto the danger, sometimes unto the loss of their lives.

These, and the like duties in particular, are contained in the present injunction. And it is a signal evidence of grace in the church, and of all professors in their particular capacities, when they are thus mindful of those that are in bonds on the account of the gospel, as it is an argument of a hypocritical state when men, being satisfied with their own liberties and enjoyments, are careless of the bonds of others; see 1 Cor. xii. 25, 26. And,

Obs. IV. Whilst God is pleased to give grace and courage unto some to suffer for the gospel unto bonds, and to others to perform this duty towards them, the church will be no loser by suffering.

Obs. V. When some are tried as unto their constancy in bonds, others are tried as unto their sincerity in the discharge of the duties required of them. And,

Obs. VI. Usually more fail in neglect of their duty towards sufferers, and so fall from their profession, than do so fail under, and on the account of their sufferings.

Thirdly. We are thus to be mindful of them that are bound, *ὡς συνδεδεμένοι*, ‘as bound with them.’ To be mindful of them, as bound with them, is an act of union with them. And this is threefold between suffering believers, and those that are at liberty. 1. Mystical, an union of conjunction in the same mystical body. Being both sorts members of the same body, when one suffers, the others do so also, as the apostle disputes, 1 Cor. xii. 25, 26. And this some think is intended peculiarly by the next clause, of ‘being in the body.’ But this union alone will not answer the expression; for men may be in the same body, and yet be negligent of their duty. 2. An union of sympathy or compassion; an union by spiritual affection from a spiritual cognation. Hereby our minds are really affected with grief, sorrow, and trouble at their sufferings, as if they were our own; as if we felt their chains, were restrained in their durance. 3. An union of interest in the same cause. Those who are free, are equally engaged in the same cause, in all the good and evil of it, with them that are in bonds. These things give us the measure of our suffering with others, the frame of our minds, and the principle of our acting toward them. Wherefore,

To suffer with them that are bound, as if we were ourselves in bonds with them, requires, 1. An union in the same mystical body, as fellow-members of it with them. 2. The acting of the same common principle of spiritual life in them and us. 3. A compassion really affecting our minds with that kind of trouble and sorrow which are the effect of suffering. 4. A joint interest with them in the same common cause for which they suffer. 5. A discharge of the duties towards them before mentioned. And where it is not thus with us, it argues a great decay

in the power of religion. And there are none who are more severely reflected on, than those who are at ease while the church is in affliction, Ps. cxxiii. 4; Zech. i. 15.

Having given an especial instance of the exercise of brotherly love towards sufferers for the gospel, namely, the prisoners of Christ, towards whom especial duties are required, that we may not suppose our love and duty with respect unto suffering to be confined unto them alone, he adds unto them, under the charge of our mindfulness, all that undergo evil, or trouble of any sort for the profession of the gospel; 'and of them which suffer adversity,' &c.

And there is, in the remaining words of this verse, 1. A designation of the persons in general whom we ought to be mindful of; and, 2. A motive unto the duty required of us.

First. The persons designed are those that suffer adversity: those that are vexed, pressed, troubled with things evil, grievous, and hard to be borne. For the word includes both the things themselves undergone; they are 'evil and grievous;' and the frame of men's minds in the undergoing of them; they are 'pressed, vexed, and troubled with them.' The word is of a large signification, as large as we interpret it, 'that suffer adversity,' extending itself unto all that is adverse or grievous unto us, as sickness, pain, losses, want, and poverty, as well as other things. But it is here to be restrained unto those evils which men undergo for the profession of the gospel. And unto all sorts of them it is to be extended; such are reproaches, contempt, scorn, turning out of secular employments, spoiling of goods, stigmatizing, taking away of children, banishment, every thing which we may undergo in and for our profession. Of all who are pressed or distressed with any of these, we are enjoined to be mindful, and that as unto all the ends and purposes before mentioned, according to our ability and opportunity. And by the distinction here used by the apostle between those that are in bonds and those who suffer other adversities, yet both laid under the same charge as unto our remembrance, we are taught, that,

Obs. VII. Although there are peculiar duties required of us towards those who suffer for the gospel in an eminent manner, as unto bonds; yet are we not thereon discharged from the same kind of duties towards those who suffer in lesser degrees, and other things. We are apt to think ourselves released from any consideration of sufferings seemingly of an inferior nature, if it may be we have had regard unto some prisoners, or the like; and,

Obs. VIII. Not only those who are in bonds for the gospel, or suffer to a high degree in their persons, are under the especial care of Christ, but those also who suffer in any other kind whatever, though the world may take little notice of them; and therefore are they all of them commended unto our especial remembrance.

Obs. IX. Professors of the gospel are exempted from no sorts of adversity, from nothing that is evil and grievous unto the outward man in this world; and therefore ought we not to think strange when we fall into them.

Secondly. The motive added unto the diligent discharge of the duty enjoined, is, *ὡς καὶ αὐτοὶ οὐτὲς ἐν σωμάτων*, 'that we ourselves are

also in the body.' There is a threefold probable interpretation of these words. The first is, that by the body, the mystical body of Christ, or the church, is intended. Whereas we are members of the same mystical body with them that suffer, it is just, equal, and necessary that we should be mindful of them in their sufferings. This is the exposition of Calvin; and it seems to have great countenance given unto it by the discourse of the apostle to this purpose, 1 Cor. xii. 13, 14, 26, 'Whether one member suffer, all the members suffer with it.' There is, therefore, a truth in this exposition, though I conceive it be not directly intended in this place. Another is that of Beza, both in his translation and annotations; for in his translation he adds to the text for its exposition, afflicti, 'as if you yourselves were afflicted in the body.' And he expounds it, 'as if we suffered the same calamity.' And he gives this reason of his interpretation, namely, that whereas 'in the former clause we are enjoined to be mindful of them that are in bonds, as if we were bound with them; so in this to be mindful of them that suffer adversity, as if we suffered in our own bodies with them.' But neither do I think this reason cogent. For it is indeed those who are bound that suffer in the body in an especial manner; and in this latter exposition, those are intended who suffer in any other way. Wherefore, the common interpretation of the words is most suited unto the scope of the place. The apostle reminds those who are yet at liberty, and free from troubles or afflictions, such as others are pressed and perplexed withal, of what is their own state and condition; namely, that as yet they are in the body, that is, in the state of natural life which is exposed to the same calamities which others of their brethren do undergo. Whence is it that Satan and the world have this advantage against them, as to load, oppress, and vex them with all manner of evils, as they do? It is from hence alone, that they are yet in that state of being in this life natural, which is subject and obnoxious unto all these sufferings. Were they once freed from the body, the life which they lead in it in this world, none of these things could reach unto them or touch them. Whereas, therefore, you are yet in the same state of natural life with them, equally exposed unto all the sufferings which they undergo, be they of what kind they will, and have no assurance that you shall be always exempted from them, this ought to be a motive unto you to be mindful of them in their present sufferings. And this is the sense of the place. And we may observe from hence,

Obs. X. That we have no security of freedom from any sort of suffering for the gospel, whilst we are in this body, or during the continuance of our natural lives. *Ante obitum nemo.* Heaven is the only state of everlasting rest. Whilst we have our bodily eyes, all tears will not be wiped from them.

Obs. XI. We are not only exposed unto afflictions during this life, but we ought to live in the continual expectation of them, so long as there are any in the world who do actually suffer for the gospel. Not to expect our share in trouble and persecution, is a sinful security, proceeding from very corrupt principles of mind, as may be easily discovered on due examination.

Obs. XII. The knowledge that we ourselves are continually obnoxious

unto" sufferings, no less than they who do actually suffer, ought to incline our minds unto a diligent consideration of them in their sufferings, so as to discharge all duties of love and helpfulness towards them.

Obs. XIII. Unless it do so, we can have no evidence of our present interest in the same mystical body with them, nor just expectation of any compassion or relief from others, when we ourselves are called unto sufferings. When we are called to suffer, it will be a very severe self-reflection if we must charge ourselves with want of due compassion and fellow-feeling with those who were in that condition before us.

These are some instances of the acts and duties of that brotherly love which is required among Christians; that love which is so much talked of, so much pretended unto by some who would have it consist in a compliance with all sorts of men, good and bad, in some outward religious rites, unto the ruin of religion, which indeed is already almost lost in the world.

VER. 4.—*Τῆμος ὁ γαμος ἐν πασι, καὶ ἡ κοίτη ἀμιαντος· πόρνους δὲ καὶ μοιχοὺς κρινεὶ ὁ Θεός.*

‘Ο γαμος, conjugium, connubium, ‘marriage, wedlock, the state of it.’

Ἐν πασι. Syr. בכל, In omnibus. Bez. Inter quosvis, inter omnes, so is ἐν commonly used for inter.

Κοίτη, Thorus, cubile. Syr. וערסהין, et cubile eorum, ‘and their bed.’ For so it reads this sentence, ‘Marriage is honourable in all, and their bed, דכיא ה, is pure, undefiled;’ which, as I judge, well determines the reading and sense of the words.

Πόρνους. Vul. Fornicatores. Bez. Scortatores; which we render ‘whoremongers,’ not amiss. The difference between them and μοιχοὺς we shall see.

Κρινεὶ. Syr. דאן, judicat; judicaturus est, judicabit, damnabit. Bez. Arab. ‘Marriage is every way honourable, and the bed thereof is pure.’

VER. 4.—*Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge.*

There is a double difficulty in the translations of the words of the first propositions, arising from a double defect in the original. The first is of the verb substantive or the copula of the proposition, which some supply by ἐστι, ‘is;’ others by ἔστω, ‘let it be,’ or be accounted. The other is from the defect of the noun substantive, which πασι, ‘all,’ refers unto. Some supply ‘men;’ ‘in all sorts of men,’ others ‘things,’ or ‘every manner of way.’ For the first, the most of late incline to make it preceptive, and not judicative: ‘let it be,’ ‘let it be so esteemed.’ We follow Beza, and render it indicatively, ‘it is;’ ‘marriage is honourable.’

The sole reason used by any for the former interpretation, is, that the duties mentioned both before and after, are expressed preceptively by way of command in words imperative; and there is no reason why this should be inserted in another form. The Vulgar supplies not the de-

fect in the original; and our Rhemists render the words from thence, 'Marriage honourable in all;' but in their annotations contend for this preceptive sense, 'Let marriage be honourable in all,' hoping thereby to shield their tyrannical law of cælibate from the sword of this divine testimony, but in vain. Neither is the reason which others plead, of any force for this exposition; for the other duties mentioned are such as were never by any called in question, as unto their nature, whether they were universally good or not, nor ever were like so to be. There was no need therefore to declare their nature, but only to enjoin their practice. But it was otherwise in the case of marriage, for there always had been, and there were then, not a few, both of the Jews, as the Essenes, and of the Gentiles, who had unworthy thoughts of marriage, beneath its dignity, and such as exposed it to contempt. Besides, the Holy Ghost foresaw, and accordingly foretold, that in the succeeding ages of the church, there would arise a sort of men that should make laws prohibiting marriage unto some, 1 Tim. iv. 3; wherefore it was necessary that the apostle, designing to give unto the Hebrews a charge of chastity and purity of life, should give a just commendation of the means that God had ordained for the preservation of them. And the following words, wherein 'the bed undefiled' is entitled unto the same honour with 'marriage,' can have no just sense without a relation to the verb in the present tense, as it is accordingly expressed in the Syriac translation.

The truth is, the apostle expresseth this blessed declaration of the truth, in opposition unto some principles and practices that were then current and prevalent in the world. And these were, that marriage was at least burdensome, and a kind of bondage unto some men, especially a hinderance unto them that were contemplative; and that fornication at least was a thing indifferent, which men might allow themselves in, though adultery was to be condemned. In opposition unto these cursed principles and practices, the apostle, designing to commend and enjoin chastity unto all professors of the gospel, declares on the one side the honourable state of matrimony, namely, from divine institution; and on the other, the wickedness of that lasciviousness wherein they allowed themselves, with the certainty of divine vengeance which would befall them who continued therein. There was just reason, therefore, why the apostle should insinuate the prescription of the duty intended, by a declaration of the honour of that state which God hath appointed for the preservation of men and women in chastity.

And this leads us unto the supply of the other defect, 'in all.' The preposition *en*, applied unto persons, is constantly used in the New Testament for inter, or 'among;' 'among all,' that is, 'all sorts of persons;' or, as Beza, *inter quosvis*. And it will be granted, if the words be taken indicatively, that this must be the sense of them. And persons are here to be taken restrictively for those who duly enter into that state. The apostle doth not assert that marriage was a thing in good reputation among all men, Jews and Gentiles, for as with some it was, so with others it was not. But he declares, that marriage is honourable in all sorts of persons, who are lawfully called thereunto, and do enter into it according to the law of God, and righteous laws,

among men. For by a defect herein, it may be rendered highly dishonourable in and unto men; as will appear in the ensuing exposition of the words.

From a prescription of duties towards others, the apostle proceeds to give directions unto those wherein our own persons and walkings are concerned. And he doth it in a prohibition of two radical, comprehensive lusts of corrupted nature, namely, uncleanness and covetousness; the first respecting the persons of men in a peculiar manner, the other their conversation. The first, in all the acts of it, is distinguished from all other sins, in that it is immediately against a man's self in his own person. 'Flee fornication: every sin that a man doth (which is perpetrated in external acts) is without the body; but he that committeth fornication, sinneth against his own body,' 1 Cor. vi. 18. And the other influenceth and corrupts all duties of life whatever.

His manner of the injunction of the first duty in this verse, is peculiar, for the reasons before mentioned. And it consists of two parts: First. A commendation of the remedy of the evil prohibited, which is marriage. Secondly. A condemnation of the sins prohibited, with a denunciation of divine judgments against them. And he takes this way of insinuating the necessity of the duty prescribed. 1. Because the remedy was by some despised, and by others who were called unto the use of it, neglected. 2. Because the sins prohibited were thought by many not so highly criminal; and if they were, yet usually were shaded in secrecy from punishment among men. Without the removal of these prejudices, his exhortation could not obtain its due force in the minds of them concerned. In the first place, we have a proposal, 1. Of a state of life, that is marriage. 2. Of the duties of that state, 'the bed undefiled.' And of them both it is affirmed, that they are honourable.

First. The first is, *ὁ γαμος*, 'marriage.' It is that which is lawful and according to the mind of God, which is intended; for there may be marriages, or such conjunction for the ends of marriage between men and women, so called, that are highly dishonourable. It must be, the marriage of two individual persons, and no more, according to the law of creation and divine institution: polygamy was never honourable. It must be the marriage not of persons within the degrees of consanguinity laid under divine prohibition; incest being no less dishonourable than adultery. The apostle speaks of marriage in a concurrence of all necessary circumstances both of mind and body in them that are to be married; such are, power over their own persons, freedom in choice or consent, personal mutual vow or contract, natural meetness for the duties of marriage, freedom from guilt as to the persons intended, and the like. Wherefore taking marriage for a conjunction of man and woman by mutual consent, for all the ends of human life, and it cannot be absolutely pronounced honourable; for there may be many things in such a conjunction, rendering it sinful and vile. But that marriage is honourable, which is formed on the ground and warrant of divine institution, is a lawful conjunction of one man and one woman, by their just and full consent, into an indis-

soluble union, whereby they become one flesh, for the procreation of children, and mutual assistance in all things, divine and human.

As the apostle speaks of this marriage in general, as unto its nature and use, so he hath an especial respect unto it in this place, as it is the means appointed and sanctified of God, for the avoiding and preventing of the sins of fornication and adultery, and all other lusts of uncleanness, which, without it, the generality of mankind would have rushed into, like the beasts of the field.

And this marriage he affirms to be τιμιος, 'honourable.' It is so on many accounts, and so it is to be esteemed. It is so, 1. From the consideration of the author of it, he by whom it was originally appointed, which is God himself, Gen. ii. 18, 23, 24; Matt. xix. 5, and all his works are honourable and glorious, Ps. cxi. 3. 2. From the manner of its institution, being expressed as a peculiar effect of divine wisdom and counsel for the good of man, Gen. ii. 18, 'And the Lord God said, It is not good that man should be alone, I will make him an help meet for him.' Greater honour could not be put on this institution and state of life. 3. From the time and place of its institution, it is coeval with mankind; for although Adam was created in single life, yet he was married in the instant of the production of Eve; upon the first sight of her he said, 'This is now bone of my bone, and flesh of my flesh,' Gen. ii. 23, which she complying with, was the formal cause of the matrimony; and it was in paradise, whilst man and woman were in the state of innocence and beauty. So foolish is the law in the church of Rome, prohibiting marriage unto their ecclesiastics, on pretence of an unsuitableness in it unto their holiness, as though they were more pure than our first parents in paradise, where they entered into their married estate. 4. From the many tokens or pledges of divine favour, communicating honour unto it; he first married, and blessed Adam and Eve himself, Gen. ii. 23. He gave laws for the regulation of it, ver. 24, Matt. xix. 5. He had especial respect unto it in the decalogue; yea, all the commands of the second table arise from, and have respect unto this institution. He by his law excluded from all administration of office in the congregation, those that were not born in lawful wedlock, Deut. xxiii. 2, &c. And the Lord Christ approved of all these things by his presence at a lawful marriage, and a feast thereon, John ii. 1, 2, 5. It is so from the use and benefit of it. The writings of all sorts of wise men, philosophers, lawyers, and Christian divines, have elegantly expressed these things. I shall only say, that as the legitimate and orderly continuation of the race of mankind depends hereon, and proceeds from it, so whatever is of virtue, honour, comeliness, or order amongst men, whatever is praiseworthy, and useful in all societies, economical, ecclesiastical, or political, it depends hereon, and hath regard hereunto. All to whom children are dear, relations useful, inheritances valuable, and acceptance of God in the works of nature preferred before sordid uncleanness and eternal ruin, this state is, and ought to be accounted honourable to them.

The apostle adds, that it is thus honourable, εν πασι, 'in all;' that

is, amongst all sorts of persons that are called thereunto. There is no sort, order, or degree of men, by reason of any calling, work, or employment, but that marriage is an honourable state in them, and unto them, when they are lawfully called thereunto. This is the plain sense of the words, as both their signification and occasion in this place do manifest. Some had rather it should be ‘in all things,’ or ‘every manner of way,’ or ‘in all ages,’ ‘at all times,’ none of which do here suit the mind of the apostle. For whereas his design is to give direction for chastity and universal purity of life, with the avoiding of all sorts and degrees of uncleanness, whereas the proneness unto such sins is common unto all, though cured in some by especial gift; he declares that the remedy is equally provided for all who are called thereunto, 1 Cor. vii. 9, as not having received the gift of continence, at least as unto inward purity of mind, without the use of this remedy. However, if it should be rendered ‘in all things,’ or ‘every manner of way,’ the popish calibate can never be secured from this divine testimony against it. For if it be not lawful to call that common which God hath declared clean, is it lawful for them to esteem and call that so vile, as to be unmeet for some order or sort of men among them, which God hath declared to be honourable in all things, or every manner of of way? The reader may, if it be needful, consult the writings of our divines against the Papists, for the confirmation of this exposition. I shall only say that their impiety in their law, of imposing the necessity of single life on all their ecclesiastics, wherein they have usurped divine authority over the consciences of men, hath been openly pursued by divine vengeance, in giving it up to be an occasion of the multiplication of such horrid uncleannesses, as have been scandalous unto Christian religion, and ruinous to the souls of millions. In other persons they make matrimony a sacrament, which, according to their opinion, conferreth grace, though they know not well what; but it is evident, that this law of forbidding it unto their clergy, hath deprived them of that common gift of continence, which other men, by an ordinary endeavour, may preserve or attain unto. But it belongs not unto my present purpose, to insist on these things. And we may observe,

Obs. I. That divine institution is sufficient to render any state or condition of life honourable.

Obs. II. The more useful any state of life is, the more honourable it is.—The honour of marriage arises much from its usefulness.

Obs. III. That which is honourable by divine institution, and useful in its own nature, may be abused and rendered vile by the mis-carriages of men; as marriage may be.

Obs. IV. It is a bold usurpation of authority over the consciences of men, and a contempt of the authority of God, to forbid that state unto any, which God hath declared honourable among all.

Obs. V. Means for purity and chastity, not ordained, blessed, nor sanctified unto that end, will prove furtherances of impurity, and uncleanness, or of worse evils.

Obs. VI. The state of marriage being honourable in the sight of God himself, it is the duty of them that enter thereunto, duly to consider

how they may approve their consciences unto God in what they do.—And,

Obs. VII. In the state of marriage, there is required of men a due consideration of their call unto it, of their ends in it, that they are those of God's appointment; prayer for, and expectation of his blessing on it; reverence of him as the great witness of the marriage covenant; with wisdom to undergo the trials and temptations inseparable from this state of life.

Secondly. Unto the state of marriage, the apostle adds the consideration of the duties of it in that expression, *κοιτη αμωτος*, 'the bed undefiled.' The word *κοιτη* is three times used by our apostle: once for the conception of seed in the marriage-bed, Rom. ix. 10; once for excess in lustful pleasures, Rom. xiii, 13, where we render it 'chambering;' and here for the place of marriage-duties, *thorus, lectum, cubile*. Its commendation here is, that it is 'undefiled.' And two things are intended herein, 1. An opposition unto the defiled beds of whoremongers and adulterers, from the honourable state of marriage. The bed of marriage is pure and undefiled, even in the duties of it. 2. The preservation of marriage duties within their due bounds, which the apostle giveth directions about, 1 Thess. iv. 3—5; 1 Cor. vii. 2—5. For there may be many pollutions of the marriage-bed, not meet here to be mentioned; and there are some dilated on in the popish casuists, such as are not fit to be named among Christians, nor could have been believed, had they not divulged them from their pretended penitents. But that which we are here taught, is that,

Obs. VIII. Conjugal duties, regulated by the bounds assigned unto them by natural light, with the general rules of Scripture, and subservient unto the due ends of marriage, are honourable, giving no cause of pollution or shame.

From this state and use of marriage, the means appointed of God for the preservation of the purity and chastity of our persons, the argument is cogent unto diligence in our duty therein, and the aggravation great of the contrary sins. For whereas God hath provided such a way and means for the satisfaction of natural inclination, the procreation of children, and comfort of life in mutual society, as are honourable, and as such are approved by himself, so as no way to defile the body or mind, or to leave any trouble on the conscience; who can express the detestable wickedness that is in the forsaking of them, in a contempt of the authority and wisdom of God, by men seeking the satisfaction of their lust in ways prohibited of God, injurious to others, debasing and defiling to themselves, disturbing the whole order of nature, and drowning themselves in everlasting perdition, which the apostle declares in the next words.

Having confirmed the exhortation unto personal purity or holiness, and chastity, included in the words, from the commendation of the state, and duties whereby they may be preserved, with assurance of divine acceptation therein, he farther presseth it by a declaration of the contrary state, and opposite vices of those, who, despising this only remedy of all uncleanness, or not confining themselves thereunto, do seek the satisfaction of their lusts in ways irregular and prohibited.

This opposition of the two states and acts, is declared in the particle $\delta\epsilon$, 'but:' so it is with marriage and its duties; but as unto others, it is not so with them. And, First. He declares who are the persons that transgress the rule prescribed; these are of two sorts, 1. Whoremongers, 2. Adulterers. Secondly. He declares their state with respect to God, and what will be their end; God will judge or condemn them.

First. The distinction between $\piορνους και μοιχους$, 'whoremongers,' or 'fornicators and adulterers,' is allowed by all to be between single persons, and those that are both, or one of them, in a married state. The sin of the first is fornication, of the other, adultery. And although $\piορνευω$ and $\piορνεια$ may sometimes be used to denote any kind of uncleanness in general, and so to comprise adultery also; yet wherever these words are put together, as they are often, they are so to be distinguished as the one of them to signify fornication, and the other adultery, Matt. xv. 19; Mark vii. 21; Gal. v. 19. And for the most part, when $\piορνος$ and $\piορνεια$ are used alone, they denote precisely the sin of unmarried persons, or at least where the woman is so, that we call fornication, Heb. xi. 31; James ii. 25; Acts xv. 20; 1 Cor. vi. 18; Eph. v. 3; Col. iii. 5; 1 Thess. iv. 3. Wherefore $\piορνοι$, which we render here 'whoremongers,' as distinguished from adulterers, are persons who, in single or an unmarried state of life, do know one another carnally, whether it be by single acts, or a frequent repetition of them by the means of cohabitation, without a marriage vow, or covenant between them.

Some have fallen into that impudence in our days, as to countenance themselves with the opinion and practices of some of the heathen, who thought that this sin of fornication was no sin, or a matter not much to be regarded. But as it is contrary unto the law of creation, and consequently the light of nature, being a filthy spring of other evils innumerable; so it is expressly condemned in the Scripture, as Lev. xix. 29; Deut. xxiii. 17; 1 Cor. vi. 18; Col. iii. 5, and in the other places before cited. And this one place, where it is said to render men obnoxious unto eternal damnation, is enough to determine this case in the minds of men not flagitiously wicked. And shall we suppose, that that religion which condemneth the inward lust of the heart after a woman without any outward act, as a sin worthy of judgment, doth give countenance to, or doth not most severely condemn the actual abomination of fornication?

But whatever may be the judgment of any man, or whatever men may pretend so to be, for I am persuaded that no man who thinks that there is any such thing as sin at all, can so far debauch his conscience, and obliterate all impressions of Scripture light, as really to think fornication to be no sin, yet the practice of multitudes in all manner of licentiousness this way at present among us, can never sufficiently be bewailed. And it is to be feared, that if magistrates, and those who are the public ministers in the nation, do not take more care than hitherto hath been used, for the reproof, restraint, and suppressing of this raging abomination, divine judgments on the whole nation on the account of it, will speedily satisfy men's scruples, whether it be a sin or not.

Respecting adulterers, who are mentioned in the next place, there is no question amongst any, about the heinousness of their sin; and the common interest of mankind keeps up a detestation of it. But it is here, together with fornication, reserved in a peculiar manner unto divine vengeance. 1. Because for the most part it is kept secret, and so free from human cognizance; and 2. Because, although the divine law made it capital or punishable by death, as did also some laws among the Heathens themselves, yet for the most part it ever did, and doth still pass in the world under a less severe animadversion and punishment. But whatever such persons think of themselves, or whatever others think of them, or however they deal with them, God will judge and condemn them.

Secondly. God κρίνει, 'will judge;' or damnabit, he will 'condemn,' he will damn them. It is the final judgment of the last day that is intended; they shall not be acquitted, they shall not be absolved, they shall be eternally damned. And there is included herein,

Obs. IX. Whatever light thoughts men may have of sin, of any sin, the judgment of God concerning all sin, which is according to truth, must stand for ever.—To have slight thoughts of sin, will prove no relief unto sinners.

Obs. X. Fornication and adultery are sins in their own nature, deserving eternal damnation.—If the due wages of all sin be death, much more is it so of so great abominations.

Obs. XI. Men living and dying impenitently in these sins, shall eternally perish; or an habitual course in them is utterly inconsistent with any spark of saving grace; see Eph. v. 5; 1 Tim. i. 10; Rev. xxi. 8, xxii. 15.

And there is an emphasis in the expression, 'God will judge;' wherein we may see,

Obs. XII. That the especial aggravation of these sins do, in a peculiar manner, expose men unto a sore condemnation, 1 Cor. iii. 17, vi. 16—19.

Obs. XIII. All occasions of, all temptations leading unto these sins, are to be avoided, as we take care of our souls.

Obs. XIV. Although the state of men may be changed, and divine wrath due to those sins, be finally escaped by repentance, yet it may be observed, that of all sorts of sinners, those who are habitually given up unto these lusts of the flesh, are of all others, the most rarely called, and brought to effectual repentance. Yet,

Obs. XV. Many of those persons, by reason of their convictions, received in the light of a natural conscience, do live in a kind of seeming repentance, whereby they relieve themselves after some acts of uncleanness, until by the power of their lust they are hurried again into them. But I must not here further discourse these things.

VER. 5, 6.—Αφιλαργυρος ὁ τροπος· αρκουμενοι τοις παρουσιν· αυτοις γαρ ειρηκεν· Ου μη σε ανω, ουδ' ου μη σε εγκαταλιπω· Ὡστε ζαρρουντας ἡμας λεγειν· Κυριος εμοι βοηθος, και ου φοβηθησομαι τι ποιησει μοι ανθρωπος.

Ὁ τροπος Syr. ܐܝܢܐ, 'your mind:' as τροπος doth sometimes sig-

nify, ingenium, animum, mentem, indolem, the mind with its bent and inclination. Other interpreters render it by mores, and supply vestri, 'your manners,' the way and manner of your conversation, as it is well rendered by ours. 'Your conversation,' though that be properly *αναστροφή*, which we render 'conversation,' ver. 8. But we have no other word whereby to express the force of the Latin mores. *Τροπος* is men's 'moral conversation,' or their conversation in morals: So we read *χρηστος τροπος*, 'honest manners;' an honest conversation; and *βελτιστος τροπος*, 'excellent manners;' and *τροπος δικαιος*, 'a just righteous conversation,' and *τροπος ὁσιος*, 'holy manners;' and on the contrary, *πικρος τροπος*, 'bitter, froward manners.'

Αφιλαργυρος, Syr. *לֹא אֶהְיֶה חֹסֵד כֶּסֶף*, 'let not (your mind) be loving of silver,' love not silver, according to the original signification of the word; but its use is of larger extent; sine avaritiâ, alieni ab avaritiâ, 'not inclined unto,' 'alien from covetousness.'

VER. 5, 6.—*Let your conversation be without (free from) covetousness; and be content with (present things) such things as you have. For he hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man can do unto me.*

From particular duties, the apostle proceeds unto that which is more general, which relates unto our whole course of walking before God. And the vice prohibited, is frequently joined with that foregoing, 'fornication and covetousness,' Eph. v. 3—5; Col. iii. 5; 1 Thess. iv. 3—6. Not that they have any especial affinity one with the other, but that they are both of them such as corrupt the whole Christian profession.

There is in the words, 1. A duty prescribed. 2. An enforcement of it from its reason and causes. 3. An inference from that reason, in an application of it unto all cases wherein the duty is required. The two latter consisting in two divine testimonies, one concerning the promises of God, the other concerning the experience of believers.

First. The duty is enjoined, 1. Negatively; 'Let your conversation be without covetousness.' 2. Positively; 'be content with such things as you have.' Covetousness and contentment are absolutely opposite and inconsistent in the same mind.

First. As unto the manner of expression in the negative precept, it is in the original doubly defective, 'Conversation without covetousness;' which we well supply with 'your,' and 'let it be,' which is the intention of the words, And we must inquire, 1. What is our conversation. 2. How it ought to be without covetousness.

1. The word, *ὁ τροπος*, here used, may be taken in a threefold sense. 1st. For the mind, or the frame and inclination of it in its acting about the things of this life. So it is rendered by the Syriac, 'Let your mind.' And respect must be had hereunto, because the evil prohibited is a vice of the mind; and the opposite grace a virtue of the mind. 2dly. For accustomed practice: Live, act, trade, do all things without covetousness. 3dly. For the way, and manner, and course we use and take,

in the getting of a livelihood, or food or raiment. And all these significations of the word are consistent, nor can any of them be excluded from the sense of the place. We render it by 'conversation,' which is comprehensive of them all. But it is in this place alone thus used. The word which in all other places we render 'conversation,' is *αναστροφή*, Gal. i. 13; Eph. iv. 22; 1 Tim. iv. 12; James iii. 13, &c. But the same is plainly here intended, though the word yields somewhat a larger sense than the other.

Wherefore, our conversation here includes both the frame of our minds, and the manner of our acting, as unto the morality of it, in all that we do about the things appertaining unto this life. And because of this restraint of it unto our actings, about the things of this life, the apostle useth this word *τροπος*, *mos*, or mores, and not *αναστροφή*, which expresseth our universal walk before God in all holy obedience, Phil. i. 27, iii. 20; James iii. 13; 1 Pet. i. 15; 2 Pet. iii. 11. The ordering of our conversation aright in this matter, is of great importance in our Christian profession. And for the direction of it, the apostle gives this rule, that it be *αφιλαργυρος*, 'without covetousness.' The word is only once more used in the New Testament, 1 Tim. iii. 3, 'not covetous;' as that which it denies is twice, Luke xvi. 14; 2 Tim. iii. 2: in both which places we render it 'covetous.' *Φιλαργυρια*, the substantive, we render, according to its original signification, the 'love of money,' 1 Tim. vi. 10. The word used constantly in the New Testament for covetousness, is *πλεονεξια*, Mark vii. 22; Rom. i. 29; 2 Cor. ix. 5; Eph. v. 3; Col. iii. 5; 1 Thess. ii. 5. But whereas, as the wise man tells us, 'money answereth all things,' Eccles. x. 19, and is therefore the peculiar object of covetous desires, covetousness, and the love of money, are the same. Wherefore, the word here, being 'without the love of money,' is well rendered by 'without,' or alien from covetousness.

Covetousness is an inordinate desire, with a suitable endeavour after the enjoyment of more riches than we have, or than God is pleased to give to us, proceeding from an undue valuation of them, or love to them. So it is described by our apostle, 1 Tim. vi. 6—10.

This is a vice which, by its effects, manifests itself always to be contrary to the light of nature, as debasing the minds of men, making them useless, and exposing them to all manner of vile practices. Hence it was always stigmatized by sober heathens as one of the vilest affections of the minds of men. And there is nothing which the Scripture doth more severely condemn, nor denounce more inevitable punishment to. Two places in our apostle may suffice to confirm it. In the one, he tells us that 'covetousness is idolatry,' Col. iii. 5. That is, such an abominable sin as there is no name fit to be given to it but that which intimates a rejection of God himself; or it may be, respect is also had to the minds of covetous persons, who even adore their money, and put their trust in it in the stead of God. 'The rich man's riches is his strong tower.' The other is, 1 Tim. vi. 9, 10, where he affirms that it gives men present perplexing anxieties of mind, and plungeth them into eternal perdition.

But hereof there are many degrees. Where it is predominant, the

Scripture doth absolutely exclude those in whom it is, from life and salvation, amongst the most profligate of sinners. But there may be, and are lesser degrees of inordinate desires after earthly things, which partake of the nature of this vice, that may abide in believers themselves, and are a subject of mortification all their days. And these inclinations, according to their degree, are obstructive of duties, and are means of exposing men to various temptations at all times, especially in those of persecution. And the apostle seems to have respect here to such a season; for when men are spoiled of some of their goods, and in danger of losing all, it is apt to stir up in them earnest and inordinate desires after somewhat more than they have, and not to be contented with what is present, which the apostle here declares to be covetousness. This he would have us free from at all times, especially in the times of persecution; to which, it plainly appears from the sixth verse, that he hath respect. And we may hereon observe sundry things; as,

Obs. I. All covetousness is inconsistent with a Christian conversation according to the gospel.—It is to be alien in all things from covetousness. Neither is there any thing at this day that doth more stain the glory of our Christian profession; for in the profligate lives of debauched persons, their blasphemies, adulteries, drunkenness, and the like, religion is not concerned. They openly avow themselves to have no interest in it, neither hath that any in them. But whereas covetous men, from the predominance of that one lust, do oftentimes keep themselves from open sins of the flesh, and withal make a profession of religion, having a form of godliness, this vice is a high reproach to their profession.

Obs. II. Covetousness, in any degree, is highly dangerous in a time of persecution, or suffering for the gospel.—It is with respect to such a season, that we are here warned against it. For there is no sin which so intimidates the spirit, and weakens all resolution in a time of suffering, as this doth. For sufferings generally, in the first place, fall on that wherein its power and interest doth lie, namely, the riches and possessions of men, whence they are filled with fears about them, disheartening them in all their resolutions. And it constantly riseth up against seasonable duties at such a time, such as contributions to the wants of other sufferers. It is always accompanied with a distrust of God, as we shall see afterwards, and fixeth the soul in an over-valuation of earthly things, which is directly opposite to the exercise of all grace whatever. It fills the soul at such a season with anxiety and disquietment of mind, piercing them through with many sorrows, with equal hopes and fears, irregular contrivances for supply, and reserves of trust in what men have, with other evils innumerable.

Secondly. In opposition thereunto, we are directed and enjoined to be ἀρκούμενοι, ‘content with things that are present,’ or such things as we have. Ἀρκέω, and the passive, are to ‘suffice,’ to be ‘sufficient,’ to be that which is enough, Matt. xxv. 9; John vi. 7. The passive is used here, and 1 Tim. vi. 8, to be content or satisfied with what is sufficient in earthly things, whose measure the apostle gives there to consist in food and raiment. Αὐταρκεία, is once used to the

same purpose; which signifies not a self-sufficiency, but a satisfaction in ourselves, as to what we have, 1 Tim. vi. 6. So also is *αυταρκης*, which we render 'content,' Phil. iv. 11, that is, satisfied in our condition. This is that which the apostle opposeth to that covetousness which he doth condemn, and they are inconsistent in the same mind, in any prevalent degree; the assertion of the one denies the other, and so on the contrary. Wherefore this contentment is a gracious frame or disposition of mind, quiet and composed, without, 1. Complaining or repining at God's providential disposals of our outward concerns. 2. All envy at the more prosperous condition of others. 3. Fears and anxious cares about future supplies; and, 4. Desires and designs of those things, which ~~a~~ more plentiful condition than what we are in, would supply us withal.

And this contentment is with respect to *τοις παρουσιν*, 'such things as we have,' or 'things that are present,' as it is in the original. Now things present are not here opposed to things that are future; as though we should be content with them, and not look after the future reward. But they are opposed to things which are not present with us in our present state and condition, though so they might be; and, therefore, as to the sense it is rendered by 'such things as we have.' Yet are not things only intended, but in general the state and condition wherein we are, be it of poverty, or affliction, or persecution, or of more enlargement in earthly things. So it is declared by our apostle, Phil. iv. 11, 'I have learned,' *εν οἷς εἰμι αυταρκης ειναι*, 'in whatever state I am,' (say we) 'therewith to be content;' in the condition and circumstances wherein I am, whether it be of abounding or need, as he explains it in the next verse. And it respects the things that are present with us, such things as we have, namely, for the use of this natural life. And the measure of them in ordinary cases, is food and raiment, as the rule is given us, 1 Tim. vi. 8, 'having food and raiment let us be therewith content.' Not that we are allowed to be discontented if we want them; but that these are such a sufficiency as are a rational obligation to contentment, a man need seek no further. But among other evils that we may undergo for the gospel, we may be called to hunger and nakedness, Rom. viii. 35, by which many witnesses of Christ have been destroyed; and when we are so, we are obliged to be therewithal content also. For contentation or satisfaction of mind in things present, doth not arise from, nor depend on any measure, great or small, of the things themselves which we do enjoy, but on the presence of God with us, and the reward that is therein, as the next words declare. It may not be impertinent, to observe some few things for the declaration of the virtue of it. As,

1. Contentment with what we have, is not exclusive of honest industry, to make an addition to it, and so to enlarge the provision of earthly things for ourselves and our families. Honest industry, even to this end, is the command of God, who hath given us six days in seven for the exercise of it. Wherefore,

2. It doth not consist in a slothful neglect of the occasions of this life, nor in a pretended apathy or regardlessness of them; nor in the

relinquishment of an industrious course of life, to betake ourselves to monastic idleness, under a pretence of contempt of the world. But,

3. It is a gracious disposition of mind, arising solely from trust in, and satisfaction with God alone, against all other things whatever, that may appear to be evil, as the next words declare.

4. It is utterly exclusive, 1. Of covetousness, or an inordinate inclination of mind, and desire after an increase of our present enjoyments, with all the ways and means whereby they usually act themselves. 2. Of all anxious care, distrust of things future, or complaints of things present. 3. Of that foolish elation of mind, and contempt of others, which riches give to men of weak minds. For contentment is a grace in the rich, as well as in the poor.

5. It is opposed in this place to, and as a remedy of a double evil. 1. Of distress and distrust under an apprehension of want. 2. Of despondency under oppression, persecution, and suffering the things that men can do to us, or bring on us. And both these evils arise from covetousness, or an inordinate desire after, and valuation of earthly things.

Secondly. Having prescribed the duty, the apostle adds an enforcement of its practice, from the cause which renders it just and reasonable, 'For he hath said.' This is from something that was said or spoken to this purpose, concerning which he proposeth, 1. Who spake it. 2. What he spake; wherein is included the consideration of him to whom he spake it, and when, and with reference to what occasion.

First. 'He hath said.' That this is causal, as to the duty proposed, is declared in the conjunction γαρ, 'for.' Do so, 'for he hath said.' He nameth not the person that spake, but by way of eminence calleth him 'He,' אלה דורא, 'Thou art He,' Ps. cii. 28, which the apostle renders, συ αυτος ει, Heb. i. 12, 'Thou art He,' is a name of God. 'He,' who alone hath all being and existence in himself; He who with us, as in himself, is 'All and in all.' Αυτος εφη, was an ascription of honour to a man, but this αυτος ειρηκεν, is infinitely above it. And hereby the apostle refers us to the greatness and power of God. He who is over all, the supreme disposer of all things in heaven and earth, in whose hand and power are all the concerns of men, who can do whatever he pleaseth; he hath said it. For,

Obs. III. All the efficacy, power, and comfort of divine promises, arise from, and are resolved into the excellencies of the divine nature. —He hath said it who is truth, and cannot deceive. He who is Almighty, &c.

Secondly. What hath he said to this purpose, ου μη σε ανω, ουδ' ου μη σε εγκαταλιπω, 'I will never leave thee, nor forsake thee.' It is observed by all, that there is a vehement negation in the last clause by a multiplication of the negative particles, ουδ', ου, μη, as two of them are used in the former. And the design hereof is, to obviate all objections which fear and unbelief may raise against the assurance given, from such circumstances as men may fall into; be they what they will, I will not at any time, on any occasion, for any cause, leave thee or forsake thee. In these negative expressions, positive blessings are contained, and those distinct also as the expressions are.

By the first, the continuance of God's presence is intended, by the other the continuance of his help, which the apostle takes notice of in the next verse. 'I will not leave thee.' Whatever be thy state and condition, I will never withdraw my presence from thee, I will never forsake thee, or suffer thee to be helpless in any trouble; my aid and help shall be continued with thee. Only these things are expressed negatively, directly and immediately, to obviate the fears which in difficult trials believers are apt to be exercised withal, and they are the principal way of the secret working of unbelief. Wherefore,

Obs. IV. The vehemency of the expression, by the multiplication of the negative particles, is an effect of divine condescension, to give the utmost security to the faith of believers in all their trials. That God doth design in general so to do, our apostle declares at large, Heb. vi. 17, 18, whereon see the exposition.

Obs. V. Divine presence, and divine assistance, which are inseparable, are the spring and cause of suitable and sufficient relief and supplies to believers in every condition.

Obs. VI. Especially the due consideration of them, is abundantly sufficient to rebuke all covetous inclinations and desires, which, without it, will be prevalent in us, in a time of straits and trials.

Thirdly. Whereas these words contain a promise made of old to some or other, we must inquire into the circumstances of it, as to whom it was made, and when, and on what occasion. There is a promise to this purpose, yea, in these very words, given to Solomon by David in the name of God. 'The Lord God, even my God, he will be with thee, he will not fail thee nor forsake thee,' 1 Chron. xxviii. 20. And it is found frequently repeated to the church, as to the substance of it; see Isa. xli. 10—13. But it is generally granted, that it is the promise which God made to Joshua, when he gave him in charge the great work of destroying the enemies of the church in the land of Canaan. So are the words of God to him expressly, Josh. i. 5, 'I will not fail thee nor forsake thee.' The words indeed were used by Moses to Joshua before, Deut. xxxi. 6, 8, where the translation of the LXX. is much the same with the words used by the apostle in this place. But whereas the apostle refers the words spoken, immediately to the speaking of God himself, 'for he hath said,' they are taken from that place in the book of Joshua, where God speaks directly to him, and not from that in Deuteronomy, which are the words of Moses. Now this promise was personal, and given to Joshua on the account of that great and difficult undertaking, which he was called to in the conquest of Canaan. It is not, therefore, easily to be understood, how an application may be made of it to every individual believer in all their straits and trials. To clear this difficulty we may observe,

1. That the dangers and difficulties which every believer is to undergo in his spiritual warfare, especially in times of trials and persecution, are no less than those that Joshua conflicted withal in his wars, nor do stand in less need of the especial presence and assistance of God to overcome them, than his did. And, therefore, in using these words to Joshua, God doth but expressly declare for his en-

couragement, how he will deal with all believers in every state and condition that he calls them to.

2. The faith of all believers stands in need of the same support, the same encouragement with that of Joshua, and is resolved into the same principles with his; namely, the presence and assistance of God. Wherefore,

3. All the promises made to the church, and every particular member of it, for the use of the church, are made equally to the whole church and every member of it, in every age, according as the grace and mercy of it is suited to their state and condition. There was, in many of the promises of old, something of especial privilege (as in that of a kingdom to David) and somewhat that respected circumstances, and the state of the people in the land of Canaan, wherein we are only analogically concerned. But as to the grace, love, and mercy of God in them all, with their accommodation to all our cases and necessities, they belong to all believers no less than they did to them, to whom they were first given and made. Hence,

4. Faith sets every believer in the room or place of him or them to whom the promises were originally made; and as they are recorded in the Scripture, wherein God continues to speak to the church, they are spoken directly to every one of them. So the apostle here declares it; 'He hath said,' that is, to you, and every one of you to whom I speak, 'I will never leave thee;' which is the ground of the inference which he makes in the next verse. Yea,

5. Whereas those promises which contained especial privileges, as those made to Abraham and David, and those which respected the interest of the people in the land of Canaan, did proceed from and were enlivened by the love and grace of God, in the covenant made with the church, or with all believers, every one of them may apply to themselves the same love and grace, to be acted suitably to their condition by mixing those promises with faith. For if 'all things that were written beforehand, were written for our learning, that we, through patience and comfort of the Scripture, might have hope,' as Rom. xv. 4, much more are the promises recorded therein for our use and benefit. There hath not been in our days a more desperate attempt against the life of religion, and the whole covenant-relation between God and the church, than that whereby the application of the promises recorded in the Scripture, to the present state, condition, and wants of believers, hath been opposed and ridiculed. But faith will triumph over such foolish and impious assaults.

In brief, all the promises recorded in the Scripture, being nothing but ways and means of the exhibition of the grace of the covenant, which is made with the whole church, with all believers; and the accommodation of it to their state, condition, and occasions, being all in the ratification of the covenant, made 'yea and amen in Christ Jesus to the glory of God by us:' they do equally belong to all believers, and what God says in any of them, he says it to every one that doth truly believe.

Herein then lieth the force of the apostle's argument; that if God hath said to every one of us, what he said to Joshua, that he will

never leave us, as to his presence, nor forsake us as to his assistance, we have sufficient ground to cast away all inordinate desires of earthly things, all fears of want, and other pressures, to rest quiet and contented with his undertaking for us.

This inference, from this promise given to us, the apostle declares in the next verse, confirming it with the experience of David, which was not peculiar to him, but is common to all believers.

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

We may every one of us say, as David did in the like case; for he so spake in confidence of the same promise of the presence and assistance of God, which is given also to us: the words are taken from Ps. cxviii. 6, 'The Lord is on my side,' (for me) 'my helper, I will not fear what man can do unto me.' To the same purpose the Psalmist speaks, Ps. lvi. 3, 4, 11, only for 'man,' ver. 4, he useth the word 'flesh,' 'what flesh can do unto me,' with a great contempt of all the power of his adversaries.

He confirms his argument by a divine testimony; wherein we may consider both the manner of its introduction, and the testimony itself.

First. The former is in these words, 'so that we may boldly say,' or so as that we are bold to say, or we do boldly say, or have right so to do; the verb being of the infinitive mood may be limited either of these ways. "Ωστε 'so that,' or 'so as that,' a note of inference or collection of one thing out of another. By what is said to us, we ourselves are enabled and justified thus to say.

'Boldly,' *θαρρύνοντας* ἡμας, 'we being bold,' using confidence, 'may say.' This boldness the apostle ascribes to us herein, 1. Because it is evident that David, in uttering those words, did use a more than ordinary boldness and confidence in God. For he spake them first in a time of great distress, when the Philistines took him in Gath, and his enemies were continually ready to swallow him up, Ps. lvi. 1, 2. In the midst of this distress, with great confidence he expresseth his trust in God, and says, 'I will not fear what flesh can do unto me,' ver. 4. And in the same state he was, Ps. cxviii. 6—10. The like confidence in the like condition is required of us. 2. Because an act of high trust and confidence in God is required to the profession here expressed. The word signifies the frame of mind that is in valiant men, when they are preparing with shouts to engage against their adversaries. 3. To intimate our duty on this occasion, which is to cast out all fears, every thing that may intimidate our spirits, or disquiet our minds, or hinder us from making a cheerful profession of our confidence in God.

For that is required of us: we are *λεγειν*, 'to say,' what we believe, to profess it, yea, to glory and make our boast in God against all opposition. Wherefore,

Obs. VII. The cheerful profession of confidence in God against all opposition, and in the midst of all distresses, is that which believers have a warrant for in the promises that are made unto them.

Obs. VIII. As the use of this confidence is our duty, so it is a duty highly honourable unto the profession of the gospel.—*Degeneres animos timor arguit.*

In the application of this testimony, as taken from Ps. lvi. 4, the apostle supposeth that David spake these words not merely in his own person, and with respect unto his own case, or to the especial promises he had about it; but in the person of the whole church, or on the general right of all true believers. For it is the word of God, or the promises therein contained, which are common to all believers, which was the ground of what he said or professed. So the words in the beginning of the verse do testify, 'In God I will praise his word.' He would give unto him the glory of his truth and power by believing. Wherefore,

Obs. IX. Believers may use the same confidence that David used, seeing they have the same grounds of it that David had.—For outward circumstances alter not the state of things as unto faith or duty. We may use the same confidence with him, though our case be not the same with his.

And the apostle, in the application of this testimony, extends the case which he first applies his exhortation unto. For at first he speaks only with respect unto want and poverty; but here he compriseth in it persecution and oppression, which usually are the causes of distressing want and poverty.

Secondly. These things being premised, we may proceed to inquire what is in the testimony itself, produced unto the end of the apostle's exhortation. And we may consider,

1. That there is an opposition, a conflict, a contest between distinct parties, supposed in the words. And the persons concerned immediately herein, are believers on the one hand, and man on the other; whereon a third person, namely God himself, interposeth, and becometh a party in the contest. For,

2. God is here on the side of the church: 'The Lord is my helper;' a helper unto me. Respect seems to be had in this expression unto Ps. cxviii. 6, 7, though the words also of Ps. lvi. are intended. And there are two ways whereby the Psalmist asserts this matter: 1. יהוה לי, ver. 6, 'The Lord is unto me,' 'for me,' 'on my side,' as we render it, 'in this contest.' 2. יהוה לי בעורי, say we, 'The Lord taketh my part with them that help me;' 'the Lord is for me among the helpers.' Both these the apostle compriseth in this one, *εμοι βοηθος*, 'He is my helper.' Wherein the help of God in this case consists, we shall show immediately. In the mean time, it is certain that believers do stand in need of help in that contest which they have with the world. Of themselves, they are not able to go through it with success. Yet have we no reason to fear an engagement in what is above our strength or ability, where we have such a reserve of aid and assistance. But in whatever befalls us, we may say boldly, We will not fear. For if God be on our side, if God be for us, who shall be against us? Let whoso will be so: it is all one, the victory is secured on our side.

3. There is a double opposition in the words, giving an emphasis

unto the sense of the whole. 1. Between God and man : ‘The Lord is on my side, I will not fear, *τι ποιησει μοι ανθρωπος*, what man can do ;’ and this man he calls flesh, Ps. lvi. ‘What flesh can do.’ 2. Between what God will do, ‘He will help ;’ and what men can do, expressed in the Psalm by an interrogation in way of contempt, ‘what can flesh do to me ?’ that is, whilst God is my helper.

4. This help of God, which believers are assured of in their trials, and under their persecutions, is twofold : 1. Internal, by supplies of grace, spiritual strength and consolation, enabling them with a victorious frame of mind to go through all the difficulties and dangers of their conflict with a certain success. 2. External, in actual deliverance by the destruction of their adversaries ; both which are frequently exemplified in the Scripture, and present experience.

5. There is a double contempt cast on the adversaries of the church. 1st. From their state : they are but man ; ‘what man can do ;’ which he calls flesh in the Psalm, a poor, contemptible, dying worm, compared with the eternal, infinitely powerful God. 2. From his power : ‘what can he do ?’ whatever his will and his desires may be, in his power he is weak and impotent. And that which we are taught from hence, is,

Obs. X. That all believers, in their sufferings, and under their persecutions, have a refreshing supporting interest in divine aid and assistance.—For the promises hereof are made unto them all equally in their suffering state, even as they were unto the prophets and apostles of old. And,

Obs. XI. It is their duty to express with confidence and boldness, at all times, their assurance of the divine assistance declared in the promises, to their own encouragement, the edification of the church, and the terror of their adversaries, Philip. i. 28.

Obs. XII. Faith duly fixed on the power of God, as engaged for the assistance of believers in their sufferings, will give them a contempt of all that men can do unto them.

Obs. XIII. The most effectual means to encourage our souls in all our sufferings, is to compare the power of God who will assist us, and that of man who doth oppress us.—So is it prescribed by our blessed Saviour, Matt. x. 28.

Obs. XIV. That which in our sufferings delivereth us from the fear of men, takes out all that is evil in them, and secures our success.

VER. 7.—FROM a prescription of the foregoing duties of morality, and of obedience in them, the apostle proceeds unto those duties which concern faith and worship. Of these, he lays the foundation in that respect which is due unto them that declare unto us the word of truth, for their work’s sake, and on account of the example which they give unto us.

VER. 7.—*Μνημονευετε των ηγουμενων υμων, οτινες ελαλησαν υμιν τον λογον του Θεου· ων αναθεωρουντες την εκβασιν της αναστροφης, μμεισθε την πιστιν.*

‘Ηγουμενων. Vul. Præpositorum. Rhem. ‘Your prelates ;’ but

yet they interpret the words of 'saints departed,' with such an usual inconsistency, as prejudice and interest produce. Syr. 'Your leaders.' Ductorum, Ducum. We, 'them that have the rule over you;' as indeed the word is sometimes used to express 'rule;' but it is not proper unto this place, in which the apostle speaks of them who are departed this life; and so, whatever they had, they have not still the rule over us.

Αναθεωροῦντες, Intuentes, contemplantes, considerantes; 'looking into.' Εκέσιν, quis fuerit exitus, exitum, 'the end,' 'the issue,' what it came to. The Syriac puts another sense on the words, 'Search out the perfection of their conversation;' but to the same purpose.

VER. 7.—*Remember your guides who have spoken unto you the word of God, whose faith follow, considering the end of their conversation.*

That which the apostle designs in the following discourse, is perseverance in the faith, and in the profession of the truth, in opposition to an infection with, or inclination unto, various and strange doctrines, as he expresseth it, ver. 8. And this, in the first place, he commends unto them, from the formal cause of it, or the word of God, and the instrumental cause of it in them, which is the preaching of it, and those that taught it. For this is the method of believing: 'Faith cometh by hearing; hearing by the word of God; and the word of God by them that are sent to preach it,' Rom x. 14—17. The duty prescribed hath a threefold object, or there are three distinct parts or considerations of its object. 1. The persons of some men: their guides. 2. Their faith. 3. Their conversation, with the end of it. And so there are three distinct parts of the duty respecting them distinctly. 1. To remember them or their persons. 2. To imitate their faith. 3. To consider the end of their conversation.

First. We must consider who are the persons intended, των ἡγουμένων ὑμῶν. Our translation makes them to be their present rulers: 'them which have the rule over you.' So Erasmus, Eorum qui vobis præsunt. But it is an evident mistake. That which seems to have led them into it, is that ἡγούμενος is a participle of the present tense. But it is most frequently used as a noun, and so it is here. But that their present rulers cannot be here intended, is evident. 1. Because there is another precept given with respect unto them afterwards, ver. 17, and that in words suited unto the duty which they owe them whilst alive and present with them, 'Obey them, and submit yourselves.' 2. He describes them as those which had formerly spoken unto them the word of God, and not as those who yet continued so to do. 3. They were such as had received, ἐκβασιν ἀναστροφῆς, 'the event and end of their conversation' in this world.

Ἡγεομαι is duco, arbitror, existimo; 'to think,' 'to esteem,' or 'to judge;' and so it is constantly used in the New Testament. But it also signifies præsum, præeo, duco, 'to go before,' 'to rule,' 'to lead.' And ἡγούμενοι is variously used sometimes for a ruler, Matt. ii. 6; Acts vii. 10, sometimes for a principal person among others. So

Judas and Silas are called, Acts xv. 22, *ανδρας ηγουμενους εν τοις αδελφοις*, ‘chief men among the brethren;’ which one would have to be bishops over them, very absurdly: for they are reckoned among those brethren of the church, which were distinguished from the apostles and elders. And sometimes it is used for them that are chief in any work. So it is said, Acts xiv. 12, that Paul, when he spake with Barnabas, was, *ο ηγουμενος του λογου*, ‘the chief speaker,’ or he who was chief or most forward in speaking. It is used in this chapter only, ver. 7, 17, 24, for an officer, or officers, in the church; that is, such as go before, who guide and direct the church, which is the nature of their office; that is, bishops, pastors, elders, that preside in the church, guide it, and go before it. For they have such a rule as consists principally in spiritual guidance.

1. By the description following, it is evident that the apostle intends all that had spoken or preached the word of God unto them, whether apostles, evangelists, or pastors, who had now finished their course; not with any respect unto James, as some think, for he was yet alive, as appears, ch. xii. 4. Nor doth the apostle, in this case of retaining the truth, give any direction for peculiar regard to Peter, much less to his chair or successors; but unto all that had spoken the word of God unto them.

2. What is implied in *μνημονευετε*, ‘remember them,’ to be mindful of them, to bear them in our minds and memories? And this is done two ways: 1. Naturally; to retain them in our minds, as those whom we highly value and prize. So we are commanded to bear ourselves towards them whilst they are alive; namely, to esteem them very highly in love for their work’s sake, 1 Thess v. 13. And the same respect we are to have for them, when they have finished their work. Suddenly to forget them, is an evidence that we have not profited by their labours as we ought to have done. 2. It is to retain them in our minds morally, with respect to the ends here mentioned. A bare remembrance of them, is of little or no use. But to remember them in what they did and taught, so as to follow them in their faith and conversation, this is a duty of no small advantage unto us.

In process of time, the latter of these, namely, to remember them so as to follow them in their faith and holiness, was much lost among the professors of the Christian religion. But the first was retained, and new ways invented for the continuation of it, which ended in various superstitions. For there were found out unto this end certain religious celebrations of the supposed times of their deaths, with assemblings at their tombs, wherein they placed much devotion, not without a great mixture of heathenish rites, which issued at length in prayer, adoration, and sundry acts of religious worship. But no such thing is here enjoined; no prayers for them nor to them; no dedications of temples or altars unto their memory; no reservation, much less adoration, of their relics or bones, nor ascription of miraculous cures or operations unto them; yea, the apostle, limiting the ends of our remembrance of them unto our imitation of their faith and holiness, doth sufficiently condemn all these superstitions.

Obs. I. This therefore is our best, this is our only way of remem-

bering them who have been our guides, leaders, and rulers in the church, whether they have been apostles, or evangelists, or ordinary pastors ; namely, to follow them in their faith and conversation.—And,

Obs. II. This ought to be the care of the guides of the church ; namely, to leave such an example of faith and holiness, as that it may be the duty of the church to remember them, and follow their example. Alas ! how many have we had, how many have we, who have left, or are likely to leave, nothing to be remembered by, but what it is the duty of the church to abhor ! how many, whose uselessness leads them into everlasting oblivion !

3. The apostle gives the character of the persons whom he would have them to remember ; and they are, *οἵτινες εἰλαλησαν ὑμῖν τον λογον*, ‘those who had spoken to them the word of God.’ This is the characteristic note of church guides or rulers. Those who do not labour herein unto the edification of the church, let them pretend what they will, are no such guides or rulers, nor are so esteemed by Christ or the church ; nor is the remembrance of them any duty. The word of God in this place is the written word, and what is contained therein. Probably some parts of the Scripture, as the Epistles of John, and the second of Peter, and certainly the Revelations, were written after this Epistle. But what was then written, was a sufficient, and the sole rule of faith unto the church. Yet I will not deny, but that the vocal speaking of the word of God, by virtue of new revelations in them who were divinely inspired, as the apostles and evangelists, may be comprised herein. And whereas the word of the gospel is principally intended, this speaking may comprise the apostolical writings, as well as their vocal preaching. For in and by them they spake, that is, delivered and declared unto them the word of God, 1 Thess. ii. 13. What they wrote, what they taught by divine revelation, what others taught out of their writings and other Scriptures, is this word of God.

Obs. III. This word of God is the sole object of the faith of the church, the only outward means of communicating the mind and grace of God unto it.—Wherefore, upon *it*, the being, life, and blessedness of the church, doth depend. And it is that alone that is to be spoken in, and unto it, in all things appertaining unto faith, obedience, or worship, even the whole discipline of Christ. To speak of traditions, canons of councils, human institutions of any sort, unto the church, belongs not unto them who have the rule of it. This they are confined to in their whole work, nor is the church obliged to attend unto them in any thing else.

As they preached nothing but the word of God, so the expression intimates their diligence therein : ‘They gave themselves unto prayer and the word.’ And this is the ground, the cause of the respect that is due from the church unto its guides, and this alone ; namely, that they have diligently, carefully, and constantly spoken the word of God unto them, and instructed them in the way of life thereby.

Secondly. This remembrance of our guides is prescribed with reference unto the duty of following their faith : *ὡν μιμεισθε την πιστιν*, ‘whose faith follow ;’ so mind them and their work in preaching the word of God, as to follow or imitate them in their faith.

Μιμεομαι is 'to imitate;' that is, lively to express an example proposed unto us. And it is the word used by the apostle unto that end which we translate 'to follow,' 2 Thess. iii. 7, 9, as *μιμητης* is constantly for the person performing of that duty which we render 'a follower,' 1 Cor. iv. 16, xi. 1; Eph. v. 1; 1 Thess. i. 6, ii. 14; Heb. vi. 12. So the word is applied unto painting, when one picture is exactly drawn by another, so as in all things to represent it. Hence one wrote under his excellent piece, *μωμησεται τις μαλλον η μιμησεται*, 'It is easier to envy it than to imitate it,' or do the like. So poets and players are said, *μιμεισθαι*, to imitate the persons whom they represent; and the more accurately they do it, the more exact are they esteemed in their arts. I mention it only to show that there is more intimated in this word than 'to follow,' in the usual sense, seems to express. It is such a following as wherein we are fully conformed unto, and do lively express, that which we are said to follow. So a scholar may be said to follow his master, when having attained all his arts and sciences, he acts them in the same manner as his master did. So are we to follow the faith of these guides.

Their faith may be considered two ways: 1. Objectively for the faith which they taught, believed, and professed, or the truth which they did believe. 2. Subjectively for the grace of faith in them whereby they believed that truth. And it is here taken in the latter sense. For their faith in the other sense is not to be imitated, but professed. Nor doth the apostle by their faith, intend only the grace of faith in them, but its whole exercise in all that they did and suffered. Their faith was that which purified their hearts, and made them fruitful in their lives. Especially it was that whereby they glorified God in all that they did and suffered for the name of Jesus Christ. Wherefore, saith the apostle, remember them, and in so doing, remember their faith, with what it enabled them to do and suffer for the gospel; their faith in its principle, and all the blessed effects of it. In the principle, this faith is the same, as to the nature of it, in all true believers, whether they are rulers, or under rule, 2 Pet. i. 1. But it differs in its fruits and effects: in these they were eminent. And therefore are the Hebrews here enjoined to secure it in its principles, and to express it in its exercise, even as they did.

Herein are we to imitate and follow them. No mere man, not the best of men, is to be our pattern or example absolutely, or in all things. This honour is due unto Christ alone. But they may be so, we ought to make them so, with respect unto those graces and duties wherein they were eminent. So the apostle proposeth himself as an example to believers, Eph. v. 1; Philip. iii. 17; 1 Thess. i. 6, but with this limitation, as he followed Christ, 1 Cor. xi. 1. And,

Obs. IV. A due consideration of the truth of those who have been before us, especially of such who were constant in sufferings; above all, of those who were constant unto death, as the holy martyrs in former and latter ages, is an effectual means to stir us up unto the same exercise of faith when we are called unto it. And if the imitation of former ages had kept itself within these bounds, they had been preserved from those excesses, whereby at length all the memory of them was corrupted and polluted.

Thirdly. The last thing in the words, is the motive that the apostle gives unto this duty of following their faith: which ariseth from the considering *αναθεωρουντες την εκβασιν της αναστροφης*, 'the end of their conversation,' or what, through their faith, they came or were brought unto. 'They have,' saith he, 'finished their course in this world.' What was their conversation, what was the end of it, and how it was to be considered, and wherein the so doing was a motive to follow their faith, lies before us in these words.

1. *Αναστροφή* is the word constantly used in the New Testament, to express the way or course of men's walking and converse in the world, with respect unto moral duties, and the whole of the obedience which God requires of them, which we usually call their conversation. And it is used concerning that which is bad and to be disallowed, as well as that which is good and approved. But usually when it is used in the first sense, it hath some discriminating epithet joined with it; as evil, vain or former, Gal. i. 13; Eph. iv. 22; 1 Pet. i. 18. In a good sense we have it, 1 Tim. iv. 12; James iii. 13; 1 Pet. i. 15, iii. 2, 16. This is that which God enjoins in the covenant, 'Walk before me, and be thou upright;' our conversation is our walk before God in all duties of obedience.

2. This conversation of theirs had now received its *εκβασις*. The word is but once more used, and then we render it 'an escape;' *συν τη πειρασμῷ και την εκβασιν*, 1 Cor. x. 13, 'Together with the temptation, an escape,' or a way to escape. It is not therefore merely an end that is intended; nor doth the word signify a common end, issue, or event of things, but an end accompanied with a deliverance from, and so a conquest over, such difficulties and dangers as men were before exposed unto. These persons, in the whole course of their conversation, were exercised with difficulties, dangers, and sufferings, all attempting to stop them in their way, or to turn them out of it. But what did it all amount to, what was the issue of their conflict? It was a blessed deliverance from all troubles, and conquest over them. And it is not so much their conversation, as this end of it, which the apostle here calls them unto the consideration of; which yet cannot be done without a right consideration of the conversation itself. Consider what it came to. Their faith failed not, their hope did not perish, they were not disappointed, but had a blessed end of their walk and course.

3. This they are advised to consider, *αναθεωρουντες*. The word is but once more used in the New Testament, where the apostle applies it to express the consideration which he took of the devotion, or of the altars of the Athenians, Acts xvii. 23. He looked diligently on them again and again, with a reiterated inspection, to read and take notice of their inscriptions, which required a curious and careful consideration. Such is here spoken of, not consisting in some slight transient thoughts, with which we usually pass over such things, but a repeated, reiterated contemplation of the matter, with its causes and circumstances.

4. And in the last place, by their so doing, they would be stirred up to follow their faith: it was a motive to them so to do. For their

faith it was which carried them through all their difficulties and all their temptations, and gave them a blessed issue out of them all. See James v. 10, 11.

VER. 8.—*Ἰησοῦς Χριστὸς χθες καὶ σημερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας.*

Vul. Iesus Christus heri et hodie, ipse et in seculum, ‘Jesus Christ, yesterday, and to-day,’ (where it placeth the comma,) ‘and he (is) the same for ever.’ So Beza; ‘Jesus Christ yesterday, and to-day, and he is the same for ever.’ Others better, Iesus Christus heri et hodie, idem etiam est in secula. So the Syr. *וְהוּא וְלְעַלְמָא*, ‘is the same, and for ever.’

VER. 8.—*Jesus Christ, the same yesterday, to-day, and for ever.*

Two things are to be considered in these words: first, the occasion of them; and then their sense and meaning. And as unto the occasion of their use in this place, some think that they refer to what went before in confirmation of it; some unto what follows after as a direction in it; and some observe their usefulness unto both these ends. But this will be the more clearly discovered when the sense of them is determined. For to me they appear as a glorious light which the apostle sets up to guide our minds in the consideration of his whole discourse, that we may see whence it all proceeds and whereunto it tends. Jesus Christ is the Alpha and Omega, the first and the last, the beginner and finisher of our faith, as we shall see.

There are various interpretations of the words; especially of *χθες καὶ σημερον*, ‘yesterday and to-day.’ By to-day all understand the present time, or the time during the dispensation of the gospel. By yesterday, Eniedinus says, that a short time before is intended. That which was of late, namely since the birth of Christ, at most; which was not long before. He is followed by Slichtingius and all the Socinians, than which there cannot be a more absurd sense given of the words. For when we say of any one that he is of yesterday, *χθες καὶ προην*, it is spoken of him in contempt. ‘We are of yesterday, and know nothing,’ Job viii. 9. But the design of the apostle is to utter that which tends to the honour of Christ, and not unto his diminution. And the Scripture expressions of him unto this purpose, are constantly of another nature. He was in the beginning, he was with God, and he was God; God ‘possessed me in the beginning of his ways;’ whose goings forth are from of old, from everlasting. The same Holy Spirit doth not say of him he was of yesterday; a new God whom their fathers knew not. Nor is such an intimation of any use unto the purpose of the apostle.

Grotius, and he that follows him, would have yesterday, to denote the time wherein the rulers before mentioned did live, as to-day is the present time of these Hebrews. But this sense also is jejune, and nothing to the mind of the apostle, invented only for an evasion from the testimony supposed to be here given unto the eternity of the person

of Christ; which I wonder the other did not observe, who follows not Grotius in such things.

'Yesterday,' say some, is used here not only for all time that is past, but unto the spring of it in eternity; as 'to-day' signifies the whole course of time to the end of the world; and, for ever,' that everlasting state that doth ensue. Neither is this unconsonant unto what the Scripture affirms of Christ in other places. See the exposition of ch. i. 10—12.

By 'yesterday,' some understand the time of the Old Testament; that dispensation of God and his grace that was now ceased, and become like the day that is past. And a day it was, Heb. iii. And it was now as yesterday. And so 'to-day' denotes the times of the gospel. Neither is there any thing in this interpretation that is uncompliant with the analogy of faith.

But clearly to comprehend the mind of the Holy Ghost herein, sundry things are to be observed. As, 1. That it is the person of Jesus Christ that is spoken of. Nor is this whole name of *Ἰησοῦς Χριστός*, 'Jesus Christ,' ever used unto any other purpose but to signify his person. It is false therefore, that it is here taken metonymically for his doctrine, or the gospel; nor is such a sense any way to the purpose of the apostle. 2. Where the person of Christ is intended, there his divine nature is always included; for Christ is God and man in one person. 3. The apostle speaks not of the person of Christ absolutely, but with respect unto his office, and his discharge of it; or he declares who and what he was therein. 4. It is from his divine person, that in the discharge of his office he was *ὁ αὐτός*, 'the same.' So it is said of him, *συ δε ὁ αὐτός εἰ*, ch. i. 12, 'But thou art the same;' that is, eternal, immutable, indeficient. See the Exposition of that place. 5. Being so in himself, he is so in his office from first to last; that although divers alterations were made in the institutions of divine worship, and there were many degrees and parts of divine revelation, yet in and through them all, Jesus Christ was still the same. Wherefore, 6. There is no need to affix a determinate distinct sense as unto the notation of time, unto each word, as yesterday, to-day, and for ever; the apostle designing, by a kind of proverbial speech, wherein respect is had unto all seasons, to denote the eternity and immutability of Christ in them all. To the same purpose he is said to be *ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος*, Rev. i. 4, 'He who is, and who was, and who is to come.' 7. This then is the sense of these words: Jesus Christ, in every state of the church, in every condition of believers, is the same unto them, being always the same in his divine person, and will be so unto the consummation of all things; he is, he ever was, all and in all unto the church. He is the same, the author, object, and finisher of faith; the preserver and rewarder of them that believe, and that equally in all generations.

Our last inquiry is concerning the connexion of these words with the other parts of the apostle's discourse, and what is the use of the interposition of this assertion in this place. And it is agreed that it may have respect either unto what goes before or to what follows after,

or unto both. And this we may comply with; though, as I observed before, there is a great appearance that it stands absolute by itself, as, directing believers on all occasions of duty such as he insists on whether they should retreat and repair in their minds for direction, relief, and supportment, namely, unto Jesus Christ, who is always the same for these ends. Whatever difficulties they may meet withal in the duties of their evangelical profession, let them but remember who it is that is concerned in them, and with them, and it will give them both strength and encouragement.

But the words have a seasonable respect to what goeth before, and what follows after them. In the preceding verse, (for we have no reason to look higher in this series of duties independent one on another,) the Hebrews are enjoined to persevere in the faith of their first apostolical teachers, and to have the same faith in themselves as they had. Now whereas they had by their faith a blessed and victorious end of their whole conversation, they might consider, that Jesus Christ, who is always the same in himself, would likewise be the same to them, to give them the like blessed end of their faith and obedience. As he was when they believed in him, so he is now unto them; because he is in himself always the same, and for ever. No greater encouragement could be given them unto diligence in this duty; you shall find Christ unto you what he was unto them. As to that part of his discourse which follows, it is a dehoration from strange doctrines and the observance of Judaical ceremonies. And unto both parts of it, this declaration of the nature and office of Christ is subservient. For here a rule is fixed as unto trial of all doctrines, namely the acknowledgment of Christ in his person and office, which in the like case is given us by the apostle John, 1 John iv. 2, 3. Let this foundation be laid: whatever complies with the revelation hereof, is true and genuine; what doth not, is various and strange. And as to the other part of the dehoration, To what end, saith the apostle, should men trouble themselves with the distinction of meats, and the like Mosaic observances; whereas, in the time wherein they were enjoined, they were in themselves of no advantage, though for a season they had their especial ends? For it was Christ alone that even then was all unto the church as to its acceptance with God. And so I hope we have restored these words to their sense and use.

And we may observe, That,

Obs. I. The due consideration of Jesus Christ, especially in his eternity, immutability, and indeficiency in his power, as he is always the same, is the great encouragement of believers in their whole profession of the faith, and in all the difficulties they may meet withal upon the account thereof.

Obs. II. As no changes formerly made in the institution of divine worship altered any thing in the faith of the church with the respect unto Christ, for he was, and is still the same; so no necessities we may meet withal in our profession, by oppression or persecution, ought in the least to shake us, for Christ is still the same to protect, relieve, and deliver us.

Obs. III. He that can in the way of his duty on all occasions re-

treat unto Jesus Christ, and into the due consideration of his person in the discharge of his office, will not fail of relief, support, and consolation.

Obs. IV. A steadfast cleaving unto the truth concerning the person and office of Christ, will preserve us from hearkening to various and strange doctrines perverting our souls. And,

Obs. V. Jesus Christ, from the beginning of the world, that is from the giving of the first promise, was the object of the faith of the church. And,

Obs. VI. It is the immutability and eternity of Jesus Christ in his divine person, that renders him a meet object of the faith of the church in the discharge of his office.—All which truths are contained in this assertion of the apostle, with the occasion and use of it in this place.

VER. 9.—The ensuing context from hence to the 17th verse, seems abstruse, and the reasonings of the apostle in it are not easy to be apprehended. But expositors do generally overlook it, and attend only to the exposition of the parts of it severally by themselves. To find out the mind of the Holy Ghost in the whole, we must consider the design of the apostle in it, and how he deduces one thing from another. These things therefore we must inquire into; and thus the way will be prepared for the exposition of the several parts of the discourse itself. And we must take our rise from the occasion of it.

First. There was at this time not only an obstinate adherence unto Mosaic ceremonies amongst many of the Jews who professed the gospel, but also an endeavour to enforce their necessity, and to impose the observance of them upon others. These things the apostle opposeth in the whole Epistle; and on the occasion of the mention of Christ with his unchangeableness in the church, he adds in this place a dehoration in general from a continuance in the observance of these rites, or reaching after doctrines concerning them; such as were taught amongst the Gentiles, by some out of Judea, Acts xv. 9.

Secondly. He adds a reason of this dehoration and warning, which is their inconsistency with the gospel, the nature of Christian religion, and with that great principle of it, namely, that Jesus Christ is the same yesterday, to-day, and for ever. And he proceedeth herein on sundry acknowledged principles, which he supposeth and expresseth.

1. He supposeth that the spring of all their observances about meats, eating or not eating, and consequently of the other rites of the same nature, was from the altar. With respect thereunto was the determination of things clean and unclean. For what might be offered on the altar, was clean; and what might not, was not clean. And sundry laws there were, respecting what parts of the sacrifices might be eaten by the priests, and what might not.

2. That the foundation of religion lies in an altar: for all religion is founded on an atonement for sin made in it, or upon it; and by *it* is all our worship to be offered unto God, nor can it be otherwise accepted with him. Wherefore he affirms, that we also have an altar; yet not of such a nature as that from thence any distinction of meats should ensue, ver. 10.

3. That whatever be the benefits of this altar of ours, the way of the participation of them is not the administration of the services of the old tabernacle, nor could they who administered therein claim a title or right to them by virtue of any divine institution; but if they rested in that administration, they were excluded from them.

Thirdly. He adds the reason hereof, taken from the nature of our altar, and of the sacrifice thereon; which is a sacrifice of expiation, to sanctify the people by blood. And in the very type of it, it was declared, that there was no right of eating, or distinction of meat to ensue thereon. For in the solemn sacrifices of expiation and atonement, as we shall see, the blood of them was carried into the holy place, and the bodies of them were burned entirely without the camp, so as that the priests themselves had no right to eat any thing of them; as ver. 11, 12.

Fourthly. In answer hereunto, the Lord Christ, who is himself both our altar and our sacrifice, in the offering of himself, carried his own blood, in the efficacy of it for atonement, into the holy place of heaven, after he had suffered in his body without the gate, or in the place answering to that without the camp, wherein the bodies of the beasts that were sacrificed were burned, ver. 12. So that there is no place now left for eating, or for distinction of meats. Yea,

Fifthly. Hereby a new state of religion, answerable unto the nature of this altar and sacrifice, is introduced, wherewith those observances which depended on the nature and use of the altar at the tabernacle, were utterly inconsistent. Wherefore, they who adhered unto them, whoever they were, did therein renounce this altar of ours, and the religion founded thereon. For none can at the same time have an interest in two altars of such different natures, and drawing after them such different religious observances. And,

Sixthly. He adds, in the last place, what we are to learn from the nature and use of our altar and sacrifice; in opposition unto the meats which belonged to the old typical altar. And hereof he instanceth in patient bearing of the cross, or suffering for Christ, ver. 13. Self-denial, as unto any interest in temporal enjoyments, ver. 14. The continual worship of God, in and by spiritual sacrifice, made acceptable in Christ our altar, priest, and sacrifice, ver. 15. And usefulness amongst men in all good works of piety and charity; these being the only sacrifices that we are now called unto.

I hope we have not missed the apostle's design and reasoning in this analysis of his discourse; which makes his sublime way of arguing in this great mystery, plain and evident; and gives us a safe rule for the interpretation of every particular passage in it.

VER. 9.—*Διδαχαις ποικιλαις και ξεναις μη περιφερεσδε· καλον γαρ χαριτι βεβαιουσθαι την καρδιαν, ου βρωμασιν, εν οίς ουκ ωφεληθησαν οι περιπατησαντες.*

VER. 9.—*Be not carried about with divers and strange doctrines; for it is good that the heart be established with grace, not with meats, which have not profited them that have walked in them.*

There is an inference in these words from what was before asserted concerning the immutability of Christ, and his continuing the same in the church for ever, and several things are included in it.

1. A supposition that the truth concerning the person and office of Christ, whereon all other evangelical truths and duties do depend, had been once delivered to the Hebrews by them that spake to them the word of God, of whom mention is made, ver. 7.

2. That this doctrine is one, whence in the church there is but one faith, Eph. iv. 3—5. And that it was once delivered to the saints, Jude 3, in the revelation made of it by Christ and the apostles, Heb. ii. 3, 4. Hence whatever agrees not with it, whatever proceeds not from it, is uncertain, foreign and alien to the faith of the church.

3. That by this doctrine the hearts of believers were established in peace with God and assurance of their acceptance with him.

4. That as there were direct oppositions made to this doctrine by the obstinate Jews at that time, so there were amongst those who outwardly professed the Christian religion, sundry doctrines broached and maintained, that were indeed inconsistent with that one faith, and served to no end but to entangle the minds of believers, and at length to turn them off from the gospel.

5. That experience had already evinced the folly of those new doctrines, inasmuch as the things which they led to, were of no use to the souls of men. And,

6. In particular this was the state of those doctrines about Mosaic institutions in the distinction of meats, and things of a like nature, which many false teachers did then press on them with great noise and earnestness.

This is the design and substance of the apostle's discourse in this verse, which we shall now consider in particular. The words contain a dehoration from an evil, with the reason or enforcement of it.

First. The dehoration is in these words, *Be not carried about διδασχαις ποικιλαις και ξεναις*, 'with divers and strange doctrines.' And we must inquire what these strange doctrines were, and what it is to be carried about with them.

First. It is evident that the doctrines intended were such as did then infest the churches of the Hebrews; others they were not in present danger of. And this is manifest in the especial instance given about meats. And they are called 'various,' as it may be on other accounts, as we shall see, so because they were not reducible to that one faith which was once delivered to the saints. And they are called 'strange,' or alien, as being of another kind than they, no way related to them. And it may be they are said to be 'various,' because they had no consisteney nor agreement among themselves. For so some think that the apostle had respect to the doctrines which were controverted in the schools of the Jews, between the followers of Hillel on the one side, and Shammai on the other. But these they kept within themselves, and never troubled the Christian churches withal. Howbeit, because the Jews placed much of their religion in these doctrines, and their contests about them, it may be the apostle here reflects on them, as he doth in other places, Tit. i. 14, iii. 9; 1 Tim. i. 4. But I

rather think he calls them 'various,' from their object. They were about various things. So he calls, by another word of the same signification, the Jewish rites, 'divers or various washings,' Heb. ix. 10. The things were many and various, and so were the doctrines concerning them; which are since multiplied in their Talmud and other writings, into such a heap of confusion as is inexpressible. Or he calls them 'various,' as those which took off the mind from its stability, tossing it up and down in all uncertainties, as variety of doctrines are apt to do. When once men begin to give ear to such doctrines, they lose all the rest and composure of their minds, as we see by experience.

And they are 'strange,' as being concerning things foreign to the gospel, that are uncompliant with the nature and genius of it. Such are all doctrines about religious ceremonies, and the scrupulous observance of them. For 'the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost,' Rom. xiv. 17.

Secondly. With respect to these doctrines, the charge in the dehortation is, that they should not be περιφερεσθαι, 'carried about' with them. To the same purpose he useth the same word, Eph. iv. 14, 'Tossed to and fro, and carried about with every wind of doctrine.' There is an allusion to ships, and the impression of the wind upon them. For the word joined with this here used κλυδωνιζομενος, signifies one that is tossed on the waves of the sea when they are agitated by the wind. It is a lively similitude, expressing both the nature of these strange doctrines, the way of spreading them, and their effects on the minds of men. In themselves they are light and vain, as the wind, or 'clouds without water,' carried about of winds. And those who would impose them on others, commonly do it with a great and vehement blustering. You must be circumcised or you cannot be saved, as Acts xv. 1. Unless you believe and practise these things, you are heretics or schismatics, and cannot be saved. All imposition of doctrine is with such a noise and wind. And the effects of them on the minds of men, are those of contrary winds at sea. They toss men up and down, they turn them out of their course, and endanger their destruction. So it is with these doctrines: first, they fill the minds of men with uncertainties, as to what they have believed, and as to what is proposed to them. And then for the most part, they alter the whole course of their profession; and lastly, endanger their eternal ruin. All these are fully exemplified in the instance of the Galatian churches, which were carried about with these strange doctrines, See Gal. i. 6, 7, iii. 1, iv. 9—11, v. 1—5. Throughout that whole Epistle, the evil here cautioned against, is evidently exemplified. And there are many weighty directions intimated, and included in these words for the use of the church, at all seasons. As,

Obs. I. That there is a revelation of truth given to the church in the word of God, which is its only doctrinal foundation, and rule of faith.

Obs. II. That this doctrine is cognate, and every way suited to the promotion of the grace of God in believers, and the attainment of their own salvation.

Obs. III. That doctrines unsuited to this first revelation by Christ and his apostles as recorded in the Scripture, alien and foreign from them, did soon spring up unto the trouble of the church; they had done so in those days, and continued to do so in all ensuing ages.

Obs. IV. That usually such doctrines as are empty of truth and substance, useless and foreign to the nature and genius of evangelical grace and truth, are imposed by their authors and abettors, with a great noise and vehemence on those who have been instructed in the truth.

Obs. V. Where such doctrines are entertained, they make men double-minded, unstable, turning them from the truth, and drawing them at length into perdition.

Obs. VI. The ruin of the church in after ages, arose from the neglect of this apostolical caution, in giving heed unto various and strange doctrines, which at length overthrew and excluded the fundamental doctrines of the gospel.

Obs. VII. Herein lies the safety of all believers, and of all churches; namely, to keep themselves precisely unto the first complete revelation of divine truth in the word of God.—Let men pretend what they will, and bluster as they please, in an adherence to this principle we are safe; and if we depart from it, we shall be hurried and carried about through innumerable uncertainties unto ruin.

Secondly. The remaining words give a reason and enforcement of this charge. So the conjunctive particle γαρ, 'for,' doth declare. And a particular instance is given of those doctrines about which he had warned them, namely, about meats. And in the words there is, 1. An end proposed which ought to be aimed at in the profession of religion, and that is, the establishment of the heart. 2. Two ways mentioned, whereby (as is pleaded) it may be attained; and they are grace and meats. 3. A preference given herein to grace: 'It is good that the heart be established with grace, not with meats.' 4. A reason is added hereof from the insufficiency of meats to that purpose; they have not profited them that walked in them. All which must be opened.

1. The end to be aimed at in the profession of religion, is *βεβαιουσαι την καρδιαν*, 'that the heart be established.' The heart, that is, of every believer, and so of them all. *Βεβαιωω*, is 'to confirm,' to establish, and is applied both to things and persons. So the word of the gospel is said to be confirmed or established by signs, Mark xvi. 20. And the testimony of Christ, 1 Cor. i. 6. And the promises by their accomplishment, Rom. xv. 8. And so it is applied to persons, 1 Cor. i. 8, 'confirm or establish you.' 'He that establisheth us,' 2 Cor. i. 21. And we are said to be 'established in the faith,' Col. ii. 7. In all which places the same word is used. And the heart is here taken for the mind, the soul, or spirit, as is usual in the Scripture. Wherefore, to have the heart established, is to be so confirmed in the faith, as to have these two effects wrought thereby. 1. A fixed persuasion of the mind in the truth. A just, firm settlement of mind in the assurance of it. This is opposed to a being 'tossed to and fro,' and being carried away with divers doctrines, Eph. iv. 14. And hereunto it is required

that the pure doctrine of the gospel be embraced. 2. That through the truth, the heart do enjoy peace with God, which alone will establish it, giving it firmitude and rest in every condition. It is to be kept in perfect peace, with the mind stayed on God. This is that which we ought to aim at, in and by religion. Hereby the mind comes to assured peace, which nothing can give but grace, as we shall see. And hereby the heart is rendered unmoveable, 1 Cor. xv. 58.

2. The heart is thus established *χαριτι*, 'by grace.' Grace is a word of various significations. There is one who hath reckoned up a great number of places to prove that by grace the gospel is signified, whereof scarce any one doth prove it. The gospel is indeed sometimes called 'the word of God's grace,' and sometimes it may be metonymically grace, as being the means of the revelation of the grace of God, and the instrument of the communication of it to believers, the power of God to salvation. Wherefore, grace here, is the free grace of God in Christ Jesus, for the justification and sanctification of the church, as it is revealed in the gospel. The revelation of it in the gospel is included, but it is the grace of God himself that is principally intended. In brief, 'grace,' here, is to be taken comprehensively, for the grace, good-will, and love of God towards men; as it came by Jesus Christ, as it is revealed in the gospel as the cause of our justification, and acceptance with God, in opposition to the works of the law, and the observance of Mosaic rites to that end. This is the most eminent signification of grace, with respect to the expiation of our sins in the blood of Christ, and the pardon of them thereon revealed and tendered to us in the gospel. This is that alone, which doth, which can, which will establish the heart of a sinner in peace with God, Rom. v. 1; which will keep it from being moved, or tossed up and down with a sense of the guilt of sin, or divine displeasure.

3. That which is opposed hereunto with respect to the same end, is meats, *ou βρωμασι*, 'not with meats.' Not that the heart may be established by meats also, for this the apostle denies in the next words. The meaning is not, that there are indeed two ways whereby the heart may be established, the one by grace, the other by meats; but that grace is the only way thereof, though some foolishly pretended that it might be done by meats. That by 'meats,' in this case, the apostle doth constantly intend the religious distinction of meats among the Jews, is openly evident. See Rom. xiv. 17; 1 Cor. viii. 8; Col. ii. 16; Heb. ix. 10. There is no reason, therefore, to question, but that is the sense of it in this place. And as in other places, so here by a synecdoche, the whole system of Mosaic institutions is intended, but expressed by 'meats,' because of their immediate relation to the altar whereof the apostle designs to speak.

All distinction of meats among the Jews, as was before observed, arose from the altar. And those meats were of two sorts; such as were enjoined or prohibited by way of duty, and such as were obtained by way of privilege. Of the first sort was the distinction of meats, clean and unclean. For when the apostle speaks of meats, he doth not intend only the eating of meats in a particular way and manner, though, as we shall see, he intends that also, but an abstinence also from eating

of meats by virtue of divine prohibition. Concerning which were those legal institutions which the apostle expresseth by 'touch not, taste not, handle not,' Col. ii. 21. And in these abstinences from meats, the Jews placed so much of their religion, that they would rather die by the most cruel tortures, than eat flesh prohibited by the law, and that justly and according to their duty, whilst the divine prohibition was yet in force. And this distinction of meats arose from the altar. The beasts that might be offered at the altar in sacrifice were clean; for therein the first-fruits, or principal part being dedicated to God, the whole of the kind became clean to the people. And what had not the privilege of the altar, was prohibited to the people.

Again, there were meats that were obtained by privilege, and such were the portions taken from the sacrifice, that the priests, and in some cases (as of the thank-offering, Lev. vii. 13, 14,) other clean persons might and did eat by divine institution. And these kinds of meats depended solely on the altar. And this instance is selected to show the ground of the apostle's rejecting all these kinds of meats, on this consideration,—that we have an altar of another sort, whereon no such institutions do depend, nor can any such differences in meats arise.

And hence we may see the reason why the Jews laid so much weight on these meats; namely, because the taking away of the distinction about them, and the privilege of them, did declare that their altar, which was the life and centre of their religion, was of no more use. And hence we may also see the reason of the apostle's different treating with them in this matter. For, speaking of meats in themselves, and in their own nature, he declares that the use or forbearing of them is a thing indifferent, wherein every one is to be left to his own liberty, to be regulated only by offence or scandal; see Rom. xiv. throughout. But when he treats of them as to a necessary observance as deriving from the altar, he utterly condemns them, and shows that their observance did evacuate the gospel, Gal. iv; Col. ii. 16—23.

From this apprehension of their derivation from the altar, the Judaizing Christians had a conceit that they were of use to establish the heart; that is, had an influence into our justification and peace with God. This the apostle here rejects, as he vehemently disputes against it in his whole epistle to the Galatians.

Thirdly. The next thing in the words is the way whereby the apostle assigns this whole effect of establishing the heart to grace, and wholly takes it away from meats, is in the manner of the expression used by him, *καλον*, 'it is good,' &c. The meaning is, 'the heart is to be established,' and that not only as to the essence of that duty or grace, but as to such degrees of it as may guard and preserve it, from being carried about with various and strange doctrines, or otherwise shaken as to its peace. This is 'good,'—this is 'excellent,' saith the apostle, when it is done by grace; this is approved of God, this it is our duty to labour after. And in this positive, the comparative is included, (the Vulgar renders it by the superlative *optimus*) it is so good and excellent as to be far better than a false pretended settlement by meats; and this the apostle proves in the last place, from the insufficiency of meats to that end, taken from experience.

‘Which have not profited, *εν οἷς οἱ περιπατησαντες*, them who have walked in them.’ To ‘walk’ in meats, is to assent to, and observe the doctrines concerning them, ‘Touch not, taste not, handle not.’ And he speaketh of the time past, both whilst the distinction of meats was in force, and since it was taken away. For of themselves they profited not those who observed them, even while the institutions concerning them were in force. For they were a part of the yoke that was imposed on them to the time of reformation, ch. ix. 10. And so far as they were trusted to as a means of acceptance with God, they were pernicious to them; which the apostle by a common figure intimates, in that *ουκ ωφεληθησαν*, ‘they did not profit them;’ that is, they tended to their hurt. And it was much more so with them who continued to walk in them after the obligation thereunto did cease. They were so far from having their hearts established, as that they received no benefit or advantage, but much hurt and prejudice by them. And we see,

Obs. VIII. That those who decline in any thing from grace, as the only means to establish their hearts in peace with God, shall labour and exercise themselves in other things and ways to the same end, whereby they shall receive no advantage. And this is the state of all false worshippers in the world, especially in the Papal church, and those that follow its example.

VER. 10.—*Εχομεν θυσιαστηριον, εξ ου φαγειν ουκ εχουσιν εξουσιαν οι τη σκηνη λατρευοντες.*

VER. 10.—*We have an altar, whereof they have no right to eat who serve the tabernacle.*

The design of the context and coherence of the words, have in general been spoken unto before. The introduction of them at first view, seems to be abrupt. But as he had spoken in the foregoing verse about meats, and as he treats here about a right to eat or not, it is evident that he hath a respect thereunto. Wherefore, having asserted the only way of the establishment of the heart in peace with God, and the uselessness of all distinctions of meats unto that purpose, he here declareth the foundation of the truth on the one side and the other. For, whereas the sole ground of all distinction of meats, and other ceremonies among the Jews, was the altar in the tabernacle, with its nature, use, and services, he lets them know that that altar being now removed and taken away, ‘we have an altar’ of another nature, which requireth and produceth services quite of another kind than those which arose from the altar of old, such as he describes, ver. 13—15. This is the direct design of the apostle in this place, and the proper analysis of his words. There is in the words, I. An assertion, ‘We have an altar.’ 2. A limitation of its use, by a rejection of them who had a right unto the privileges of the old altar, ‘whereof those have no right,’ &c.

First. *Εχομεν*, ‘we have;’ that is, we also who believe in Christ according to the gospel, and worship God in spirit and truth; ‘we also have an altar;’—we have every thing in the substance, whereof they of old had only the name and shadow.

Secondly. What this *θυσιαστηριον*, 'altar' is, which the Christian church hath and useth, there have been some disputes, occasioned by the superstition of latter ages. For some would have it a material altar made of stone, whereon an unbloody sacrifice of the flesh and blood of Christ is offered by priests every day, plainly of the same kind, nature, and use, with that in the tabernacle. And thence, this altar, also, hath been made the spring of many ceremonious observances, distinction of meats, with such an eating of flesh from it, as is indeed destructive of all religion. And some think that the table which the church useth in the celebration of the supper of the Lord, is here metaphorically called an altar, because of the communication of the sacrifice of Christ which is made at it. But these things are wholly foreign to the design of the apostle. The altar which we now have, is Christ alone, and his sacrifice. For he was both priest, altar, and sacrifice, all in himself, and continueth still so to be unto the church, as unto all the use and efficacy of them. And this is evident in the context. For,

1. This altar here is, in its nature, use, and efficacy, opposed unto the altar in the tabernacle, as it is expressed in the words of this verse. But that which, throughout this whole discourse, the apostle opposeth unto all the utensils, services, and sacrifices of the tabernacle, is Christ alone, and the sacrifice of himself, as is manifest and undeniable. Besides, the opposition he makes, is between signs and things signified, shadows and the substance, types and the reality of the things themselves. But it is fond to imagine that the altar of old was a type, a sign, a shadow of a table in the church, or that any thing but Christ was the altar here intended.

2. The apostle doth declare who, and what it is that he intends by the altar which we have; namely, that it is Jesus, who, to sanctify the people with his blood, which was to be done at, or on the altar, suffered without the gate, ver. 12. And by him, as our altar, we are to offer our sacrifices unto God, ver. 15. This is Christ, and his sacrifice alone.

3. The sacrifices which we are obliged unto by virtue of this altar, are such as have no respect unto any material altar, but are such as are to be offered unto God through Christ alone, as all the Scripture testifieth, ver. 15, namely, the sacrifice of praise, which is the fruit of our lips, confessing unto his name; which leads us off from all thoughts and conceptions of any material altar.

4. In those days, and in some ages after, Christians had no material altars; and they denied on all occasions that they had any.

Estius, one of the soberest expositors of the Roman church, concludes that it is Christ and his sacrifice alone that is intended in this place. But he adds withal, that because the fathers, (that is, some of them, for all do not) do expound it of the altar for the sacrament in the church, the heretics are to be urged with their authority for a material altar and sacrifice in the church; wherein he extremely departs from his wonted modesty. For can any man in his wits suppose, that the authority of men asserting a confessed untruth, can be of any weight in way of testimony? If a man should produce witnesses in any cause,

and after he hath declared of what credit they are, and how they deserve to be believed, should add, that what they bear witness unto is undoubtedly false, would not his plea of testimonies be weak and contemptible? Yea, is not this sufficient to warrant any man to question their bare authority in other things, when, as it seems, they agree so well in that which is untrue? But thus it falls out frequently with this Estius in his commentaries. When he hath (which he doth frequently in things of great importance) come nearer the truth than the current expositions of the Roman church will bear, he is forced to countenance himself by some impertinent reflections on Calvin, or Beza, or the sectaries in general, which he hath neither occasion nor countenance for from the context; so vile a thing is ecclesiastical bondage.

The truth is, this place is so far from giving countenance to the altar and sacrifice on it, in the church of Rome, that it sufficiently testifieth that the apostle knew not of any such thing; but proposeth a scheme of Christian profession and worship, utterly inconsistent with these, as we shall see in the ensuing exposition. Their altar, with its sacrifice, is the life and soul of their religion, without which they profess they have none, and contend that there can be none; and all the mystery and solemnity of their sacred worship, consist in the observances and veneration of, and at this altar; whereon they have slain, or burned to ashes, innumerable Christians, for their non-compliance with them in the faith and worship of this altar, and its sacrifice. But the apostle here (where, if any where, he had occasion to make mention of it, yea, to declare its whole nature and use in the church, and at least to give some intimation of its way of observance, wherein all the glory of their worship doth consist,) doth not only pass it by in silence, but also, avowing Christ himself to be our altar, and asserting a worship, or service thereon of no alliance, as we shall see, unto their altar service, he leaves their altar, its sacrifices, and services, quite out of the compass of our Christian profession. But I return,—and we may observe,

Obs. I. That the Lord Christ, in the one sacrifice of himself, is the only altar of the church of the New Testament.

Obs. II. That this altar is every way sufficient in itself for the ends of an altar; namely, the sanctification of the people, as ver. 12.

Obs. III. The erection of any other altar in the church, or the introduction of any other sacrifice requiring a material altar, is derogatory to the sacrifice of Christ, and exclusive of him from being our altar.

Obs. IV. Whereas the design of the apostle in the whole of his discourse, is to declare the glory of the gospel, and its worship, above that of the law, of our priest above theirs, of our sacrifice above theirs, of our altar above theirs, it is fond to think, that by 'our altar,' he intends such a material fabric, as is every way inferior unto that of old.

Obs. V. When God appointed a material altar for his service, he himself enjoined the making of it, prescribed its form and use, with all its utensils, services, and ceremonies, allowing of nothing in it, or about it, but what was by himself appointed. It is not, therefore, probable, that under the New Testament there should be a material altar of equal

necessity with that under the old, accompanied in its administrations with various utensils, ceremonies, and services; while neither this altar itself, nor any of its services, were of divine appointment. But,

Obs. VI. Sinners, under a sense of guilt, have in the gospel an altar of atonement, whereunto they may have continual access for the expiation of their sins.—He is the propitiation.

Thirdly. The limitation of the use of this altar ensues. ‘Whereof they have no right to eat who serve the tabernacle.’ The persons excluded from the right mentioned, are *οἱ τῇ σκηνῇ λατρεῦντες*, ‘those who serve the tabernacle.’ The apostle speaks in the present tense,—‘those who do serve,’ or ‘who are serving,’ at the tabernacle. For he hath respect unto the original institution of divine worship, and that was in and under the tabernacle; and he takes no notice of the things that ensued in the erection of the temple, which made no alteration in the worship itself. And supposing them in the state wherein they were at first appointed, he expresseth it in the present tense,—‘that do serve.’

‘That do serve;’ the word is used constantly for the services that are used in sacred worship. So it is here: those who administered the things belonging unto divine worship in the tabernacle. These were the priests and Levites in their several orders and degrees. These had a right to eat of the altar in the tabernacle; that is, of the things that were consecrated thereby, and a part whereof was offered thereon. Hereunto they had a right by divine institution. For they who minister about holy things, eat the things of the temple; and they that wait at the altar, partake with the altar, 1 Cor. ix. 13. So also, ch. x. 18, wherein the apostle had respect unto the institutions of the law, giving right unto the priests to eat of things sanctified by the altar. And it was a right which did appropriate this privilege unto them. It was not lawful for any others to eat any thing from the altar, unless it were in the case of the thank-offering by especial indulgence, or in case of extreme necessity, Matt. xii. 3, 4. This right, or any other of an alike nature, they had not, to eat of that altar which we have.

Εξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν, ‘Whereof,’ ‘of which;’ the altar, and all the things which are sanctified thereby: ‘to eat.’ Eating was the only way of the participation of meats from the altar: what was every one’s portion was to be eaten. Hence, the apostle useth ‘to eat,’ here, for any kind of participation. He doth not intend that we have an altar whereof some may eat, namely, of meats taken from it, and consecrated by it, which they had no right to do; but only that they have no right to participate of the benefits of our altar in any way or kind. Hereunto they had no right or title; that is, they had not by virtue of any divine institution. He doth not absolutely exclude such persons from ever attaining an interest in our altar. But he doth it in two respects: 1. They had no such right by virtue of their office and relation unto the tabernacle. 2. That whilst they adhered unto that privilege, and the use of meats thereby for the establishment of their hearts in peace with God, they could have no interest in this altar of ours. And we may see,

Obs. VII. That all privileges, of what nature soever, without a par-

ticipation of Christ, as the altar and sacrifice of the church, are of no advantage unto them that enjoy them.

VER. 11, 12.—Ὡν γὰρ εἰσφέρεται ζῶων το αἷμα περὶ ἁμαρτίας εἰς τὰ ἁγία δια τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς. Διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ δια τοῦ ἰδίου αἵματος τοὺς λαοὺς, ἔξω τῆς πυλῆς ἐπαθε.

VER. 11, 12.—*For the bodies of those beasts, whose blood (being a sin-offering) is brought into the sanctuary by the high priest, are burnt without the camp. Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate.*

The apostle, in these words, proceeds to the confirmation of his whole present design in all the parts of it; and they are three.

1. To declare of what nature our altar and sacrifice are, and thereon of what nature and kind the duties of religion are, which proceed from these, and depend upon them.

2. To testify that the removal of all distinction of meats by virtue of this altar, was signified in the old institutions, which had their accomplishment in this altar and sacrifice.

3. To show the necessity of the suffering of Christ without the gate of the city, from the typical representation of it; so to make way for the declaration of the use that we are to make of it. All which will be evidenced in the exposition of the words.

VER. 11.—*For the bodies of those beasts, whose blood (being a sin-offering) is brought into the sanctuary by the high priest, are burnt without the camp.*

1. An instance is given unto the ends mentioned, in a sacrifice typical of the sacrifice of Christ. And this is *περὶ ἁμαρτίας*; that is, 'a sin-offering.' See ch. x. 6, with the exposition.

2. Two things are affirmed concerning this sacrifice. 1. That the blood of the beasts was brought unto the sanctuary by the high priest. 2. That the bodies of the beasts whose blood was so offered for sin, were burned without the camp.

First. The sacrifice intended is the sin-offering. For concerning this kind of sacrifice, and this alone, the institution is plain, Lev. vi. 30. 'And no sin-offering, whereof any of the blood is brought unto the tabernacle of the congregation, to reconcile withal in the holy place, shall be eaten: it shall be burnt with fire.' And that the whole body of the beast was to be carried out of the camp, and burned in a clean place, is ordained, ch. iv. 12. But the apostle hath especial respect unto the sin-offering on the great day of atonement, which was appointed by an everlasting statute, to make an atonement for the children of Israel for all their sins once a year, Lev. xvi. 34, for it was the blood of that sacrifice alone that was carried into the most holy place by the high priest, ver. 14—17. And there was an especial institution for the burning of the bodies of the beasts, whose blood was

then offered, without the camp, the words whereof the apostle doth here repeat, ver. 27, 'And the bullock for the sin-offering, and the goat for the sin-offering;' that is, the bodies of the beasts, whose blood was brought in to make atonement in the holy place by the high priests, 'shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.'

It is, therefore, evident, both what sacrifice is intended, and what are the things affirmed of it; wherein the apostle repeats two divine institutions, the one concerning the blood, the other concerning the bodies of the beasts that were sacrificed.

For the first of these, or the way and manner of the high priest's carrying the blood into the holy place to make atonement, see the Exposition of ch. ix. 6, 7.

Secondly. The burning of the bodies was ordained to be without the camp; namely, whilst the Israelites were in the wilderness, and abode in tents encamped round about the tabernacle, after the priests and Levites, who pitched immediately about it, Num. i. 53; the order and manner of which encamping, is appointed and described, Num. ii. which took up some miles in compass. Unto this camp of Israelites, the city of Jerusalem did afterwards answer, and all the institutions about it were applied thereunto. Wherefore, when this sacrifice was observed in the temple, the bodies of the beasts were carried out of the city to be burned. Hence, the apostle makes the suffering of Christ without the gate, to answer unto the burning of the bodies of the beasts without the camp,—the city and the camp being the same thing in this institution. And sundry things we may here observe, as unto the purpose of the apostle in this place; as, 1. That among all the sacrifices of the ~~law~~, this sin-offering on the day of atonement, was the principal type of Christ and of his sacrifice, as hath been before fully demonstrated. 2. That the matter of this sacrifice was totally anathematized and devoted, as that which had all the sins and uncleannesses of the church upon it; whence he that burned the bodies of the beasts was legally unclean, Lev. xvi. 28, to manifest how fully the Lord Christ was made a curse for us. 3. That in this sacrifice there was no eating, no meats, or distinction of them, or privilege about them; all was consumed.

Hence, the apostle proves that meats did never contribute any thing towards the establishment of the heart before God. For there was no use of them in or about that sacrifice, whereby atonement was made for sin, whereon the establishment of the heart doth depend. Yea, there was herein a clear prefiguration, that when the great atonement was made, there should be no use of the distinction of meats left in the church.

And hereby farther way is made for the description of our altar and sacrifice, with the nature of the divine worship ensuing thereon.

VER. 12.—*Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate.*

This is the altar which we have, this is the sacrifice on that altar, and this is the effect of it, namely, the sanctification of the people.

And the first thing in the words, is the note of inference from what was spoken before : *διο και Ιησους*, 'wherefore, Jesus also;' what he did was in compliance with the legal institutions mentioned. There was no obligation on him from that institution; but the end of it being a prefiguration of what he was to do, and suffer, it was necessary that he should comply therewith. So, although he did nothing but by his own will and choice, yet this reason of what he did is frequently assigned, namely, 'that the Scriptures might be fulfilled.' Being to fulfil all righteousness, and the whole law, what he did was regulated by the predictions of the Scripture, and the typical representations of what was to be done; see ch. iii. 5, with the exposition. This is the ground of the inference here: 'Wherefore Jesus also;' it must so be, because divine wisdom had given this prefiguration of it. And,

Obs. I. The complete answering and fulfilling of all types in the person and office of Christ, testifieth the sameness and immutability of the counsel of God in the whole work of the redemption and salvation of the church, notwithstanding all the outward changes that have been in the institutions of divine worship.—For hence it is manifest, that in the whole, Jesus Christ is the same yesterday, to-day, and for ever.

And there is not only an inference in this expression, but an intimation of a similitude also, such as is between the type and the thing typified; as was that sacrifice or sin-offering under the law, so was this of Christ; 'Wherefore Jesus also.' There are sundry truths of great importance in these words, the consideration whereof will give us the just exposition of them. As,

1. That Jesus, in his sufferings, did offer himself unto God. This is plain in the words. That he might sanctify the people with his blood, *επαθε*, 'he suffered;' for in that suffering his blood was shed, whereby the people were sanctified; which utterly overthrows the Socinian figment of his oblation in heaven.

2. That in his sufferings, he offered himself a sin-offering in answer unto those legal sacrifices, whose blood was carried unto the holy place, and their bodies burned without the camp, which were sin-offerings only. It answered indeed unto all offerings made by blood, for blood was never used but to make atonement, Lev. xvii. 11, yet it had a peculiar representation in the sin-offering, on the day of expiation, Lev. xvi, as hath been before declared.

3. The end of this offering of Christ was, that he might sanctify the people. This was, *finis operis et operantis*, 'the end of what was done, and of him who did it.' *Ινα* hath respect to the final cause; and the object of the work wrought, is *τον λαον*, 'the people;' not the church and people of the Jews in general, for the most of them were rejected from the benefit of this sacrifice; and to show that he left them herein, he suffered, and offered himself without the gate. In the typical sacrifice of expiation, the bodies of 'he beasts were carried out of the camp, and burned, to show that they were absolutely anathematized; but the blood was shed and offered at the tabernacle, in the midst of the congregation, because the whole congregation was to be sanctified thereby. But the Lord Jesus offered himself, and his blood, without the city or the camp, because he designed not either to

confine the benefit of his offering unto that people, nor to take them in unto it as a camp, a city, a church, or congregation. But this people are elsewhere called 'his people,' Matt. i. 21, and church or body, Eph. v. 25—27; that is, all the elect of God, both Jews and Gentiles, 1 John ii. 1, 2.

4. That which he designed and accomplished for this people, was 'their sanctification,' *ἀγίαση*. What it is to be sanctified by blood, as offered, hath been before declared; and it is here manifest, by the respect that is had unto the great sacrifice of expiation. It is to have atonement made, or an expiation of the guilt of their sins; an acquitment obtained from the defilement of it, as separating from the favour of God, and a sacred dedication unto him.

5. This is that which the Lord Jesus designed for his church, and he did effect it by his own blood. When the blood of Christ is mentioned in this matter, it is emphatically called *δια τοῦ ἰδίου αἵματος*, his 'own blood;' purchased his church with his 'own blood,' Acts xx. 28; washed us from our sins 'in his own blood, Rev. i. 5, ix. 12, as in this place. And three things are included therein. 1. An opposition unto the sacrifices of the high priest under the law, which was of the blood of beasts, and not their own; see Heb. ix. 12, with the exposition. 2. An evidence of the unspeakable worth and value of this offering, whereon all its efficacy doth depend. Hence it is called 'God's own blood,' Acts xx. 28; See Heb. ix. 14. 3. A testimony of what it cost the Lord Jesus to sanctify the people, even 'his own blood.'

6. The last thing in the words, is the circumstance of the suffering of Christ; namely, that it was *ἐξω τῆς πυλῆς*, 'without the gate,' that is, of the city; namely of Jerusalem, which answered to the camp in the wilderness after the tabernacle was fixed therein. And sundry things are herein included. 1. That he left the city and church state of the Jews; whence he denounced their destruction as he went out of the gate, Luke xxiii. 18—30. 2. He put an end unto all sacrificing in the city, and temple, as unto divine acceptance; all was now finishing. 3. He declared that his sacrifice, and the benefits of it, were not included in the church of the Jews, but were equally extended unto the whole world, 1 John ii. 2; John xi. 52. 4. He declared that his death and suffering was not only a sacrifice, but a punishment for sin; namely, of the sins of the people, that were to be sanctified by his blood. For he went out of the city as a malefactor, and died the death which by divine institution was a sign of the curse, Gal. iii. 13.

By all these things it appears how different our altar and sacrifice are from theirs under the law; and how necessary it is from thence that we should have a worship of another nature than what they had, wherein in particular the distinction of meats should be of no use. And we may observe,

Obs. II. That the church could no otherwise be sanctified, but by the blood of Jesus the Son of God; see ch. x. 4—7, with the exposition.

Obs. III. The Lord Jesus out of his incomprehensible love to his people, would spare nothing, avoid nothing, deny nothing, that was need-

ful unto their sanctification, their reconciliation, and dedication unto God. He did it with his own blood, Eph. v. 25, 26; Gal. ii. 20; Acts xx. 28.

Obs. IV. There was by divine constitution a concurrence in the same work of suffering and offering; that satisfaction unto the law and its curse might be made by it, as penal in a way of suffering and atonement, or reconciliation with God by the way of a sacrifice of offering.

Obs. V. The whole church is perfectly sanctified by the offering of the blood of Christ as unto impetration; and it shall be so actually by the virtue of the same blood in its application.

Obs. VI. When the Lord Jesus carried all the sins of his own people in his own body unto the tree, he left the city, as a type of all unbelievers under the wrath and curse of God.

Obs. VII. Going out of the city as a malefactor, he bore all the reproach that was due to the sins of the church, which was a part of the curse.

VER. 13, 14.—Τοιὺν ἐξέρχωμεθα πρὸς αὐτὸν ἐξω τῆς παρεμβολῆς, τὸν οὐνειδισμόν αὐτοῦ φέροντες. Οὐ γὰρ ἐχομεν ὧδε μένουσαν πόλιν ἀλλὰ τὴν μέλλουσαν ἐπιζητούμεν.

VER. 13, 14.—*Let us go forth therefore unto him without the camp bearing his reproach. For we have here no abiding city, but we seek one to come.*

From the account given of our altar in the suffering and offering of Christ, with the manner thereof, the apostle draws an exhortation unto that general duty, which is the foundation of all our Christian profession, ver. 13, and gives an enforcement of the same exhortation, ver. 14.

First. The exhortation unto the duty, is introduced by a note of inference which we render ‘therefore,’ which is the sense of the particles *τοὶ νυν*, in conjunction. Seeing the Lord Jesus hath so suffered, and offered himself, this now is our duty; that which thereon is required of us; which I therefore exhort you unto. And for the opening of the words, we must consider, 1. What is meant by the ‘camp.’ 2. How we are to ‘go forth from it.’ 3. How we go to him in our so doing. 4. In what manner.

1. Consider what is meant by the ‘camp,’ *ἐξω τῆς παρεμβολῆς*. The apostle, in all this Epistle, hath respect unto the original institution of the Jewish church state and worship in the wilderness. Therefore he confines his discourse to the tabernacle, and the services of it, without any mention of the temple, or the city wherein it was built, though all that he speaks be equally applicable unto them. Now the camp in the wilderness was that space of ground which was taken up by the tents of the people, as they were regularly pitched about the tabernacle. Out of this compass the bodies of the beasts for the sin-offerings were carried and burned. Hereunto afterwards answered the city of Jerusalem, as is evident in this place. For whereas in the fore-

going verse, Christ is said to suffer without the gate, here he is said to be without the camp; those being all one and the same, as to the purpose of the apostle. Now the camp and the city was the seat of all the political and religious converse of the church of the Jews. To be in the camp, is to have a right unto all the privileges and advantages of the commonwealth of Israel, and the whole divine service of the tabernacle. For if any lost that right by any means, though but for a season, they were removed out of the camp, Lev. xiv. 3, xxiv. 23; Num. v. 2, xii. 15.

2. How were the Hebrews on the account of this sacrifice of Christ, and the sanctification of the people by his own blood, to 'go out' of this camp? ἐξέρχομεθα. For it is all one whether we read the word, 'go out of the camp unto him,' or 'go forth unto him without the camp,' namely who there suffered. Now it is not a local departure out of the city which is intended in the first place; though I am apt to think from the next verse, that the apostle had some respect also thereunto. For the season was now approaching wherein they were so to depart out of the city before its final destruction. This the apostle may now prepare them for. But that which principally is intended is a moral and religious going forth from this camp. There was nothing that these Hebrews did more value, and more tenaciously adhere unto, than that political and religious interest in the commonwealth of Israel. They could not understand how all the glorious privileges granted of old unto that church and people, should so cease as that they ought to forsake them. Hereon most of them continued in their unbelief of the gospel, many would have mixed the doctrine of it with their old ceremonies, and the best of them found no small difficulty in their renunciation. But the apostle shows them, that by the suffering of Christ without the gate or camp, this they were called unto. As,

Obs. I. All privileges and advantages whatever, are to be foregone, parted withal, and renounced, which are inconsistent with an interest in Christ, and a participation of him; as our apostle shows at large, Phil. iii. 4—10.

3. They were thus to go forth *προς αὐτον*, 'unto him.' He went forth at the gate, and suffered, and we must go forth after him and unto him. And it denotes, 1. A relinquishment of all the privileges of the camp and city for his sake. Leave them, and go to him. 2. A closing by faith with his sacrifice, and sanctification thereby, in opposition unto all the sacrifices of the law. 3. The owning of him under all that reproach and contempt which was cast upon him in his suffering without the gate, or a not being ashamed of his cross. 4. The betaking ourselves unto him in his office, as the king, priest, and prophet of the church, as unto our acceptance with God, and in his worship; as the apostle directs, ver. 15.

4. In our thus doing, we are 'to bear his reproach,' *τον ονειδισμον αὐτου φεροντες*. See for the exposition hereof, ch. xi. 26, where the same thing is ascribed unto Moses. In brief, the reproach of Christ, is either the reproach that was cast on his person, or the reproach that is cast on our persons for his sake. The first was in the cross, with all the shame, contempt, and reproach wherewith it was accompanied.

This was that great scandal at which the unbelieving world of Jews and Gentiles stumbled and fell. This reproach of Christ we bear when we own him, believe in him, and make profession of his name, despising this reproach through a spiritual view of the power of God, and the wisdom of God in his cross. The reproach of Christ in the latter sense, is all that contempt, scorn, and despite, with revilings, which are cast upon us for our faith in him, and profession of his name; see ch. x. 33, with the exposition. This we bear when we patiently undergo it, and are not shaken in our minds in what we suffer by it.

In these things consist the first general duties of our Christian profession, which we are called and directed unto by his offering himself, and the manner of it; namely, 1. In a separation from all ways of religious worship not appointed by himself. 2. In a relinquishment of all civil and political privileges which are inconsistent with the profession of the gospel. 3. In avowing the wisdom of grace, and power of God in the cross, notwithstanding the reproaches that are cast upon it. 4. In giving up ourselves unto him in the discharge of his whole office towards the church. 5. In conformity unto him in self-denial and suffering. All which are comprised in this apostolical exhortation. And we may observe unto our own instruction,

Obs. II. That if it were the duty of the Hebrews to forsake these ways of worship, which were originally of divine institution, that they might wholly give up themselves unto Christ in all things pertaining unto God, much more is it ours to forego all such pretences unto religious worship, as are of human invention. And,

Obs. III. Whereas the camp contained, not only ecclesiastical, but also political privileges, we ought to be ready to forego all civil accommodations also in houses, lands, possessions, converse with men of the same nation, when we are called thereunto on the account of Christ and the gospel.

Obs. IV. If we will go forth unto Christ as without the camp, or separated from all the concern of this world, we shall assuredly meet with all sorts of reproaches.

The sum of all is, that we must leave all to go forth unto a crucified Christ.

Secondly. An enforcement of this exhortation, or an encouragement unto this duty, the apostle adds in the next words.

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

See the exposition of ch. xi. 10—16.

The argument is taken from the consideration of the state of believers in this world, which is such as calls and directs them to go out of the camp unto Christ. This is our duty, seeing we have here no continuing city, unless we intend to be without rest or refuge.

Two things are asserted in this description of the present state of believers. 1. That they have here no continuing city. 2. That they seek for one to come. It seems therefore that a city is necessary unto all; and those who have none at present, must seek for one to come. And,

First. It is declared where they have it not ; ὧδε, 'here ;' that is, in this world, in this life. Their interest in the city of Jerusalem was gone, after the Lord Jesus went out of the gate to suffer ; and if it had continued, yet was not that an abiding city ; for neither could they long continue in it ; nor was the city itself to be of any long continuance, but was speedily to be destroyed.

Secondly. They had not *πολιν*, 'a city.' A city is the centre of men's interests and privileges, the residence and seat of their conversation. Hereby are they freed from the condition of strangers and pilgrims ; and have all that rest and security whereof in this world they are capable. For those who have no higher aims nor ends than this world, a city is their all. Now it is not said of believers absolutely that they belonged to no city, had none that was theirs in common with other men ; for our apostle himself pleaded that he was a citizen of no mean city. But it is spoken on other accounts.

1. They had no city that was the seat of divine worship whereunto it was confined, as it was before unto Jerusalem. This the Jews boasted of, and the apostle acknowledgeth, that the Christians had none such. The Roman pretences of their sacred city were yet unforged.

2. They had no city wherein they did rest, or which was the seat of their *πολιτευμα*, (Phil. iii. 20.) or conversation ; for that is in heaven. Not such a city as should give them their state and rest ; the things which they did ultimately aim at. No such city as wherein their lot and portion did lie ; such as by whose laws and rules their conversation was regulated.

3. They had not *μενουσαν*, 'an abiding' city. Whatever conveniences they might have here in this world for a season, yet they had no city that was to abide for ever, nor which they could for ever abide in.

And probably herein the apostle shows the difference, and opposition between the state of the Christian church, and that under the Old Testament. For they, after they had wandered in the wilderness, and elsewhere, for some ages, were brought to rest in Jerusalem ; but saith he, with us it is not so ; we have no city unto such an end, but we seek one that is to come.

See the description of the state of pilgrimage here intended, in the exposition of ch. xi. 9, 13—16.

The second thing in the description given of the present state of believers is, that *ἐπιζητούμεν*, 'we are seeking' one (a city) to come. They are seeking after it, not as a thing unknown or hard to be found, but endeavouring to attain it, to come to it. The use of the way and means to this end is intended, and that with diligence and desire, as the words import.

And it was such a city they sought, as they neither did, nor could possess whilst they were in this world ; it was one that was yet *την μελλουσαν*, 'to come,' as to them and their enjoyment of it. *Την μελλουσαν*, 'that city.' Not one indefinitely, but that city which was to be their eternal habitation. And it is said to be 'to come,' not merely because it was future as to their state and interest in it, but with respect to their certain enjoyment of it on the account of divine designation and appointment. And it was, 1. Prepared for them, and what

belonged thereunto; see ch. xi. 16. 2. It was promised to them. For in this city lies that eternal inheritance which was proposed in the promises, from the foundation of the world. 3. The way to it was prescribed and directed in the Scripture of the Old Testament, but now laid open, and made plain by Jesus Christ, who brought life and immortality to light by the gospel. In brief, it is the heavenly state of rest and glory which is intended by this city. And we are taught herein.

Obs. V. That believers are not like to meet with any such encouraging entertainment in this world, as to make them unready or unwilling to desert it, and to go forth after Christ bearing his reproach.—For it is a motive in the apostle's reasoning to a readiness for that duty, 'we have here no continuing city.'

Obs. VI. This world never did, nor ever will give a state of rest and satisfaction to believers.—It will not afford them a city. It is Jerusalem above, that is the 'vision of peace.' Arise and depart, this is not your rest.

Obs. VII. In the destitution of a present satisfactory rest, God hath not left believers without a prospect of that which shall afford them rest and satisfaction to eternity.—We have not, but we seek.

Obs. VIII. As God hath prepared a city of rest for us, so it is our duty continually to endeavour the attainment of it in the ways of his appointment.

Obs. IX. The main business of believers in this world, is diligently to seek after the city of God, or the attainment of eternal rest with him; and this is the character whereby they may be known.

VER. 15—17—Having declared of what nature our altar is, and the fundamental points of our religion thence arising, namely, our faith in Christ Jesus, and the profession thereof in readiness for the cross, and conformity to him thereby, the apostle proceeds to declare the other necessary duty of our Christian profession proceeding from the same cause, namely, the nature of our altar and sacrifice. And this he doth still in opposition to those doctrines and observances about meats, and other things of a like nature, which depended on the altar in the tabernacle with its institutions. And he reduceth all our Christian duties to three heads, giving especial instances in each kind. Now these are, 1. Such as are spiritual with respect to God, whereof he gives an instance, ver. 15; or, 2. Moral with respect to men of all sorts; an instance whereof, comprehensive of all duties towards others, we have, ver. 16. And, 3. Ecclesiastical, in the church state whereunto we are called by the profession of the gospel, the principal duty whereof is instanced in ver. 17.

We have, therefore, in these verses, which are upon the matter, the close of the epistle so far as it is instructive, a summary of the whole duty of believers, and that cast under three heads in a most proper order. For, beginning with that duty that doth immediately concern God himself, which contains the sum of the first table, he proceeds to that towards men, which eminently contains those of the second; and so concludes with that duty which ariseth peculiarly from divine insti-

tution, which is superadded to the other. It is not my business to insist at large on the things themselves, but only to open the words, and declare what is the mind of the Holy Ghost in them.

First. He proposeth the duty which we owe to God immediately on the account of our altar and sacrifice.

VER. 15.—*Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνεσεως διαπαντος τῷ Θεῷ, τοῦτεστι, καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.*

VER. 15.—*By him therefore let us offer the sacrifice of praise unto God continually; that is, the fruit of our lips, confessing to his name.*

The words are an exhortation to duty, by way of inference from what was before declared concerning the Lord Christ, his sufferings and offering to the sanctification of the people; οὖν, 'therefore' let us. Two things do follow on the due consideration thereof. 1. In general, the necessity of a return to God in a way of duty on the account of so great a mercy. Seeing we are sanctified and dedicated to God by the blood of Christ, it cannot be but that the duty of obedience to God is required of us. 2. The special nature of that duty, which is described in the words. And it is placed principally in praise, as that which it naturally calleth for, and constraineth to. For thankfulness is the peculiar animating principle of all gospel-obedience. And,

Obs. I. Every act of grace in God, or love in Christ towards us, is in its own nature obligatory to thankful obedience.

The duty itself exhorted to, is expressed two ways. 1. Positively, 'Let us offer the sacrifice of praise to God continually.' 2. Declaratively, as to its special nature, that is, 'the fruit of our lips, confessing unto his name.'

First. The duty exhorted to in general is ἀναφέρωμεν θυσίαν τῷ Θεῷ, 'offering sacrifice to God.' What it is that he peculiarly intends, the next words declare. But he thus expresseth it, 1. To show what is the use of our altar, in opposition to all the services of the altar in the tabernacle, which consisted in the offering of sacrifices. For we also, having an altar, must have sacrifices to offer, without which an altar is of no use. 2. To show the immediate end and object of all gospel worship, which is God himself, as he was of all sacrifices. None might be offered but to him alone. So,

Obs. II. The religious worship of any creature, under what pretence soever, hath no place in our Christian profession. And,

Obs. III. Every act and duty of faith hath in it the nature of a sacrifice to God, wherewith he is well pleased.

Secondly. The especial nature of this sacrifice is declared in opposition to the carnal sacrifices of the law. And that,

1. In the only way and means of offering it, which is by Christ; δι' αὐτοῦ, 'by him' let us offer. All the sacrifices of the people under the law were offered by the priests. Wherefore respect is here had to Christ in the discharge of his priestly office. How we come to God

by him as our high priest, and offer our sacrifices by him, hath been fully declared in the exposition of ch. iv. 14—16, and x. 19—22. In brief, 1. He sanctifies and dedicates our persons to God, that we may be meet to offer sacrifices to him. He sanctifies the people with his own blood, ver. 12, and makes us priests to God, Rev. i. 5, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by him, 1 Pet. ii. 5. 2. He hath prepared and made a way for our access with boldness into the holy place, where we may offer these sacrifices, ch. x. 19—21. 3. He bears the iniquity of our holy things, and makes our offerings acceptable through his merit and intercession. 4. He continues to administer in the tabernacle of his own human nature, all the duties and services of the church. Offering them up to God in our stead and on our behalf, ch. viii. 2; Rev. viii. 3, 4. With respect to these, and other similar acts of his mediation, we are said by him to offer this sacrifice to God; that is, under his guidance, trusting to him, relying on him, pleading his name and his grace for acceptance with God.

And ‘by him,’ is the same with ‘by him alone.’ There is a profane opinion and practice in the Papal church, about offering our sacrifices of prayer and praise to God by others, as by saints and angels, especially the blessed virgin. But are they our altar? Did they sanctify us by their blood? Did they suffer for us without the gate? Are they the high priests of the church? Have they made us priests unto God? or prepared a new and living way for our entrance to the throne of grace? It is on the account of these things that we are said to offer our sacrifice by Christ, and it is the highest blasphemy to assign them to any other. And,

Obs. IV. The great, yea, the only encouragement which we have to bring our sacrifices to God, with expectation of acceptance, lieth herein, that we are to offer them by him who can, and will make them acceptable in his sight.—And,

Obs. V. Whatever we tender to God, and not by Christ, it hath no other acceptance with him than the sacrifice of Cain.

2. In the especial nature of it, it is a sacrifice, *αἰσχροῦς*, ‘of praise.’ Praise is not a concomitant, but the matter of the sacrifice intended. There were thank-offerings under the law, which were peculiarly accompanied with praises and thanksgivings. But the matter of them was the blood of beasts. But this is such a sacrifice as consisteth in praise only, exclusively to any other matter of it. The nature of gospel-obedience consisting in thanksgivings for Christ and grace by him, the whole of it may be called a sacrifice of praise. So the apostle describes it by ‘presenting our bodies’ (that is our persons) ‘a living sacrifice, holy, acceptable to God,’ and calls this ‘our reasonable service,’ Rom. xii. 1. But in the following description the apostle limits it to the duties of worship, and our oral praising of God therein.

There were two things in the sacrifices of old. 1. The mactation, killing, or shedding the blood of the beast that was to be offered. 2. The actual offering of the blood on the altar. And both these were required to the completing of a sacrifice. The slaying or shedding

the blood of a beast, wherever it was, was no sacrifice unless the blood was offered on the altar, and no blood could be offered on the altar, unless the beast were immediately slain at the altar, in order thereunto. And there is a twofold spiritual sacrifice in a resemblance hereunto, wherein our Christian profession doth consist. The first is of a broken spirit, 'the sacrifices of God are a broken spirit,' Ps. li. 17. Repentance in mortification, and crucifying of the flesh is the first Christian sacrifice. Herein we present our bodies 'a living sacrifice to God,' see Rom. vi. 13. This answers the mactation, or killing of the beast for sacrifice, as it is the death and destruction of the flesh. The other is this sacrifice of praise, which answers the offering of the blood on the altar by fire with incense, yielding a sweet savour to God. The other sacrifices mentioned in the next verse, are so called from the general adjunct of acceptance, though God be not their immediate object, as we shall see.

There are sundry things observable in this exhortation of the apostle to the offering of a sacrifice of praise, on the consideration of the Lord Christ as our altar and sacrifice, with the atonement made, and sanctification of the church thereby. As, 1. The great obligation that is upon us of continual thankfulness and praise to God on the account thereof. The sum and glory of our Christian profession is, that it is the only way of praising and glorifying God for his love and grace in the person and mediation of Christ. 2. This obligation to praise succeeding in the room of all terrifying legal constraints to obedience, alters the nature of that obedience from what was required under, and by the law. 3. Where the heart is not prepared for, and disposed to this fundamental duty of praising God for the death and oblation of Christ, no other duty or act of obedience is accepted with God.

Again, whereas the apostle confines our sacrifices to praise, whereunto he makes an addition in the next verse, of doing good and communicating, all which are metaphorical; it is evident that he excludeth all proper or propitiatory sacrifices from the service of the church. Here had been a place (if any where) for the introduction of the sacrifice of the mass, if any such thing had been of divine institution. For whereas it pretends to be, not only a representation, but a repetition of the sacrifice of Christ, and the principal duty of the church on the consideration thereof; is it not strange, and that which evinceth it to be a mere human figment, that the apostle, proposing the consideration of that sacrifice on so high an occasion, and in so eminent a manner, describing thereon the entire duty of the church, and what by virtue thereof is required of it, should not only not mention this mass and its sacrifice, but also determine the duties of the church to things quite of another nature? It is indeed absolutely and peremptorily excluded out of the Christian religion in this context of the apostle. For his design is to show that the one sacrifice of Christ hath put an end to all other altars and sacrifices in the worship of God, establishing such a way of it, as hath no relation to them, yea, is inconsistent with them. Certainly, had there been any such thing in the church, they of Rome have great reason to take it unkindly of

him, that treating so distinctly and at large of all the sacrifices of the law, and of their accomplishment in the one sacrifice of Christ, with the whole duty of the church thereon, he should not give the least intimation of this sacrifice of the mass, which was to succeed into the room of all them of old; but leave them absurdly to seek for a sorry pretence in the bread and wine which Melchisedec brought forth to Abraham and his soldiers. But the truth is, he hath dealt yet more unkindly with them. For he hath so declared the nature of the sacrifice of Christ, its use and efficacy, as either it or the mass must be turned out of the church, for they are inconsistent.

Thirdly. This sacrifice of praise we are enjoined to offer *διαπαντος*, 'continually;' *διαπαντος*, the same with *παντοτε*, Luke xviii. 1, 'to pray always,' and *αδιαλειπτως*, 1 Thess. v. 17, 'without ceasing.' And two things are included in it. 1. Freedom from appointed times, seasons, places. The sacrifices under the law had their times and places prescribed to them, out of which they were not accepted. But as to this of ours, every time and place is equally approved. For it may comprise places as well as times, from a distinction whereof we are freed by the gospel, *εν παντι τοπω*, 1 Cor. i. 2. 2. Diligence and perseverance. This is that which we ought to attend to, and to abide in, that is, to do it continually, as occasions, opportunities, and appointed seasons do require. A constant readiness of mind for it, with a holy disposition, and inclination of heart to it, acted in all proper seasons and opportunities, is enjoined us. And,

Obs. VI. To abide and abound in solemn praise to God for Jesus Christ, and for his mediation and sacrifice, is the constant duty of the church, and the best character of sincere believers.

Fourthly. In the last place, the apostle gives us a declaration of the nature of this sacrifice of praise, which he recommendeth to us, *τουτεστι*, 'that is,' saith he, or it consisteth in the fruit of our lips, confessing to his name. It is generally granted that this expression of *καρπον χειλεων*, 'the fruit of our lips,' is taken from Hos. xiv. 2, where the same duty is called *פִּי־שָׁפְתַי*, 'the calves of our lips,' for the sense is the same in both places, and praise to God is intended in them both. But the design of the apostle in alleging this place is peculiar. For the prophet is praying in the name of the church for mercy, grace, and deliverance, and hereon he declareth what is the duty of it upon an answer to their prayers. Now, whereas this, according to the institutions of the law, was to have been in vows and thank-offerings of calves and other beasts, he declares, that instead of them all, vocal thankfulness in celebrating the praise of God, should succeed. This he calls 'the calves of our lips,' because that the use of our lips in praise, was to come into the room of all thank-offerings by calves. The Psalmist speaks to the same purpose, Ps. li. 16, 17. But moreover, the mercy, grace, and deliverance, which the prophet treats about in that place, were those which were to come by redemption which is in Christ Jesus. After that there was to be no more sacrifice of calves, but spiritual sacrifices of praise only, which he therefore calls the calves of our lips. The apostle therefore doth not only cite his words, but respects the design of the Holy Ghost in

them, which was to declare the cessation of all carnal sacrifices, on the deliverance of the church by the sacrifice of Christ. And he changeth the words from calves to fruit, to declare the sense of the metaphor in the prophet.

And, because there may yet be some ambiguity in that expression, 'the fruit of our lips,' which in general is the product and effect of them, he adds a declaration of its nature in those words, *ὁμολογούντων τῷ ὀνόματι αὐτοῦ*, 'confessing to his name,' our lips confessing, that is, we confessing by our lips. The Hebrew word *הִתְהַלַּח*, which the LXX. usually render by *ὁμολογεω*, signifies 'to praise,' properly. But because the praise of God consisteth principally in the acknowledgment of his glorious excellencies and works, 'to confess to him,' that is, so to profess and acknowledge those things in him, is the same with praising him. And the apostle chooseth to make use of this word in this place, because the praise which he intends did consist in the solemn acknowledgment of the wisdom, love, grace, and goodness of God in the redemption of the church by Jesus Christ. This is 'confessing to his name.' Wherefore this is that which we are taught, namely, that

Obs. VII. A constant solemn acknowledgment of the glory of God, and of the holy excellencies of his nature (that is his name) in the work of the redemption of the church, by the suffering and offering of Christ, is the principal duty of it, and the animating soul, and principle, of all other duties whatever.

This is the great sacrifice of the church, the principal end of all its ordinances of worship, the means of expressing our faith and trust in the blood or mediation of Christ, and of giving up that revenue of glory to God, which in this world we are entrusted withal.

VER. 16.—*Τῆς δὲ ευποΐας καὶ κοινωνίας μὴ ἐπιλανθανεσθε, τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός.*

VER. 16.—*But (moreover) to do good, and communicate, forget not, (of well-doing, and communication or distribution, be not forgetful); for with such sacrifices God is well pleased.*

The first great instance of Christian duties, which the apostle mentioned as incumbent on us, on account of the sanctification of the church by the blood of Christ, respected those spiritual duties of worship, whereof God himself is the immediate object. Now, to manifest what influence it ought to have upon the whole of our obedience, even in things moral also, and the duties of the second table, he adds this exhortation unto them in such instances as are the spring of all mutual duties among ourselves, and towards mankind. And because he persisteth in his design of declaring the nature of gospel worship and obedience, in opposition unto the institutions of the law, which is his argument from the 9th verse, he calls these duties also sacrifices, upon the account of their general notion of being accepted with God, as the sacrifices were of old.

There is in the words, 1. A note of connexion. 2. Duties prescribed. 3. An enforcement of the exhortation unto them.

First. The connexion is stated by the particle $\delta\epsilon$, 'but.' It is not here exceptive or adversative, as though something adverse unto what was spoken of is now prescribed. But it is only continuative, and may well be rendered 'moreover.' Unto the former duties, add this also. It may be also that the apostle doth prevent an evil, that is apt to arise in the minds of men on this occasion. Having prescribed the great duty of divine worship, of that acknowledgment of God which compriseth all the actings of our souls whereof he is the immediate object, some might think that this is the whole of what is required of them; or that, whilst they do attend thereunto, they might be regardless of other things. To obviate this evil, the apostle thus introduceth the injunction of this duty: 'But,' that is, 'but yet,' notwithstanding the diligence required in the other duty, 'forget not this.'

Obs. I. It is dangerous unto the souls of men, when an attention unto one duty is abused to countenance the neglect of another.—So may the duties of the first table be abused to the neglect of those of the other, and on the contrary. There is a harmony in obedience, and a failure in any one part disturbs the whole.

Secondly. Consider the duties prescribed. In the words, there is, first, the manner of the prescription of the duties intended; and then the duties themselves.

First. The manner of their prescription is, $\mu\eta\ \epsilon\pi\iota\lambda\alpha\nu\theta\alpha\nu\epsilon\sigma\theta\epsilon$, 'forget them not;' see the exposition of ver. 2, where the same phrase is used. But the apostle, applying this caution unto this sort of duties, seems to intimate, that there is more than ordinary proneness in men to forget and neglect them. And it is not a natural, but a sinful forgetfulness, that is prohibited. And this may arise from many vicious habits of mind. 1. From an undue trust unto religious duties, as it doth in many barren professors of religion. 2. From vain pleas and pretences against duties attended with trouble and charge, proceeding from self-love. 3. A want of that goodness of nature and disposition, which effectual grace will produce. 4. A want of that compassion towards sufferers, which is required in them that are themselves in the body, recommended ver. 3. From these, and the like corrupt inclinations, may arise a sinful neglect and forgetfulness of these duties, which are therefore all to be watched against. Or there may be a meiosis in the expression, 'Forget not,' that is, diligently attend unto these things. However the warning is wholesome and useful, that we should not suffer a forgetfulness, or neglect of these duties, by any means, to creep upon us, but be diligent in attending unto them upon all occasions.

Secondly. The duties themselves are two; the one more general, the other more particular.

1. The first is $\epsilon\nu\pi\omicron\iota\alpha$, 'doing of good,' well-doing. This concerns the whole course of our lives, that which in all things we ought to attend unto. Patient continuance in well-doing, is the life of a believer, Rom. ii. 7. This we are warned, not to be weary of, or faint in, Gal. vi. 9; 2 Thess. iii. 13, and is commended unto us, 1 Pet. ii. 15, iii. 17, iv. 19. And this $\epsilon\nu\pi\omicron\iota\alpha$ includeth in it three things: 1. A gracious propensity and readiness of mind to do good unto all. 'The liberal deviseth liberal things,' Isa. xxxii. 8. 2. The acting of this inclina-

tion in all ways, and things spiritual and temporal, whereby we may be useful, and helpful unto mankind. 3. The embracing of all occasions and opportunities for the exercise of pity, compassion, and loving-kindness in the earth. It requires that the design of our lives, according unto our abilities, be to do good unto others, which is comprehensive of all the duties of the second table.

Hereon *vir bonus est commune bonum*. This beneficence, in the acting of it, is the life, salt, and ligament of human conversation, without which, the society of mankind is like that of beasts, yea of devils. It is the glory of religion: nothing doth render it so honourable, as its efficacy to make men good and useful. It is the great evidence of the renovation of our natures into the likeness and image of God, who is good, and doth good unto all; a demonstration of altering our centre, end, and interest, from self to God.

For men to be unready unto this duty, the principle whereof ought to regulate them in the whole course of their lives; not to embrace occasions cheerfully of exercising loving-kindness in the earth, according to their ability, is a representation of that image, whereunto they are fallen in their departure from God. And nothing will be a greater relief to a man in any calamity that may befall him in this world, than a satisfaction in his own mind, that the design of his life hath been in all things, and by all ways, according to his ability and opportunities, to do good unto men.

2. There is prescribed a particular instance of this beneficence, which on sundry accounts constitutes an especial duty in itself; and that is, *καὶ κοινωνίας*, ‘communication,’ that is, a distribution of the good things we enjoy, unto others, according as their necessities do require. It is beneficence restrained by its object, which is peculiarly the poor and indigent, and by its principle, which is pity and compassion. *Κοινωνία* is the actual exercise of that charity towards the poor, which is required of us in the distribution of good things unto them according to our ability. This is an important evangelical duty, which the Scripture every where gives us in charge, as that wherein the glory of God, the salvation of our own souls, with the honour of our profession, are highly concerned. To be negligent herein, is to despise the wisdom of God in the disposal of the lots and conditions of his own children in the world, in so great variety as he hath done always, and will always continue to do. He doth it for the exercise of those graces in them, which their several conditions call for; such are patience, submission, and trust in the poor; thankfulness, bounty, and charity, in the rich. And where these graces are mutually exercised, there is beauty, order and harmony, in this effect of divine wisdom, with a revenue of glory and praise unto himself. Good men are scarce ever more sensible of God, than in giving and receiving in a due manner. He that gives aright, finds the power of divine grace in his heart; and he that receives, is sensible of divine care and love in supplies: God is nigh to both. Wherefore, to be negligent herein, is to despise the wisdom of God, in his holy disposal of various outward conditions of his children in this world. No man is rich or poor merely for himself, but to fill up that public order of things which

God hath designed unto his own glory. But there is no end of what might be spoken on this head, or unto the necessity and excellency of this duty. And from the injunction of these duties, we may observe,

Obs. II. That the world itself, even in those that believe not, doth receive great advantage by the grace administered from the death of Christ, and its fruits, whereof the apostle treats.—For there is an obligation on them, and an inclination wrought in them, who are sanctified by his blood, to do good unto all men all manner of ways, as they are able. And there was a time when the world was filled with the fruits of it. Did all those who at this day profess the name of Christ, show forth the virtue of his mediation in these duties, as the profession of religion would be glorious, so the benefit which the world would receive thereby, would be unspeakable.

Obs. III. That religion hath no relation unto the cross of Christ, which doth not incline and dispose men unto benignity, and the exercise of loving-kindness towards all.

Obs. IV. Much less hath that religion any relation to the cross of Christ, which guides and disposeth its professors unto rage, cruelty, and oppression of others, on the account of an interest of its own.

Obs. V. We ought always to admire the glory of divine wisdom, which hath so disposed the state of the church in this world, that there should be continual occasion for the exercise of every grace mutually among ourselves.—For all the works of providence do serve the glory of God in the exercise of grace.

Obs. VI. Beneficence and communication are the only outward evidences and demonstrations of the renovation of the image of God in us.

Obs. VII. God hath laid up provision for the poor in the grace and duty of the rich; not in their coffers and their barns, wherein they have no interest. And in that grace lies the right of the poor to be supplied.

Thirdly. The observance of these duties the apostle presseth on them, from this consideration, that, *τοιαυταῖς θυσίαις*, ‘with such sacrifices’ God is well pleased. He persists in his way of calling our Christian duties by the name of ‘sacrifices.’ And he doth it to confirm the cessation of all other sacrifices in the church, upon the accomplishment of the signification of them all in the sacrifice of Christ. But yet there is a peculiar reason of assigning this appellation unto moral duties, to be performed mutually among ourselves. For in every sacrifice there was a decrement unto the offerer. He was not to offer that which cost him nothing; part of his substance was to be transferred from himself unto God. So is it in these duties: they cannot be duly observed, but there must be an alienation of what is ours, in time, in ease, in our substance, and a dedication of it unto God. Hence they have the general nature of sacrifices, as to cost, and parting with our substance, or what is ours. So in the first recorded sacrifices of Cain and Abel, each of them gave somewhat of his own unto God; the one of the fruit of the ground, the other of the firstlings of the flock. In things of the like nature, do these sacrifices much consist. But in general all things done for God, unto his glory, and accepted with him, may be so called.

The force of the motive consists in this, that with these sacrifices, *εὐαρεστέται ὁ Θεός*, 'God is well pleased.' The Vul. Lat. renders the words, *promeretur Deus*; and the Rhem. 'God is promerited;' with a barbarous word, and a false signification assigned unto it. And from their own feigned word, those of the church of Rome dispute for the merit of good works, whereof, at least in their sense, there is nothing in the text, nor any thing to give the least countenance thereunto. The word is no more, but 'accepted,' or 'well approved of;' and being spoken of God, is his being well pleased with what is done; that is, his approbation of it.

Wherefore the apostle having called these duties 'sacrifices,' he expresseth God's respect unto them, by a word signifying the act of his mind and will towards the sacrifices of old. So it is said, he had respect unto the offering of Abel, Gen. iv. 4; that is, he approved of it, and accepted it, as our apostle declares, Heb. xi. 4. So, on the sacrifice of Noah, it is said that he 'smelled a savour of rest,' Gen. viii. 21, it was well pleasing unto him. And this frame of mind in God with respect unto those sacrifices, doth the apostle express by this word, 'is well pleased.' But there is also in the word a clear intimation of the especial pleasure of God in these things. This is that which he is well pleased withal in an especial manner. And hence we may learn,

Obs. VIII. That the will of God revealed concerning his acceptance of any duties, is the most effectual motive unto our diligence in them.—Promise of acceptance gives life unto obedience.

Obs. IX. The works and duties which are peculiarly useful unto men, are peculiarly acceptable unto God.

VER. 17.—*Πειθεσθε τοις ἡγουμένοις ὑμῶν καὶ ὑπείκετε· αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὥς λόγον ἀποδώσοντας ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι, καὶ μὴ στεναζόντες· ἀλυσίτελες γὰρ ὑμῖν τοῦτο.*

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

This is the third instance of duties required in our Christian profession, on the account of the sacrifice of Christ, and of our sanctification by his blood. And it is in things ecclesiastical, or gospel institutions. And some things are to be premised unto the exposition of the words.

1. There is a supposition of a settled church state among them unto whom the apostle wrote, whereof he gave intimation, ch. x. 24, 25. For there were among them rulers, and those that were ruled, into which two sorts he distributes the whole. And he adds moreover, their mutual duties in that church state, and that distinctly, according to the office of the one, and capacity of the other.

2. The epistle was written immediately to the community of the faithful, or body of the fraternity in the church, and that in distinc-

tion from their rulers or guides, as appeareth both in this place, and ver. 24. Hence all the duties contained in it, are given in immediate charge unto them. So it was in those primitive times, when the church itself was entrusted with the care of its own edification. But these things can scarcely be accommodated unto the present state of most churches in the world, wherein the people, as such, have no interest in their own edification.

3. The especial duty here prescribed, includes all that concerns church rule and order; for the springs of all things belonging thereunto, lie in the due obedience of the church unto its rulers, and their due discharge of their office: in them they also are enjoined. This, therefore, added unto the spiritual and moral duties before mentioned, gives us a summary of the whole duty of believers.

The words contain a prescription of a duty, with the ground or reason of it. First. There is, 1. The persons towards whom it is to be discharged; that is, their rulers. 2. The duty itself, whereof there are two parts: 1st. Obedience, 'Obey them.' 2dly. Submission, 'and submit yourselves.' In the second, there are two things. 1. The reason of the equity and necessity of this duty, and this is taken from the due discharge of their office and work, 'They watch for your souls;' which is amplified from the consideration of their accountability unto Christ in their office, as 'those that give an account.' 2. An enforcement of the reason itself, from the different ways of their giving account, with the different causes and events thereof, 'that they may do it with joy,' &c.

First. The persons towards whom the duty is prescribed, are, *τοῖς ἡγούμενοις ὑμῶν*, 'those that have the rule over you.' Of the meaning of the word here used, see the exposition of ver. 7, of this chapter. It signifies properly guides or leaders, though usually applied unto them that guide, feed, or lead with authority, or by virtue of office. But all the names given by the Holy Ghost unto those who preside in the church, are exclusive, of rigid authority, and pregnant with notions of spiritual care, duty and benignity. Styles or titles of magisterial power, of earthly dignity, of rigid authority, are foreign to evangelical churches; your guides, your leaders, who rule by rational guidance and conduct.

These guides or rulers are those who are called the elders or bishops of the church. And,

1. There were many of them in each church. For suppose that the apostle wrote this Epistle directly and immediately to all the churches in Judea, (which yet he did not, but unto that at Jerusalem), yet each of them must be supposed to have more of these rulers of their own than one. For they are directed to obey them that had the rule over them, and not over others, those that watched over their souls, and were to give an account of them. Here is no room left for a single bishop, and his rule in the church, much less for a pope.

2. These rulers or guides were then of two sorts, as the apostle declares, 1 Tim. v. 17. First. Such as, together with rule, laboured also in word and doctrine, and then such as attended unto rule only. And if this be not here allowed, let it be taken in the other sense, and then

the two parts or duties of the same office in teaching and ruling are directed unto. For distinct respect is had unto them in the prescription of the duties here mentioned, as we shall see.

3. The grant of these guides unto the church, this office, and its due discharge, being of necessity unto its edification, is an act of the authority of Christ, and an effect of his love and care; as our apostle declares at large, Eph. iv. 8—14. And where those that take upon them so to be, are useless, or obstructive as unto that end, they must bear their own judgment. This is certain, that in after ages the church owed its ruin unto its guides, who led it into a fatal apostasy.

4. The rulers or guides here intended, were the ordinary elders, or officers of the church, which were then settled among them. For although probably one of the apostles was yet alive among them, yet it is plain that it is their ordinary officers, which had the peculiar rule of them, that are intended. And that there be such, more than one in every church, belongs to the complete state and constitution of it.

Secondly. There are two parts of the duty enjoined with respect unto these guides, and that with distinct respect unto the two parts of their office before mentioned, namely, of teaching and ruling.

1. It is with respect unto their teaching, preaching, or pastoral feeding, that they are commanded to 'obey them,' *πειθεσθε*. For the word signifies an obedience on a persuasion; such as doctrine, instruction, or teaching, doth produce. And the submission required, *υπεικετε*, 'submit yourselves,' respects their rule: obey their doctrine, and submit to their rule. And some things must be observed to clear the intention of the apostle herein.

1. It is not a blind implicit obedience and subjection, that is here prescribed; a pretence hereof hath been abused to the ruin of the souls of men. But there is nothing more contrary to the whole nature of gospel obedience, which is our reasonable service; and in particular, it is that which would frustrate all the rules and directions given unto believers in this Epistle itself, as well as elsewhere, about all the duties that are required of them. For to what purpose are they used, if no more be required but that men give up themselves by an implicit credulity to obey the dictates of others?

2. It hath respect unto them in their office only. If those who suppose themselves in office, do teach and enjoin things that belong not to their office, there is no obedience due unto them by virtue of this command. So is it with the guides of the church of Rome, who, under a pretence of their office, give commands in secular things, no way belonging unto the ministry of the gospel.

3. It is their duty so to obey, whilst they teach the things which the Lord Christ hath appointed them to teach; for unto them is their commission limited, Matt. xxviii. 20, and to submit unto their rule whilst it is exercised in the name of Christ according to his institution, and by the rule of the word, and not otherwise. When they depart from these, there is neither obedience nor submission due unto them. Wherefore,

4. In the performance of these duties, there is supposed a judgment

to be made of what is enjoined, or taught by the word of God, according to all the instructions and rules that are given us therein. Our obedience unto them, must be obedience unto God.

5. On this supposition, their word is to be obeyed, and their rule submitted unto, not only because they are true and right materially, but also because they are theirs, and conveyed from them unto us by divine institution. A regard is to be had unto their authority and office-power, in what they teach and do. And it is hence evident,

Obs. I. That the due obedience of the church, in all its members, unto the rulers of it, in the discharge of their office and duty, is the best means of its edification, and the chief cause of order and peace in the whole body.—Therefore is it here placed by the apostle, as comprehensive of all ecclesiastical duties.

Thirdly. The ground of this duty, or the principal motive unto it, is taken from the office of these rulers, and their discharge of it: 'They watch for your souls, as they that must give account.' Obey them, *αυτοι γαρ*, 'for they' watch. Make the consideration hereof a motive to your duty.

Αγρυπνοσι, 'they watch.' The word used is peculiar unto this place, and it denotes a watchfulness with the greatest care and diligence, and that not without trouble or danger, as Jacob kept and watched the flock of Laban in the night.

And they did it *υπερ των ψυχων υμων*, 'for their souls,' about them, concerning them, and the things that belong unto them, for their good.

So *υπερ*, frequently denotes the final cause: they watch, that souls may be guided, kept and directed, unto their present duty and future reward. And the apostle compriseth herein the whole duty of the pastoral office, with the manner of its discharge. Wherein that duty doth consist, what are the principal parts and acts of it, I have elsewhere declared. Here the thing itself is intimated, but the manner of its discharge is principally intended; that is, with design, care and diligence, and that against troubles, dangers, and oppositions. As if it were said, the work and design of these rulers is solely to take care of your souls, by all means to preserve them from evil, sin, backsliding, to instruct and feed them; to promote their faith and obedience, that they may be led safely to eternal rest. For this end is their office appointed, and herein do they labour continually.

Where this is not the design of church-rulers, where it is not their work and employment, where they do not evidence it so to be, they can claim no obedience from the church, by virtue of this rule. For the words here used are so a motive unto this obedience, as that they also contain the formal reason of it, because this watching belongs unto the essence of the office in the exercise of it, without which it is an empty name.

Obs. II. An assumption of right and power by any to rule over the church, without evidencing their design and work to be a watching for the good of their souls, is pernicious unto themselves, and ruinous unto the church itself.

On the other side, that all the members of the church may be kept in due obedience unto their guides, it is necessary that they always

consider the nature of their office, and their discharge of it. When they find that the office itself is a divine institution for the good of their souls, and that it is discharged by their guides with labour, care, and diligence, they will be disposed unto that obedience and submission which is required of them.

And herein consists the beauty and usefulness of church order; namely, when the guides of it do make it evident that their whole design is, with labour and diligence, to promote the eternal welfare of the souls of them that are committed unto their care; and they, on the other hand, on the account hereof, do obey them in their doctrine, and submit unto them in their rule. Without this, all pretence of order is but confusion.

Fourthly. There is moreover an enforcement added unto this motive, from the consideration of the condition whereon they undertake this work of watching for their souls; namely, *ὡς λογον αποδωσουντες*, 'as those that must give an account;' that is, of their office, work, duty, and discharge of it. So we render the words, 'those that must give an account,' referring it unto the last day of universal account. But respect is had also unto their present state and work; as,

1. They are in their office accountable persons, such as are obliged to account. They are not owners but stewards: they are not sovereigns, but servants. There is a great Shepherd of the sheep, ver. 20, the Prince of the shepherds, 1 Pet. v. 4, 10, to whom they must give an account of their office, of their work, and of the flock committed to their charge.

2. They behave themselves as those that are so entrusted, and so accountable. This is included in the particle *ὡς*, 'as those.' And those who have an accountable office or work committed unto them, do act, 1. With good boldness and confidence towards those that are under their care; for they are committed unto them by him who hath the sovereign power over them all, unto whom they must give an account. They are not afraid to be esteemed intruders, or to impose themselves unduly on others, in any acts or duties of their office. Stewards are bold in the honest management of things committed unto them. This gives them encouragement against all oppositions and reflections, as though they took too much upon them at any time. The remembrance of their trust, and their account, animates them unto their duty. 2. With care, diligence, and circumspection, and a continual regard unto the issue of things, and the trial which they must come unto. This the nature of the thing requires.

Although the last great account, which all church guides must give of their stewardship, may be intended, yet the present account which they give every day to Jesus Christ of the work committed to them, is included in it also. There are no conscientious church guides, but they do continually represent unto the Lord Christ the state of the flock committed unto them, and what is the success of their ministry among them. If they thrive, if they flourish, if they go on to perfection, this they give him an account of, blessing him for the work of his Spirit and grace among them. If they are diseased, unthrifty, fallen under decays, or do any way misconduct themselves, therein also they

give an account unto Jesus Christ; they spread it before him, mourning with grief and sorrow. And indeed the different ways of giving this account with joy or sorrow, mentioned in the next words, seem to have respect hereunto.

Obs. III. Those who do attend with conscience and diligence unto the discharge of the work of the ministry towards their flocks, committed in an especial manner unto their charge, have no greater joy or sorrow in this world, than what accompanies the daily account which they give unto Christ, of the discharge of their duty amongst them, as their success falls out to be.

4. The account, as was said, of the last day, when every shepherd shall be called on for his whole flock, by number and tale, is referred unto. But whereas this consists only in a solemn declaration and manifestation of what is done in this life, the present account is principally regarded, in the pressing of this duty. For the last clause of the words, 'this is unprofitable for you,' on the supposition of an account given with sorrow, can refer to no other account but that which is present, with respect unto the success of the ministry.

Obs. IV. Much of the life of the ministry and benefit of the church, depends on the continual giving an account unto Christ, by prayer and thanksgiving, of the state of the church, and success of the word therein. Those guides who esteem themselves obliged thereunto, and do live in the practice of it, will find their minds engaged thereby unto constant diligence, and earnest labouring in the discharge of their duty. And the dealings of Christ with the church itself, are regulated according unto this account, as the last words do manifest. For,

Lastly. The motive proposed unto obedience, is farther improved from the consideration of the frame of mind, which is, or may be, in the guides of the church, in giving this account, which wholly depends on the due observance, or omission of the duty prescribed. For on the one they will give their account with joy, and on the other with sorrow; and as unto this latter frame, it is added, 'For that is unprofitable for you,' the contrary is to be understood with respect unto the former, namely, that it is profitable for them. Now, this joy or sorrow wherewith they are affected in giving of their accounts, doth not respect themselves, or their own ministry; for they are a sweet savour unto God, both in them that are saved, and in them that perish; but it respects the church itself committed unto their guidance.

1. The duty is urged, *ὅνα μετὰ χαρᾶς τούτο ποιῶσι*, 'that they may give their account with joy.' It is matter of the greatest joy unto the pastors of the churches, when they find the souls of them committed unto their charge, thriving under their ministry. So was it with the apostles themselves, 'I have no greater joy than to hear that my children walk in the truth,' saith one of them, 3 John, ver. 4. And another, 'What is our hope, or joy, or crown of rejoicing? are not even ye, in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy,' 1 Thess. ii. 19, 20. And when they give this account with praise, it fills their hearts with joy in a particular manner. And this, on many accounts, is profitable for the church itself. They will quickly find the effects of the joy of their guides in their account, by

the cheerful discharge of their ministry, and in token of Christ being well pleased with them.

2. It is pressed for the avoidance of the contrary frame herein; namely, 'with grief,' 'grieving or mourning,' *μη στεναζοντες*. The sadness of the hearts of ministers of the gospel upon the unprofitableness of the people under their ministry, or miscarriages of them, with respect unto church order and rule, is not easy to be expressed. With what sighing, what groaning, as the word signifies, what mourning, their accounts unto Christ are accompanied, he alone knows, and the last day will manifest. When it is thus, although they alone have the present burden and trouble of it, yet, *αλυσιτελες γαρ υμιν τουτο*, 'it is unprofitable' for the people, both here and hereafter. It is, and will be so, in the discouragement of their guides, in the displeasure of Christ, and in all the severe consequents which will ensue thereon.

OF the close of the Epistle, which now only remains for consideration, there are three parts. 1. The apostle's request of the prayers of the Hebrews for himself, ver. 18, 19. 2. His solemn benedictive prayer for them, ver. 20, 21. 3. An account of the state of Timothy, with the usual salutation, ver. 22—25. The first of these is contained in

VER. 18, 19.—*Προσευχεςθε περι ημων πεποιθαμεν γαρ οτι καλην συνειδησιν εχομεν, εν πασι καλως θελοντες αναστρεφесθαι. Περισσοτερως δε παρακαλω τουτο ποιησαι, ινα ταχιον αποκατασταθω υμιν.*

VER. 18, 19.—*Pray for us, for we trust we have a good conscience, in all things willing to live honestly; but I beseech you the rather to do this, that I may be restored to you the sooner.*

From these verses, and those that follow to the end, it is evident that the author of this Epistle did not conceal himself from the Hebrews, neither was that the reason why his name was not prefixed to it, as it is to all his other epistles. For he plainly declares himself, in all his circumstances, as one who was very well known to them. But the true and only reason why he prefixed not his name and title to this epistle, as to all others, was because in his other epistles he dealt with the churches merely by virtue of his apostolical authority, and the revelation of the gospel which he had personally received from Jesus Christ; but in dealing with these Hebrews, he lays his foundation in the authority of the Scriptures of the Old Testament, which they acknowledged, and resolves all his arguments and exhortations thereunto. Hence, he gave no title to the Epistle, but immediately laid down the principle and authority which he would proceed on, namely, the divine revelations of the Old Testament.

There are in the words, 1. A request made to the Hebrews for prayer. 2. The ground which gave him confidence therein. 3. A pressing of the same request with respect to his present state and design, ver. 19.

First. There is his request for prayer, *προσευχεςθε περι ημων*, 'pray

for us.' It is proposed to them by the way of request, as is evident from the next words, 'I beseech you the rather to do this.' Their duty it was always to pray for him. But to remind them of that duty, and to manifest what esteem he had of it, he makes it a request, as we ought mutually to do among ourselves. He speaks in the plural number, 'pray for us, for we trust,' &c. yet is it himself alone that he intends, as is usual.

And this request of their prayers argues a confidence in their faith and mutual love, without which he would not have requested their prayers for him. And he grants that the prayers of the meanest saints may be useful to the greatest apostle, both with respect to their persons, and the discharge of their office. Hence, it was usual with the apostle to desire the prayers of the churches to whom he wrote, 2 Cor. i. 11; Eph. vi. 19; Col. iv. 3; 2 Thess. iii. 1. For in mutual prayer for each other consists one principal part of the communion of saints, wherein they are helpful to one another in all times, places, and conditions. And he doth herein also manifest what esteem he had of them, whose prayers he thought would find acceptance with God on his behalf. And, besides, it is the especial duty of the churches to pray for them who are eminently useful in the work of the ministry, which they are here reminded of.

Secondly. He expresseth the ground of his confidence in this request, namely, that he was such an one, and did so walk as that they might engage for him without hesitation. *Γαρ*, 'for,' saith he, 'we trust;' and we may observe in the words,

1. The manner of his proposal of this ground of his confidence. *Πεποιθαμεν*, 'we trust,'—we are persuaded that so it is with us, not as though there were any doubt or ambiguity in it, as it is oftentimes with us when we use that kind of expression. But he speaks of himself with modesty and humility, even in things whereof he had the highest assurance.

2. The thing itself is, that he had *καλην σηνειδην*, 'a good conscience,' or as he elsewhere expresseth it, 'a conscience void of offence towards God and man.' A sense thereof gives a due confidence both in our own prayers, and in our requests to others for their prayers for us. So speaks the Psalmist, 'If I regard iniquity in my heart,' (which is inconsistent with a good conscience) 'God will not hear me,' Ps. lxvi. 18; and, on the other hand, 'If our heart condemn us not,' (that is, if we have this good conscience) 'then have we confidence towards God; and whatever we ask, we receive of him,' 1 John iii. 21, 22. And as sincerity in the testimony of a good conscience, gives us confidence before God in our own prayers, notwithstanding our many failings and infirmities, so it is requisite in our requests for the prayers of others. For it is the height of hypocrisy to desire others to pray for our deliverance from that, which we willingly indulge ourselves in, or for such mercies as we cannot receive without foregoing that which we will not forsake. This, therefore, the apostle here testifies concerning himself, and that in opposition to all reproaches and false reports which they had heard concerning him.

The testimony of his having a good conscience consists in this, that

he was 'willing in all things to live honestly,' *θελοντες εν πασι καλως αναστρεφεισθαι*. A will, resolution, and suitable endeavour to live honestly in all things, is a fruit and evidence of a good conscience. Being 'willing,' denotes readiness, resolution, and endeavour; and this extends to 'all things,' that is, wherein conscience is concerned, or our whole duty towards God and men. The expression of 'living honestly,' as it is commonly used, doth not reach the emphasis of the original.—'A beauty in conversation,' or exact eminency therein, is intended. This was the design of the apostle in all things, and this ought to be the design of all ministers of the gospel, both for their own sakes as to what is in an especial manner required of them, as also that they may be examples to the people.

In the 19th verse, he is further earnest in his request, with respect to his present circumstances, and his design of coming in person to them. Some few things may be observed therein; as, 1. He had been with them formerly, as it is known that he had been partly at liberty and partly in prison some good while, yea, for some years, at Jerusalem, and in other parts of Judea. 2. He desires to be restored to them; that is, to come to them again, so as that they might have the benefit of his ministry, and he, the comfort of their faith and obedience. 3. He is earnest in this desire, and therefore the more urgent in requesting their prayers, that his desire might be accomplished. For, 4. He knew that the Lord Christ did dispense of the affairs of his church, much according to their prayers, to his own glory, and their great consolation; yet, 5. It is uncertain whether ever this desire of his was accomplished or not. For this Epistle was written after the close of the apostolical story in the book of the Acts. And from thenceforward we have little certainty in matters of fact. For, 6. According to our present apprehensions of duty, we may lawfully have earnest desires after, and pray for such things, as shall not come to pass. The secret purposes of God are not the rule of our prayers.

VER. 20, 21.—Ο δε Θεος της ειρηνης, ο αναγαγων εκ νεκρων τον ποιμενα των προβατων τον μεγαλν, εν αίματι διαθηκης αιωνιου, τον Κυριον ήμων Ιησουν Χριστον, Καταρτισαι ύμας εν παντι εργω αγαθω, εις το ποιησαι το θελημα αυτου· ποιων εν ύμιν το ευαρεστον ενωπιον αυτου, δια Ιησου Χριστου· ω ή δοξα εις τους αιωνας των αιωνων. Αμην.

VER. 20, 21.—*Now the God of peace, that brought again from the dead, that great Shepherd of the sheep, our Lord Jesus Christ, through the blood of the everlasting covenant, 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*

Having desired their prayers for him, he adds thereunto his prayer for them, and therewithal gives a solemn close to the whole Epistle. A glorious prayer it is, inclosing the whole mystery of divine grace in its original, and the way of its communication by Jesus Christ. He

prays that the fruit and benefit of all that he had before instructed them in, might be applied to them. For the substance of the whole doctrinal part of the Epistle is included in it. And the nature and form of the prayer itself, with the expressions used in it, evidence its procedure from a spirit full of faith and love.

There are some things to be considered in this prayer for the exposition of the words. 1. The title assigned to God, suited to the request to be made. 2. The work ascribed to him, suitable to that title. 3. The things prayed for. 4. A doxology, with a solemn closure of the whole. First. The title assigned to God, or the name by which he calls on him is, *ὁ Θεὸς τῆς εἰρήνης*, 'the God of peace.' So is he frequently styled by our apostle, and by him alone, Rom. xv. 33, xvi. 20; Phil. iv. 9; 1 Thess. v. 23. And he useth it only in a way of prayer, as shutting up all the instructions given the church, in a prayer for a blessing from the God of peace. So also is he said to be the God of grace, mercy, and consolation. For he assumes names and titles to himself from his works, which are his alone, as well as from his essential attributes. And this is proper to him. For, 1. All things were brought into a state of disorder, confusion, and enmity by sin. No peace was left in the creation. 2. There was no spring of peace left, no cause of it, but in the nature and will of God, which justifies this title. 3. He alone is the Author of all peace, and that two ways. 1st. He purposed, designed, and prepared it in the eternal counsels of his will, Eph. i. 8—10. 2dly. He is so in the communication of it, by Jesus Christ. So all peace is from him, with himself, in our own souls, between angels and men, Jews and Gentiles, all causes of enmity being taken away from the whole church.

And the apostle fixeth faith in prayer on this title of God, because he prays for those things which proceed from him peculiarly as the God of peace; such are the glorious contrivance and accomplishment of our salvation by Jesus Christ, and the blood of the covenant; with the communication of sanctifying grace to the renovation of our natures to new obedience which are the matter of this prayer. These things are from God, as he is the God of peace, who is the only author of it, and by them gives peace to men. But he might have also herein an especial respect to the present state of the Hebrews. For it is evident that they had been tossed, perplexed, and disquieted with various doctrines and pleas about the law, and the observance of its institutions. Wherefore, having performed his part and duty in the communication of the truth to them for the information of their judgments, he now, in the close of the whole, applies himself by prayer to the God of peace; that he, who alone is the author of it, who creates it where he pleaseth, would, through his instruction, give rest and peace to their minds. For,

Obs. I. When we make application to God for any especial grace or mercy, it is our duty to direct and fix our faith on such names, titles, or properties of God, as whereunto that grace doth peculiarly relate, and from whence it doth immediately proceed. To this purpose precedents are multiplied in the Scripture. And,

Obs. II. If this be the title of God, if this be his glory—that he is

the God of peace, how excellent and glorious is that peace from whence he is so denominated, which is principally the peace which we have with himself by Jesus Christ.

Obs. III. As every thing that is evil to mankind, within them, amongst them, both with reference to things temporal and eternal, proceeds from our original loss of peace with God by sin, and by the enmity which ensued thereon; so peace, on the other side, is comprehensive of all kinds of good, both here and hereafter; and God being styled the God of peace, declares him to be the only fountain and cause of all that is good to us in every kind.

Secondly. The second thing in the words is the work that is ascribed to God, as the God of peace. And this is, that he 'brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant.' Wherein we must consider, 1st. The person who is the object of this work; who is described, 1. By his relation to us, 'our Lord Jesus Christ.' 2. By his office, 'the great Shepherd of the sheep.' 2dly. The work itself towards him, 'he brought him again from the dead.' 3dly. The way whereby this work was wrought, it was 'through the blood of the everlasting covenant.'

First. The person who is the object of this work is, *τον Κυριον ἡμων Ἰησουν Χριστον*, 'Jesus Christ our Lord.' This is he whom the apostle, after his long dispute, reduceth all to, both as the object of the whole work of God's grace, as in this place; and the only means of the communication of it to us, as in the close of the prayer. And he expresseth him by his name, significant of his grace and office, and by his relation to us; he is *our* Lord. And it was towards him, as the anointed Saviour and our Lord, that the work mentioned was accomplished. For,

Obs. IV. All the work of God towards Jesus Christ, respected him as the head of the church, as our Lord and Saviour.—And thence we have an interest in all the grace of it.

Secondly. Again, he is described by his office, under which consideration he was the object of the work mentioned, 'that great Shepherd of the sheep.' As such, God brought him again from the dead. The expression in the original is emphatical by a reduplication of the article, *τον ποιμενα τον μεγαν*, which we cannot well express. And it is asserted, 1. That Christ is a Shepherd, that is, the only shepherd. 2. That he is the great Shepherd. 3. That he is not so to all, but the 'Shepherd of the sheep.'

1. He doth not say he is *the* great Shepherd, but *that* great Shepherd, namely, he that was promised of old, the object of the faith and hope of the church from the beginning. He who was looked for, prayed for, who was now come, and had saved his flock.

2. He is said to be *τον μεγαν*, 'great,' on many accounts. 1. He is great in his person, above all angels and men, being the eternal Son of God. 2. Great in power to preserve and save his flock. 3. Great in his undertaking, and the effectual accomplishment of it in the discharge of his office. 4. Great in his glory and exaltation above the whole creation. He is every way incomparably great and glorious.

See our Discourse of the Glory of Christ in his Person, Office, and Grace. And,

Obs. V. The safety, security, and consolation of the church, much depend on this greatness of their Shepherd.

3. He is *τον ποιμενα των προβατων*, 'the Shepherd of the sheep.' They are his own. He was promised and prophesied of, of old, under the name of a Shepherd, Isa. xl. 11; Ezek. xxxiv. 23, xxxvii. 24. And that which is signified hereby, is comprehensive of the whole office of Christ, as king, priest, and prophet of the church. For as a Shepherd he doth feed, that is, rule and instruct it; and being that Shepherd who was to 'lay down his life for the sheep,' John x. 11, it hath respect to his priestly office also, and the atonement he made for his church by his blood. All the elect are committed to him of God, as sheep to a shepherd, to be redeemed, preserved, saved by virtue of his office. This relation between Christ and the church is frequently mentioned in the Scripture, with the security and consolation which depend thereon. That which we are here taught, is that he died in the discharge of his office, as the great Shepherd of the sheep; which expresseth both the excellency of his love, and the certainty of the salvation of the elect. For,

He is not said to be a shepherd in general, but the Shepherd *των προβατων*, 'of the sheep.' He did not lay down his life, as a Shepherd, for the whole herd of mankind, but for that flock of the elect which was given and committed to him by the Father, as he declares, John x. 11, 14—16.

Obs. VI. On this relation of Christ to the church doth it live, and is preserved in the world.—In particular, this little flock of sheep could not be maintained in the midst of so many wolves and other beasts of prey, as this world is filled withal, were it not by the power and care of this great Shepherd.

Thirdly. The work of God toward him is, that he *ὁ αναγαγων εκ νεκρων*, 'brought him again from the dead.' The God of peace is he who brought him again from the dead. Herein consisted his great acting towards the church, as he is the God of peace, and herein he laid the foundation of the communication of grace and peace to us. God, even the Father, is frequently said to raise Christ from the dead, because of his sovereign authority in the disposal of the whole work of redemption, which is every where ascribed to him. And Christ is said to raise himself, or to take his life again when he was dead, because of the immediate efficiency of his divine person therein, John x. 18.

But somewhat more is intended than that mere act of divine power whereby the human nature of Christ was quickened by a re-union of its essential parts, soul and body. And the word here used is peculiar, not signifying an act of raising, but of reducing, or recovery out of a certain state and condition, that is the state of the dead. Christ, as the great Shepherd of the sheep, was brought into the state of death by the sentence of the law, and was thence led, recovered, and restored by the God of peace. Not a real efficiency of power, but a moral act of authority is intended. The law being fulfilled and

answered, the sheep being redeemed by the death of the Shepherd, the God of peace, to evidence that peace was now perfectly made, by an act of sovereign authority, brings him again into the state of life, in a complete deliverance from the charge of the law. See Ps. xvi. 10, 11.

Fourthly. Hence he is said to do this, *ἐν αἱματι διαθήκης αἰωνίου*, ‘through the blood of the everlasting covenant.’ In the blood, *ἐν* for *δια*, which is frequent. And we must see, 1. What covenant this is. 2. What was the blood of this covenant. 3. How through it the Lord Christ was brought again from the dead.

1. This covenant may be the eternal covenant between the Father and the Son, about the redemption of the church, by his undertaking on its behalf. The nature hereof hath been fully declared in our exertations. But this covenant needed no confirmation, or ratification by blood, as consisting only in the eternal counsels of Father and Son. Wherefore it is the covenant of grace, which is a transcript and effect of that covenant of redemption, which is intended. Hereof we have treated at large in our exposition of the 8th and 9th chapters. And this is called everlasting; as, in opposition to the covenant made at Sinai, which, as the apostle proves, was but for a time, and accordingly waxed old, and was removed; so, because the effects of it are not temporary benefits, but everlasting mercies, grace, and glory.

2. The blood of this covenant is the blood of Christ himself, so called in answer to the blood of the beasts, which was offered and sprinkled in the confirmation of the old covenant; whence it is by Moses called the blood of the covenant, Exod. xxiv. 8; Heb. ix. 20. See that place and the exposition. And it is called the blood of this covenant, because, as it was a sacrifice to God, it confirmed the covenant, and as it was to be sprinkled, it procured and communicated all the grace and mercy of the covenant, to them who are taken into the bond of it.

3. But the principal inquiry is, how God is said to bring Christ from the dead through the blood of the covenant, the shedding whereof was the means of, and the way of his entrance to death. Now the mind of the Holy Ghost herein will appear in the ensuing considerations.

1st. By the blood of Christ, as it was the blood of the covenant, the whole will of God, as to what he intended in all the institutions and sacrifices of the law, was accomplished and fulfilled. See ch. x. 5—9. And hereby an end was put to the old covenant, with all its services and promises.

2dly. Hereby was atonement made for sin, the church was sanctified or dedicated to God, the law was fulfilled, the threatenings of death executed, eternal redemption obtained, the promises of the new covenant confirmed, and by one offering they who were sanctified, are perfected for ever.

3dly. Hereon, not only way was made for the dispensation of grace, but all grace, mercy, peace, and glory was purchased for the church, and in the purpose of God was necessarily to ensue. Now the head and well-spring of the whole dispensation of grace, lies in the bringing Christ again from the dead. That is the beginning of all grace to the

church ; the greatest and first instance of it, and the cause of all that doth ensue. The whole dispensation of grace, I say, began in, and depends on the resurrection of Christ from the dead, which could not have been, had not the things before mentioned been effected and accomplished, by the blood of the covenant. Without them he must have continued in the state, and under the power of death. Had not the will of God been satisfied, atonement made for sin, the church sanctified, the law accomplished, and the threatenings satisfied, Christ could not have been brought again from the dead. It was therefore hereby that he was so, in that way was made for it to the glory of God. The death of Christ, if he had not risen, would not have completed our redemption ; we should have been yet in our sins. For evidence would have been given that atonement was not made. The bare resurrection of Christ, or the bringing him from the dead, would not have saved us ; for so any other man may be raised by the power of God. But the bringing again of Christ from the dead, through the blood of the everlasting covenant, is that which gives assurance of the complete redemption and salvation of the church. Many expositors have filled this place with conjectures to no purpose, none of them so much as looking towards the mind of the Holy Ghost in the words. That which we learn from them is,

Obs. VII. That the bringing back of our Lord Jesus Christ, as the Shepherd of the sheep, from the state of the dead, through the blood of the covenant, is the great pledge and assurance of peace with God, or the effecting of that peace, which the God of peace had designed for the church.

Obs. VIII. The reduction of Christ from the dead, by the God of peace, is the spring and foundation of all dispensations, and communications of grace to the church, or of all the effects of the atonement, and purchase made by his blood.—For he was so brought again as the Shepherd of the sheep, to the exercise of his entire office towards the church. For hereon followed his exaltation, and the glorious exercise of his kingly power in its behalf, with all the benefits which ensue thereon, Acts v. 30, 31 ; Rom. xiv. 9 ; Phil. ii. 8—11 ; Rev. i. 17, 18, and the completing of his prophetic office by sending of his Holy Spirit to abide always with the church for its instruction, Acts ii. 33, and the discharge of what remains of his priestly office in his intercession, Heb. vii. 25, 26, and his ministering in the sanctuary to make the services of the church acceptable to God, Heb. viii. 2 ; Rev. viii. 4. These are the springs of the administration of all mercy and grace to the church, and they all follow on his reduction from the dead, as the Shepherd of the sheep through the blood of the covenant.

Obs. IX. All legal sacrifices issued in blood and death, there was no recovery of any of them from that state. There was no solemn pledge of their success. But their weakness was supplied by their frequent repetition.

Obs. X. There is then a blessed foundation laid of the communication of grace and mercy to the church, to the eternal glory of God.

VER. 21.—The other verse contains the things which the apostle, with all this solemnity, prayeth for on the behalf of the Hebrews. And

they are two, 1. That God would 'perfect them in every good work to do his will.' 2. That he would 'work in them, that which is well pleasing in his sight by Jesus Christ.' In this whole prayer we have the method of the dispensation of grace laid before us. For, 1. The original of it is in God himself, as he is the God of peace; that is, as in the eternal counsel of his will he had designed grace and peace to poor sinners, suitably to his own goodness, wisdom, and grace. 2. The preparation of it, in a way suitable to the exaltation of the glory of God, and the original means of its communication, is the mediation of Christ in his death and resurrection. 3. The nature of it as to one principal part in our sanctification, is expressed under these two heads in this verse.

Again, it is evident, that this communication of grace, here prayed for, consists in a real efficiency of it in us. It is here expressed by words denoting not only a certain efficacy, but a real actual efficiency. The pretence of some, that the eventual efficacy of divine grace depends on the first contingent compliance of our wills, which leaves it to be no more but persuasion or instruction, is irreconcilable to this prayer of the apostle. It is not a sufficient proposal of the object, and a pressing of rational motives thereon, but a real efficiency of the things themselves, by the power of God through Christ, that the apostle prays for.

First. The first part of the prayer, the first thing prayed for us, is perfection 'in every good work to do the will of God.' Καταρτισαι ὑμας, 'make you perfect,' or rather 'make you meet,'—fit and able. This is a thing which you in yourselves are no way meet, fit, prepared, able for; whatever may be supposed to be in you of light, power, liberty, yet it will not give you this meetness and ability. It is not an absolute perfection that is intended, nor do the words signify any such thing, but it is to bring the faculties of the mind into that order, so to dispose, prepare, and enable them, as that they may work accordingly. And this is to be *εν παντι εργω αγαθω*, 'in every good work;' in, for, to every good work or duty of obedience. The whole of our obedience towards God, and duties towards man, consists in good works, Eph. ii. 10. And, therefore, the end of the assistance prayed for is, *εις το ποιησαι το θελημα αυτου*, 'that they might do the will of God,' which is the sole rule of our obedience.

It is hence evident what is the grace that in these words the apostle prayeth for. In general he designs the application of the grace of God through the mediation of Christ to our sanctification. And this adapting of us to do the will of God in every good work, is by that habitual grace which is wrought in our souls. Hereby are they prepared, fitted, enabled to all duties of obedience. And whereas, many at least of the Hebrews, might be justly considered as having already received this grace, in the first conversion to God, as all believers do; the daily increases of it in them, whereof it is capable, is that which on their behalf he prayeth for. For all strengthening, thriving, and growing in grace, consists in the increases of this spiritual habit in us.

He lets, therefore, the Hebrews know, that in themselves, they are unable to answer the will of God, in the duties of obedience required

of them ; and, therefore, prays that they may have supplies of sanctifying grace enabling them thereunto. And he doth it, after he hath in particular prescribed and enjoined sundry gospel duties to them in this, and the foregoing chapter ; and it may be with especial regard to the casting out of all contentious disputes about the law, and with a desire, that they might be established in a holy acquiescency in the doctrine of the gospel, which he, therefore, prays for from the God of peace.

But there is yet more required in us besides this habitual disposition and preparation for duties of obedience, according to the will of God ; namely, the actual gracious performance of every such duty. For neither can we do this of ourselves, whatever furniture of habitual grace we may have received.

Secondly. This, therefore, he hath also respect unto, ‘ Working in you that which is well pleasing in his sight, through Jesus Christ.’ This is the way whereby we may be enabled effectually to do the will of God. Our whole duty, in all the acts of it, according to his will, is *το ευαρεστον ενωπιον αυτου*, ‘ that which is well pleasing unto him.’ So is it expressed, Rom. xii. 1, ch. xiv. 18 ; Eph. v. 10 ; Phil. iv. 18, that which is right in his eyes before him, with respect unto the principle, matter, forms, and end, of what is so done. This we are not sufficient for in ourselves in any one instance, act, or duty.

Therefore he prayeth that God would do it, work it, effect it in them ; not by moral persuasion and instruction only, but by an effectual in-working, or *ποιων εν υμιν*, ‘ working in them ;’ see Phil. ii. 13. The efficiency of actual grace in and unto every acceptable act or duty of obedience, cannot be more directly expressed. This the church prays for, this it expects and relies upon. Those who judge themselves to stand in no need of the actual efficiency of grace in and unto every duty of obedience, cannot honestly give their assent and consent unto the prayers of the church.

He prays that all may be granted unto them, *δια Ιησου Χριστου*, ‘ through Jesus Christ.’ This may be referred either to working, or to acceptance. If to the latter, the meaning is, that the best of our duties wrought in us by the grace of God, are not accepted as they are ours, but upon the account of the merit and mediation of Christ, which is most true. But it is rather to be referred unto the former ; showing that there is no communication of grace unto us from the God of peace, but in and by Jesus Christ, and by virtue of his mediation ; and this the apostle presseth in a peculiar manner upon the Hebrews, who seem not as yet to be fully instructed in the things which belong unto his person, office, and grace.

The close of the words, and so of the Epistle, is an ascription of glory to Christ : *ὃ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν*. ‘ To whom be glory for ever and ever. Amen.’ The like ascription of glory, in the same kind of expression, is made unto God even the Father, Philip. iv. 20, ‘ Now unto God and our Father, be glory for ever and ever. Amen.’ So 1 Tim. i. 17 ; 2 Tim. iv. 18. So is it jointly to the Father and the Son, as mediator, Rev. v. 13. See Gal. i. 5. And wherein this assignation of glory to Christ doth consist, is there fully declared. And

whereas it contains divine adoration and worship, with the ascription of all glorious divine properties unto him, the object of it is his divine person, and the motive unto it is his work of mediation, as I have elsewhere at large declared. All grace is from him, and therefore all glory is to be ascribed to him.

As this is due, so it is to be given unto him for ever and ever. The expression of *εις τους αιωνας των αιωνων*, in *secula seculorum*, is taken from the Hebrew *עולם ועד*, Ps. x. 16, *מן העולם עד העולם*, Neh. ix. 5, or *עד לעולם*, Ps. cxlviii. 6, ‘unto eternity,’ ‘without intermission,’ ‘without end.’

Hereunto is added the solemn note of assent and attestation, frequently used both in the Old and New Testament, as in this case, Rom. xvi. 27, so it is, so let it be, so it ought to be, it is true, it is right and meet that so it should be; ‘Amen.’ Thus shall the whole dispensation of grace issue in the eternal glory of Christ. This the Father designed, this is the blessedness of the church to give unto him and behold; and let every one who says not Amen hereunto, be anathema maranatha.

This the apostle hath brought his discourse unto with these Hebrews, that laying aside all disputation about the law and expectations from it, all glory, the glory of all grace and mercy, is now, and eternally to be ascribed to Jesus Christ alone. Of the nature of this glory, and the manner of its assignation to him, see my discourse of the Mystery of Godliness, where it is handled at large.

And unto Him, doth the poor unworthy Author of this Exposition, desire, in all humility, to ascribe and give eternal praise and glory, for all the mercy, grace, guidance, and assistance, which he hath received from him in his labour and endeavours therein. And if any thing, word, or expression, through weakness, ignorance, and darkness, which he yet laboureth under, have passed from him, that do not tend unto his glory, he doth here utterly condemn it. And he humbly prays, that if, through his assistance, and the guidance of his Holy Spirit of light and truth, any thing hath been spoken aright concerning him, his office, his sacrifice, his grace, his whole mediation; any light or direction communicated to the understanding of the mind of the Holy Ghost in this glorious Scripture, that he would make it useful and acceptable unto his church, here and elsewhere. And he doth also humbly acknowledge his power, goodness, and patience, in that, beyond all his expectations, he hath continued his life, under many weaknesses, temptations, sorrows, tribulations, to bring this work unto its end.—‘To him be glory for ever and ever. Amen.’

This is the solemn close of the Epistle. What follows, are certain additional postscripts, which were usual with our apostle in his other epistles; and we shall briefly give an account of them.

VER. 22.—*Παρακαλω δε υμας, αδελφοι, ανεχεσθε του λογου της παρακλησεως και γαρ δια βραχεων, επεστειλα υμιν,*

VER. 22.—*And I beseech you, brethren, suffer the word of exhortation ; for I have written a letter unto you in few words.*

The apostle knew that many of the Hebrews were not without great prejudices, in the cause wherein he had been dealing with them ; as also that he had been necessitated to make use of some severe admonitions and reprehensions. Having, therefore, finished his discourse, he adds this word both in his own justification, as unto what he had written, and to caution them that they lost not the benefit of it, through negligence or prejudice. And he gives this caution with great wisdom and tenderness.

1. In his kind compellation by the name of ἀδελφοί, ‘brethren,’ denoting, 1. His near relation unto them in nature and grace. 2. His love unto them. 3. His common interest with them in the cause in hand ; all suited to give an access unto his present exhortation. See ch. iii. 1, with the Exposition.

2. In calling his discourse, or the subject-matter of his Epistle, τοῦ λόγον της παρακλήσεως, ‘a word of exhortation,’ or ‘of consolation ;’ for it is used to signify both, sometimes the one, and sometimes the other, as hath been declared before by instances. Wherefore, λόγος παρακλήσεως is the truth and doctrine of the gospel applied unto the edification of believers, whether by way of exhortation or consolation, the one of them constantly including the other. Most think, that the apostle intends peculiarly the hortatory part of the Epistle, in chapters vi. x. xii. xiii., for therein are contained both prescriptions of difficult duties, and some severe admonitions, with respect whereunto he desires that they would bear or suffer it as that which had some appearance of being grievous or burdensome. But I see no just reason why the whole Epistle may not be intended ; for, 1. The nature of it, in general, is parænetical or hortatory, that is, a word of exhortation, as hath been often shown. 2. The whole Epistle is intended in the next words, ‘for I have written a letter unto you in few words.’ 3. There is in the doctrinal part of it, that which was as hard to be borne by the Hebrews, as any thing in those which are preceptive or hortatory. Wherefore, the whole of it being a word of exhortation, or a consolatory exhortation, he might use it with confidence, and they bear it with patience. And I would not exclude the notion of consolation, because that is the proper effect of the doctrine of the gospel, delivering men from bondage unto the ceremonies of the law, which is the design of the apostle in this whole Epistle ; see Acts xv. 31.

Obs. I. And when ministers take care that the word which they deliver is a word tending unto the edification and consolation of the church, they may with confidence press the entertainment of it, by the people, though it should contain things, by reason of their weakness or prejudices, some way grievous unto them.

3. In persuading them, ἀνεχέσθαι, ‘to bear,’ or ‘suffer this word ;’ that is, in the first place, to take heed that no prejudices, no inveterate opinions no apprehension of severity in its admonitions and threatenings, should provoke them against it, render them impatient under it, and

so cause them to lose the benefit of it. But there is more intended; namely, that they should bear and receive it as a word of exhortation, so as to improve it unto their edification. This is a necessary caution for these Hebrews, and indeed for all others, unto whom the word is preached and applied with wisdom and faithfulness. For neither Satan, nor the corruptions of men's own hearts, will be wanting to suggest unto them such exceptions and prejudices against it, as may render it useless.

4. He adds the reason of his present caution, *γὰρ διὰ βραχέων ἐπεστείλα ὑμῖν*, 'for I have written a letter unto you in few words.' There are two things in the words warranting his caution. 1. That out of his love and care towards them, he had written, or sent this Epistle to them; on the account whereof they ought to bear with him and it. 2. That he had given them no more trouble than was necessary, in that he had written in few words. Some inquiry is made why the apostle should affirm that he wrote this Epistle briefly, or in few words, seeing it is of a considerable length, one of the longest he ever wrote. A few words will satisfy this inquiry. For considering the importance of the cause wherein he was engaged, the necessity that was on him to unfold the whole design and mystery of the covenant and institutions of the law, with the office of Christ; with the great contests that were amongst the Hebrews about these things, and the danger of their eternal ruin, through a misapprehension of them; all that he hath written may well be esteemed but a few words, and such as whereof none could have been spared. He hath in this matter written *διὰ βραχέων*, or given us a brief compendium, as the words signify, of the doctrine of the law and the gospel, which they ought to take in good part.

VER. 23.—*Γινώσκετε τον αδελφον Τιμοθεον απολελυμενον, μεθ' ου εαν ταχιον ερχηται οφομαι υμας.*

VER. 23.—*Know ye that (our) brother Timothy is set at liberty, with whom, if he come shortly, I will see you.*

Who this Timothy was, what was his relation unto Paul, how he loved him, how he employed him and honoured him, joining him with himself in the salutation prefixed unto some of his Epistles, with what care and diligence he wrote unto him with reference unto his office of an evangelist, is known out of his writings. This Timothy was his perpetual companion in all his travels, labours, and sufferings, serving him as a son serveth his father, unless when he designed, and sent him unto any special work for the church. And being with him in Judea, he was well known unto them also, as was his worth and usefulness. He seems not to have gone to Rome with Paul, when he was sent thither a prisoner, but probably followed him not long after; and there, as it is most likely, being taken notice of, either as an associate of the apostle's or for preaching the gospel, he was cast into prison. Hereof the Hebrews had heard, and were no doubt concerned in it, and affected with it. He was at this present dismissed out of prison,

whereof the apostle gives notice unto the Hebrews, as a matter wherein he knew they would rejoice. He writes them the good news of the release of Timothy. He doth not seem to have been present with the apostle at the dispatch of this Epistle, for he knew not his mind directly about his going into Judea; only he apprehended that he had a mind and resolution so to do. And hereon he acquaints them with his own resolution to give them a visit, which, that he might do, he had before desired their prayers for him. However, he seems to intimate, that if Timothy, whose company he desired in his travels, could not come speedily, he knew not whether his work would permit him to do so or not. What was the event of this resolution, God only knows.

VER. 24.—*Ἀσπασασθε παντας τους ἡγουμενους ὑμων και παντας τους ἁγιους. Ἀσπαζονται ὑμας οἱ απο της Ἰταλιας.*

VER. 24.—*Salute all them that have the rule over you, and all the saints: they of Italy salute you.*

This is given in charge unto them to whom the Epistle was sent and committed. For although it was written for the use of the whole church, yet the messengers by whom it was carried, delivered and committed it, according to the apostle's direction, unto some of the brethren, by whom it was to be presented and communicated unto the church. These he speaks unto peculiarly in this postscript, giving them in charge to salute both their rulers, and all the rest of the saints, or members of the church, in his name. To salute in the name of another is to represent his kindness and affection unto them. This the apostle desires for the preservation and continuation of entire love between them.

Who these rulers were that they are enjoined to salute, hath been fully declared on ver. 17, and all the rest of the members of the church are called 'the saints,' as is usual with our apostle. Such rulers, and such members, did constitute blessed churches.

He adds, to complete this duty of communion in mutual salutation, the performance of it by those that were with him, as well as by himself, 'They of Italy salute you:' they did it by him, or he did it unto the whole church by them. Hence it is taken for granted, that Paul was in Italy at the writing of this Epistle. But it is not unquestionably proved by the words; for *οἱ απο της Ἰταλιας* may as well be 'those who were come to him out of Italy,' as 'those that were with him in Italy.' But in Italy there were then many Christians, both of Jews and Gentiles. Some of these, no doubt, were continually with the apostle; and so knowing his design of sending a letter to the Hebrews, desired to be remembered unto them; it being probable that many of them were their own countrymen, and well known unto them.

VER. 25.—*Ἡ χαρις μετα παντων ὑμων. Ἀμην.*

VER. 25.—*Grace be with you all. Amen.*

This was the constant close of all his Epistles. This he wrote with his own hand, and would have it esteemed an assured token, whereby an Epistle might be known to be his, 2 Thess. iii. 17, 18. He varieth sometimes in his expressions; but this is the substance of all his subscriptions, 'Grace be with you all.' And by grace he intends the whole good-will of God, by Jesus Christ, and all the blessed effects of it, for the communication of which unto them, he prays herein.

The subscription in our books, is,

Προς Ἑβραίους ἐγγραφὴ ἀπο τῆς Ἰταλίας δια Τιμοθεοῦ.

Written to the Hebrews from Italy, by Timothy.

This is partly uncertain, as that it was written from Italy; and partly most certainly untrue, as that it was sent by Timothy, as expressly contrary unto what the apostle speaks concerning him immediately before. But these subscriptions have been sufficiently proved by many to be spurious, being the additions of some unskilful transcribers in after ages.

Μονῶ τῷ Θεῷ δοξα.



GENERAL INDEX.

IN this Index, there is no reference to the Author's critical discussions. To these the Greek text of the Epistle furnishes an obvious guide. In the page to which the reference is made, the illustration of the subject begins. In many of the articles that illustration is short, and is all comprised in a part of a page. But it also frequently happens that the illustration is carried on through some of the following pages. Of this the reader will easily be able to judge.

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OF

PASSAGES OF SCRIPTURE

OCCASIONALLY ILLUSTRATED IN THE PRECEDING WORK.

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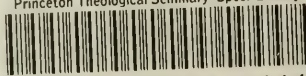
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