

Hebrews 1:1

THE ARGUMENT

Some few Greek copies not having the name of the apostle Paul prefixed to this Epistle, though most of them have, hath made many doubt concerning the writer of it, as others, especially heretics, of its authority. The conjectures of those who ascribe it to Barnabas, Luke, or Clemens, &c. seem groundless; since the character the Holy Ghost gives of its penman, and his state, in [Heb 10:34](#), and [Heb 13:19,23](#), is not agreeable to any of them. This is most certain, that the apostle Paul did write such an Epistle; that it was well known to the dispersed churches of Christ then; that it was abused by men of corrupt minds, as it is at this day, since the Spirit gives us undeniable testimony of it in [2Pe 3:15,16](#). That this Epistle should be it, (when it is so like the rest of his writings; when it is strongly confirming the truth the apostle Peter had written to them, [Heb 6:2 10:26,27](#); when it is so expressive of his condition in bonds, [Heb 10:34 13:19 Col 4:18](#), of his known companion Timothy, [Heb 13:23 Col 1:1](#), of his love to, and concern for, those to whom he writes, [Ro 9:1-3 10:1](#), and of his known doctrine, that Judaism had its completion in Christianity; that the veil was rent asunder, that they might discern the temple or church to be laid open to Gentiles as well as Jews, as at Antioch, Galatia, &c., he taught them; besides, that it hath the signal by which he declareth all his Epistles are to be known, [Heb 13:25](#), compare [2Th 3:17,18](#), and the general consent of the church through the successive ages of it, entitling of him to it), I say, that this Epistle should be it, seems not difficult to determine. It is conjectured that the reason why he prefixed not his name to it, as to the rest of his Epistles, was, lest the great prejudice the Jews had causelessly taken up against him, as an enemy to the Mosaical law, would prevent their reading or weighing of it as they ought. It is directed by him to the dispersed tribes of believing Israel, under the name of *Hebrews*, being the common one of all the posterity of Heber by Abraham, both which patriarchs were great separatists from the idolatrous world in their respective ages, and in whose families the church of God was continued; a name grateful to them, because the Lord honoured it by adding it to his title, [Ex 3:18](#), and ascribed it to their progenitor, [Ge 14:13](#), of a natural descent from whom they were most fond, [Joh 8:33 2Co 11:22](#). And the apostle Peter confirmeth these to be the persons, [1Pe 1:1,2](#); compare [2Pe 1:1 3:15](#). Written this was in the Greek language, as his other Epistles, it

being then the most diffusive dialect in the world, and especially the common one of these Hebrews, Ac 6:1, as Josephus himself testifieth; though the Greek idioms themselves, and the translation of other words in the Epistle, show it abundantly. For the time of his writing it to them, most likely it was after his appearing before the emperor Nero at Rome, 2Ti 4:16,17, during his liberty, Ac 28:30, upon Timothy's dismissal to them, Heb 13:23, and before the first of the ten bloody persecutions, Heb 12:4, about the same year wherein he despatched other of his Epistles to the churches.

The design of the apostle in this Epistle, is fully to discover to the believing Hebrews, that they had not lost by renouncing Judaism and turning Christians, since the whole economy of Moses was designed but to lead them to the Lord Jesus Christ, and to be perfected in him, he being the truth and substance of all those shadows. To confirm them in the faith of this, and to encourage them more cheerfully to undergo those cruel persecutions, in loss of goods, liberty, relations, estates, country, and life itself, which their enemies would pursue them with for it; he shows them, that it was never God's purpose to have the earthly Mosaical church frame to continue in the world, it being weak and insufficient for priesthood, sacrifice, ordinances, ceremonies, to purge their conscience, and to bring them unto God; but to be a type of, and a guide to, a better, which he did resolve to pitch by his own Son, even that heavenly one, in which both Jew and Gentile should acquiesce, and which should continue immovable to the end of the world. In handling which:

First: He instructs them in the transcendent excellency of his person and offices; in respect of his Deity, Heb 1:1-14; of his humanity exceeding angels, Heb 2:1-18; as a Prophet exceeding Moses, Heb 3:1-4:13; as a Priest exceeding Aaron, Heb 4:14-5:9; as a King and Priest exceeding Melchisedec, Heb 5:10, to Heb 7:28.

Secondly: He instructs them in the doctrine of the heavenly church frame pitched by him, with its appurtenances, which exceeded the earthly Mosaical one; in respect of covenant most excellent, Heb 8:1-13; of gospel sacrifice, ordinances, and administrations, for efficacy exceeding all the Levitical ones, Heb 9:1-10:18; where he proceedeth to improve and apply his former doctrine, that they might answer their high privileges by the performance of proportionable duties, becoming this great gospel Minister

and his heavenly church frame, from Heb 10:19-13:20; concluding the whole with solemn prayer to God, for his enabling of them to the performance of these duties, Heb 13:20,21: adding his desire of their candid acceptance of this Epistle from him; comforting them with Timothy's despatch to them, and his own hopes of seeing them; giving them the church's usual salutations, and his own valediction, whereby he discriminateth and closeth all his Epistles.

Chapter Summary

Heb 1:1-3 The essential dignity of the Son, by whom God hath revealed himself in these last days.

Heb 1:4-14 His pre-eminence above the angels in office.

Ver. 1. God: the apostle designing the conviction of these Hebrews by this discourse, enters on it solemnly, that if a God can awe them, the consideration of Him should gain credit to his doctrine. The God he speaks of is to be apprehended here personally, as well as essentially; God the Father, the one admirable sovereign, immutable Being, the Author of first and second revelation: order is kept here in the subsistence of the relations, as in their works.

Who at sundry times; πολυμερως, by many parts, turns and changes of time, seasons and opportunities, and by many parcels of revelation. God's will was discovered by piecemeal, and not all at once. He vouchsafed one promise to Adam, and so gradually opened further to Enoch, Noah, Abraham, David, pointing out a Christ to come, to come of Abraham's seed in David's family: he discovered *here a little, and there a little*, Isa 28:13.

And in divers manners; πολυτροπως, suitable to the manifold wisdom of God, in divers forms and manners, was his revelation to them; sometimes by sensible representations to them waking, as by angels, fire in the bush, the pillar of fire and cloud: terribly, as at Mount Sinai, Heb 12:18-21. Sometimes by dreams and visions, Nu 12:6; by Urim and Thummim, by voice from the ark, by types and signs from heaven, by riddles, and dark speeches, and Levitical ceremonies; sometimes by immediate illapses on the soul, powerfully influencing it with a Divine light.

Spake; revealed and declared infallibly his mind and will concerning the way of man's salvation, which his wisdom contrived and his will decreed.

In time past; all that time past between Adam and Christ, about 4000 years before.

Unto the fathers; the holy ancestors of these Hebrews, from Adam, down along the Old Testament church of God: the believers of old, such as are registered, Heb 11:1-40, and all like them to the times of Christ, from Ge 3:15, to that time.

By the prophets; all those holy men to whom and by whom God revealed his will to his church throughout the successive ages of the Old Testament day; such as were but God's servants, Heb 2:4, and had his will and mind by measure; who as they preached God's will were God's mouth, as they wrote it were God's scribes; as Abel, Enoch, &c. before the flood; Noah before and after; Abraham, Isaac, Jacob, Joseph, Moses, David. &c.; to these did God infallibly declare it, and they did infallibly deliver it to the church by word and writing; God was by gracious inhabitation in them, in their hearts, tongues, and hands, 2Pe 1:21

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Ver. 2. *Hath in these last days;* the gospel day, *last*, as after the days of the old world, and after the law given to Israel by Moses: the days of the fourth kingdom of the Roman empire, in the height of which Christ came into the world, and at the end of it shall accomplish his kingdom, Da 2:40,44. The *last*, because the perfection of those types which went before, when Christ settled in the church that religion which must remain unalterable, to the end of the world, Heb 12:25-28: the best days for clearest light and greatest mercies.

Spoken; revealed his will to us once and entirely, Joh 1:17,18 Jude 1:3,4; discovering the excellent things of God more clearly than they were before, Eph 3:3-11 1Pe 1:10-12.

To us: the believing Hebrews were so favoured beyond their fathers, to

have the best revelation of God in Christ made to them, Mt 13:16,17 Lu 10:23,24.

By his Son; our Lord Jesus Christ, who cometh out of the Father as a Son, Joh 1:14 16:28. He is his bosom Son, nearest his heart, Joh 1:18; the complete Word of him, creating the new world as well as the old, Joh 1:1; his wisdom, who teacheth without any mistake, declaring all of God, being truth itself, and exhibiting of it, what he hath seen as well as heard, Joh 3:11.

Whom; this Son, who naturally issueth from his Father by a Divine and unutterable generation, Pr 8:22-31 30:4. On him all the Father's love doth terminate, Col 1:13. He is to be the Founder and Builder of God's family, propagating being to a holy seed for him, Heb 3:3-6.

He hath appointed; the Father hath chosen and ordained him as God-man to heirship by an inviolable ordinance of his decree, as 1Pe 1:20; compare Eph 1:10; giving him thereby right and title to all things; appointing to him his nature, Heb 2:16, compare Heb 10:5; his offices in this nature, his kingly, Ps 2:6,7, his priestly, Heb 3:1,2, his prophetic, Ac 3:22; being heir by nature, as God the Son, and heir by an irresistible ordinance, as God-man Mediator: so as he had a super-added right from the Father, which right he was able to make over to us, but his natural right he could not, Ro 8:17. And he was by solemn investiture put in possession of it at his ascension, when he sat down on the Father's right hand, Heb 12:2 Mt 28:18 Eph 1:20-22 Php 2:9-11.

Heir; Lord Proprietor, who hath sovereign and universal power over all, being the *firstborn*, and receiving the right of it in the whole inheritance, Ps 89:27 Ro 8:29 Col 1:15,18. The lot and portion is fallen to him by God's law, the heir being *Lord of all*, Ga 4:1; being heir of his brethren, Ps 2:8, and the builder and purchaser of his inheritance, Re 5:9-14; compare 1Pe 1:3,4,18,19; possessing the inheritance during his Father's life, and making all his brethren heirs of it with him.

Of all things; of all things within the compass of God, all that God is, all that God hath, all that God can or will do. All dominions of God, heaven, earth, and hell, are his. He is Lord of angels, Eph 1:21 Col 1:18, and hath made them fellow servants with us, to himself, and ministering guards to

us, Heb 1:14 Re 5:11 19:10: of devils, to overrule them, who cannot go or come but as he permits them, Mt 8:31 Col 2:15: of saints, Joh 17:13 Ro 8:29: of wicked men, his enemies, 2Th 1:8,9: of all creatures, Col 1:15-17: of all God's works, spiritual, temporal, past, present, or to come; pardon, peace, righteousness, life, glory; all blessings of all sorts, for time and for eternity. This Son-prophet hath right to, actual possession of, and free and full disposal of them. All, both in law and gospel, his, Moses himself, and all his work, to order, change, and do his pleasure with.

By whom; his Son God-man, a joint cause, a primary and principal agent with the Father, and not a mere instrument, second in working as in relation; by this Word and Wisdom of God, who was the rule and idea of all things, all things were modelled, received their shapes, forms, and distinct beings, Joh 1:1-3 5:19,20 Col 1:16. In the works of the Trinity, what one relation is said to do the other do, but in their order, answerable to the three principles in every action, wisdom, will, and power.

He made; created and framed, giving being where there was none, causing to subsist; suggesting herein his ability for redemption work. He who made the world can remove it, Heb 11:3.

The worlds; τούς αιῶνας, scarce to be met with in any part of Scripture but this Epistle; strictly it signifieth ages, and things measured by time; answer it doth to the Hebrew עולם which imports both an age and the world: so ages are here well translated *worlds*, all creatures and things measured by them. The Scriptures acquaint us with an upper world, and the inhabitants thereof, angels and glorified saints; the heavenly world, Heb 1:10, where *the morning stars sang together*, Job 38:7; compare Ge 1:1. There is a lower earthly world, with its inhabitants, men, who live on the things in it, Ps 24:1. And there is a regenerate world, the new heavens and new earth made by Christ, and a new sabbath for them, Heb 12:26-28; compare 2Pe 3:13. There is Adam's world that now is, this present world, Eph 1:21; and the world to come, which as it is made by, so for, the Second Adam, the Lord from heaven, in which he eminently is to reign, Ps 8:5-8; of which see Heb 2:5.

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Ver. 3. *Who being the brightness;* the same gospel minister, God's Son, was, as to his person, *απαυγασμα*, a brightness shining out: which word sets forth the natural eternal generation of God the Son, discovering both the rise and flux of his being, and the beautiful and glorious excellency of it. It is the same in the sight of it with the Father's, the brightness of glory, light of light, glory of glory to perfection, streaming from his Father incessantly; as beams issue from the sun, or the mental word is the invisible brightness of that spiritual light the intellect.

Of his glory; essential glory. Light is a faint, visible resemblance of God's essence, his manifestation of himself in glory hath been by light; to Moses, Ex 33:18-23 34:5, 29-31; to Isaiah, Isa 6:1-4; to Ezekiel, Eze 1:4-28, and Eze 10:1-22; to Daniel, Da 10:5,6,8,16-19; to John, Re 1:1-20, 4:1-11, and Re 5:1-14. And so Christ represented that of his person at his transfiguration, Mt 17:1-7. If created light be glorious in the sun, in angels; how much more God's essential glory! Purity, beauty, light, how pleasant! But what are these to God? However the being of God be conceived, as wisdom, holiness, goodness, justice, power, the excellency of these above all created beings is this glory. No being is glory but God's; this fundamental excellency shines no where as in this Son, Joh 1:14. By this are Father and Son declared distinct relations, subsisting together and co-eternal.

And the express image; as the beams are with the sun the same in time, yet are weaker, therefore the Holy Ghost adds, he is his very *image*; *χαρακτηρ* is an engraven image of the Father, every way like him; the word signifieth a sculpture, print, engraving, or seal; intimating its distinction from what impressed it, and its likeness or parity to it: so is the Son's a distinct relation, yet naturally and integrally having all that might liken him to his Father, Col 1:15.

Of his person; *της υποστασεως αυτου*, of his subsistence. He is not the character of the Godhead, or of the Divine essence, but of the Father, the personal subsistence in the Deity. He is one and the same God with the Father, but his character as God is a Father, so that who seeth him seeth his Father, Joh 14:9; he is the visible representation of him, Col 2:9.

And upholding; the whole work of Providence is set out by *upholding*; *φερων* imports sustaining, feeding, preserving, governing, throwing down,

raising up, comforting, and punishing, &c. All would have fallen in pieces on man's sin, had not he interposed, and stopped the world when it was reeling back into nothing, Col 1:17; and to this instant he preserveth and ruleth all, Isa 9:6 Joh 5:22.

All things; τα παντα, a full, universal, comprehensive *all*, persons and things, angels, men, creatures good and bad, small and great, with all events, Ac 17:24-31.

By the word of his power; not by an articulate voice, but his beck, will, or powerful command, whereby he doth whatsoever he pleaseth; his absolute, powerful, irresistible word; he acts as easily as others speak; there is no distinguishing between this word and power, they went together in the creation, Ge 1:3,6,7, and do so in his providence, Ps 33:9 148:8.

When he had by himself; when this God-man, as the great gospel High Priest, so styled, Heb 2:17, had by himself alone, being altar and sacrifice, as well as Priest, the sole efficient of this work without any assistance. He, by his eternal Spirit, offered up a sacrifice propitiatory to God, his human nature hypostatically united to his Divine, and expiring his soul, he immediately entered with the blood of the covenant the holy of holiest in heaven, and presenting it before the eternal Judge, made full satisfaction and expiation for sins, Heb 7:17 9:11,12,14,24,26 10:10,12,14.

Purged; by his satisfaction and merit, removing both the guilt and stain of sin; so as God, the injured Lawgiver, could be just as well as merciful in pardoning it; and justifying those who believe and plead it from the condemnation they were liable to for it, Ro 3:24-26 1Jo 1:7,9; and mortifying and killing sin in them by his purchased Spirit, Ro 10:10,12,14,18; compare 1Co 6:11 Eph 5:25-27.

Our sins; the sins of men, and not of angels; and the consequents of them, removing guilt, stain, and punishment, which they would fasten on us by his self-sacrifice, Heb 2:16.

Sat down; after his atoning for sinners, at the forty days' end he ascended in his human nature, immortal in body and soul, and entered the second time the holy of holiest in heaven; and then εκαθισεν, made himself to sit as High Priest in the most honourable and immovable state and condition.

He did not stand, as the typical high priest before God's ark, but *sat*; and in this co-operated with his Father, and obeyed him, Ps 110:1; angels, and men, and creatures, all subjected to him, Eph 1:20-22. He doth sit quietly, Ac 3:21, and surely; there is no shaking him from his ever-interceding for his, Heb 7:25.

On the right hand; a similitude expressing the height of glory that this God-man is advanced to; alluding to the state of the greatest king on his throne in his majesty, Eze 1:4, 26-28 Da 7:9-14 1Ti 1:17. He is exalted by the royal Father as his eldest Son, invested with Godlike power, majesty, and glory, as Heb 8:1 Heb 10:12 12:2; there enjoying all that happiness, blessedness, all those dignities and pleasures, Ps 16:11; fulness of honour and glory, Heb 2:7; of government, rule, and dominion, Mt 28:18; of all royal and glorious abilities and endowments for the managing all things; he enjoyeth all these as the Father himself doth, who ordereth all by him, so as no creature is capable of it, Heb 1:13. All the power of doing all things in all worlds is lodged in his hands.

Of the Majesty on high; in the highest heaven is this possessed by him, and there is he to display his glory in ordering all, Heb 7:26 Heb 8:1 Eph 4:10: as in the happiest, so in the highest place is he to rule for ever; our advantage is by it, Eph 2:6, as to best of places and states.

Hebrews 1:4

Ver. 4. Being made so much better than the angels: this God-man, the great gospel Minister, is more excellent than angels, and so must surpass all the prophets. He became thus by being surety constituted and declared, as ordained by God's decree from eternity, in eminency above them by actual investiture on his ascension, Eph 1:20,21. A more excellent person he is beyond any comparison for his Divine nature, and in his human transcending the angelical, on the account of the hypostatical union: see Heb 1:6.

Angels; these were spirits likest God, and called *Elohim*, or gods, Heb 1:7 Ps 104:4; being most pure, glorious, powerful, and heavenly creatures, Mr 8:38 13:32 2Th 1:7; of various ranks, orders, and degrees, Eph 1:21 Col 1:16; used by Christ as his ministers in the delivering of his law on

Mount Sinai to Israel, Heb 2:2 Ac 7:53 Ga 3:19. The measure of his transcendency over these, for person, office, and name, is infinitely beyond expression.

As he hath by inheritance obtained a more excellent name; this was his peculiar, hereditary lot, due to him by natural right, as the heir and first-born of God, justly acquired by him, and actually possessed of him, not as a mere title, but a name descriptive of his person, distinguishing him from, and setting him above, all others: God the Son incarnate, Isa 7:14 9:6; Lord over all creatures in heaven and in earth, and under it, Php 2:9-11; not a simple messenger, but a *Son*, Mt 17:5 Joh 1:18; the Redeemer, Justifier, and Saviour of his people, Lu 1:31,32. He is a person of name famous for power, glory, and dignity above all others, Eph 1:21 Php 2:9-11.

A more excellent name than they; διαφορωτερον, differencing from, and setting above, all the names of angels for eminency, the archangel himself being a servant and attendant on him, 1Th 4:16. His is more differencing and transcending in his kind than the name of angels is in their kind; he is above whatever they can pretend to, and so a more excellent Prophet than they. He hath in all things, as well as name, over them the pre-eminency.

Hebrews 1:5

Ver. 5. The apostle here proves that Christ hath a more excellent name, and pre-eminency over angels, by Scripture texts owned by these Hebrews. He had the name of Son of God, and so had not angels; for God the Father, who hath absolute power to give and state all excellency, never said to any angel, so as to constitute him his only Son by an ordinance or word of power.

Sons he may style them, as Job 2:1 Ps 89:6; as he doth members of his church, Ge 6:2, and princes and magistrates, Ps 82:1,6; but always in the plural number, as he doth the angels, Job 38:7, noting out their power, place, and ministry. But *Son* is singular to Christ, and incommunicable to any other.

Thou art my Son: this is quoted out of Ps 2:7.

Thou God-man, thou thyself, thou, and thou alone, (that this was spoken of Christ truly, and of David only as a type of him, the Spirit asserts, Ac 13:33), art my own Son, my ever-being Son, my Son by nature, Ro 8:32. Singularity sets out his eminency above all, and his propriety by nature in him.

This day have I begotten thee: at the day of his incarnation, Isa 9:6 Lu 1:31,32,35, but eminently at the day of his resurrection, was he declared and published to be his only begotten Son with power, Ro 1:4; and at his ascension inaugurated the supreme, universal King and Priest in heaven and earth, Heb 5:5, possessed of a better name, place, and power than angels, Eph 1:20,21. What men enjoy in this kind attributed to them, is with a vast disproportion to this; born, or begotten, they are said to be, in respect of God's operation on them, infusing Divine qualities into their souls, but this *Son* by a generation proper to a substantial person.

And again, I will be to him a Father, and he shall be to me a Son: in another Scripture, as 2Sa 7:14 1Ch 17:13 22:10, it is declared, I his natural Father, and he my natural Son; so as they are not related to any other as they are to each other. This in the type was spoken of Solomon, but fulfilled in Christ, who was universal King and Priest over his church for ever; so David understood it, Ps 110:1; compare Ps 89:19,26-29. He was the first-born Son, born a King; the Son of the universal and supreme King, the Heir and Lord of all.

Hebrews 1:6

Ver. 6. This is a further proof of the great gospel Minister being more excellent than angels, by God's command to them to worship him.

And again, when he bringeth in the first-begotten into the world: παλι some refer to God the Father's speech, as: *Again he saith:* others think it too gross a transposition, and unusual in the Scripture, and so read it as it stands in the Greek text: He again, or a second time, bringeth, &c. This hath started a query about what time it is that the Father saith this, and that he brought in the First-born into the world? Some say it was at his incarnation; others, at his coming to judgment. Considering the former

proofs brought out of Ps 2:7, and 2Sa 7:14, it seems most fairly to be at his resurrection and ascension, when the decree was proclaimed of his being the great King; and he was actually exalted far above all gods, whether angels or men: compare Ps 2:7, with Ps 97:1,9, and Ac 13:33, to which agrees Col 1:15,18. Then was the demonstration of what a royal Head he was to be, and how acknowledged by all, Php 2:9-11.

He saith, And let all the angels of God worship him; he powerfully and effectually publisheth his command unto his angels, as recorded by his prophet in his word. Ps 97:7, where the sense of the Hebrew text is full: Bow down to him all ye Elohim, or *gods*; which the Septuagint renders *angels*, and is so quoted by Paul here; and the Spirit warrants it: so is it rendered, De 32:43. That translation was commonly used by the dispersed Graecising Hebrews. This title is attributed to angels, Ps 8:5. By their worship they do obey the Father, and own their subjection to his Son at his resurrection, Mt 28:2 Lu 24:4 Joh 20:12; and at his ascension, Ac 1:9,10 Re 5:11,12: so that the worshipped is more excellent than the worshippers.

Hebrews 1:7

Ver. 7. He adds another demonstration of the gospel Minister's exceeding angels, because he hath the name of *God*, and angels are called only God's *ministers*: for the Creator of angles, who best understandeth their nature and office, by his Spirit testifieth what they are, Ps 104:4.

Who maketh his angels spirits; he created them such as they are, spiritual, intellectual, and immortal substances, the highest in this sort and kind of creatures. πνεύματα do not here signify winds, as if the Spirit compared angels to them for their swiftness and power, but spiritual, intellectual beings, as the Son of man is; and in this it is the attribute, and not the subject, that which is predicated or spoken of angels.

And his ministers a flame of fire; they are but ministers and servants, who reveal or perform his will to those to whom God sends them; honourable officers of the great King, fulfilling his pleasure, Heb 1:14, executing all his commands, and going and coming at his beck, Ps 103:20,21. Though they are seraphims, bright, glorious, and excellent creatures, they are but the grand officers of state in heaven, encompassing God's throne, waiting

for his commands, which they obey and fulfil as swiftly as the winds or flashes of lightning could despatch them. Though they are styled by the Spirit *cherubims*, Ge 3:24; compare Eze 1:5 10:1-15; and *seraphims*, Isa 6:6; for their light, glory, and excellency; yet still are they creatures, and below the Son, because his servants.

Hebrews 1:8

Ver. 8. In the Father's apostrophe to the Son, he giveth him the name of *God*, and thereby is he proved to have a better one than angels, made by, and servants to, him; and as the great gospel Minister hath a kingdom, in which they are his ministers and servants: this proof is quoted out of Ps 45:6,7. It was not to Solomon or David, but to the Son God-man, spoken by the Father. The whole Psalm is written of him, and incompatible to any other is the matter of it. It represents him and his mystical marriage to the church; compare Eph 5:23-33 Re 19:7,8 22:17.

Thy throne, O God: some heretics, to elude this proof of Christ's Deity, would make *God* the genitive case in the proposition, as: Thy throne of God, expressly contrary to the grammar, both in Hebrew and Greek: others gloss it, that ο θεος is the nominative case, as, God is thy throne for ever, &c. i.e. He doth and will establish it: but this is cavilling, since it is the Father's speech to and of his Son, describing his nature in opposition to the angels before. They were created *spirits*, but he was *God*; they were *ministers* and servants in his kingdom, where he was King; therefore his name and person is better than theirs.

God, in the singular, was a name never given to any creature, but is expressive of his Divine nature, and his relation in the Deity, being God the Son.

Is for ever and ever: his office as God-man, and great gospel Minister, is a royal one. He is a great King, angels are subjects of his kingdom as well as men, which royalty is set out by the ensigns of it; as here, by a throne, which is an emblem of royal authority, dominion, and power, whence he displayeth himself in his kingdom. It is a heavenly one, of a perfect constitution and administration, and of eternal continuance. His it was by natural inheritance, as God the Son; and as man united to the Godhead, he

inheriteth the privileges of that person. This natural dominion over all things remaineth for ever, Col 1:16.

A sceptre of righteousness is a sceptre of thy kingdom: another ensign of his royal dominion and kingdom is his *sceptre*, which is his Spirit put out in his government of the world, and in his special work of grace, guiding and conforming, through his word and ordinances, the hearts of his chosen to the will of his Father. This sceptre is subjectively right in itself, and efficiently, making all under its power to be rectified according to the right and pure mind and will of God: compare Ps 110:1-3.

Hebrews 1:9

Ver. 9. *Thou hast loved righteousness, and hated iniquity:* the administration of this King in his kingdom is suitable to his throne and sceptre, it is all goodness; for he so loved righteousness, and hated iniquity, being righteous and holy in himself, in life and death, expiating sin, and sanctifying believers. So that he acts as to both of these properly from himself, perfectly and for ever.

Therefore God: it may be a reason why he so loved righteousness, being anointed, or of his unction, because he loved the one, and hated the other; therefore God the Son is the person to whom the Father speaketh this.

Even thy God; God the Father, his God in respect of the human nature, Lu 1:35; formed by him, Ga 4:4, as Mediator between God and sinners, Joh 20:17; the Head of the church, in covenant with God, his great gospel Minister.

Hath anointed thee with the oil of gladness; so his Father *anointed* him *with the Holy Ghost and with power*, Joh 3:34 Ac 10:38; and thereby as endowed, so exalted him above all kings and prophets who were literally anointed, and above all angels, having Divine power and authority supereminent to all communicated to him; enjoying the best and highest joy in all his transactions with the Father for us, and which may perfect joy in us, Joh 15:11 17:13.

Above thy fellows, the coheirs of his kingdom, beyond whatever God

communicated to saints or angels. He had not the Spirit by measure, Joh 3:34. What others enjoy, it is from his fulness, Joh 1:16 Lu 4:18-21.

Hebrews 1:10

Ver. 10. *And, Thou, Lord:* this connective particle joins this to the former proof, that Christ had a more excellent name than angels, even that of God. That he was God, he proved out of Ps 45:6,7. He seconds it in this and the two following verses, which he quotes out of Ps 102:25-27. The strength of which lieth thus: He who was Jehovah, and the great Creator of the world, is God; such is Christ, the great gospel Prophet. This is evident in the prayer recorded in the Psalm made to him, compared with the Spirit's testimony, Heb 1:8; the very works appropriated to Jehovah there, are the acknowledged works of God the Son, as redemption, Ps 102:20,21, vocation of the Gentiles, Ps 102:15,18,22.

In the beginning; in the beginning of time, when that came to be the measure and limit of things, as Ge 1:1. Before there were any such creatures as angels, he was Jehovah, Joh 1:1; and then manifested himself to be Jehovah. The enemies of Christ's Deity say that the name Jehovah is not in the verse of the Psalm quoted by the Spirit; yet *thou*, the relative used in all those verses, refers to *God*, the antecedent, prayed to in Ps 102:24, and to Jehovah, the name given him in Ps 102:1,12,15,16,18,19,21,22, of that Psalm; all importing one and the same person. And it is well known that Κυριος, Lord, doth eminently decipher the Redeemer in the New Testament; he is not an instrument of Jehovah to create by, but the fountain of all being, Jehovah himself.

Hast laid the foundation of the earth; and the heavens are the works of thine hands: by founding the earth, and the heavens being the work of his hands, is meant the whole work of creation throughout the space of six days: he was the true, full, sole, and self-causality of the earth's being, and all creatures in it, and of the heavens, and all beings which are in them; he was the great Architect and Founder of them all; they were his peculiar workmanship, possession, and dominion, 1Co 8:6: compare Joh 1:3 Col 1:16. If the heavens were the works of his hands, and all in them, then he was the Creator of angels, and therefore must be, for person, name, and office, more excellent than they.

Hebrews 1:11

Ver. 11. *They shall perish;* the heavens themselves instanced in, as containing the most excellent part of the creation, (such as the Gentile philosophy esteemed incorruptible), are mutable, as by the various changes, not only in the airy part of it, but in the ethereal, doth appear: the glorious lights in it have their spots and rusts, as the sun itself, both increasing and diminishing upon them, and so as to their present, natural frame, are changeable, perishable, and dissolvable, Isa 51:6 Mt 24:35.

But thou remainest; but the Son Jehovah is unchangeable, hath a stedfast being, such as never loseth its state, no term is set for the ending of him. His immutability proves his Deity.

Remainest is an expression of present time, denoting constant abiding. He was before, in, and after all ages immutable, La 5:19.

Jesus Christ the same yesterday, and to-day, and for ever, Heb 13:8.

And they all shall wax old as doth a garment: the antiquation of a garment is a metaphor borrowed, to show the corruptibility of the heavens. A garment wears and decayeth with use in tract of time, it changeth its fashion, is another thing as to its matter and form: so will the heavens, as to their form and face, decay, they are gradually coming to an end as to what they are now, 2Pe 3:7,10.

That which decayeth and waxeth old is ready to vanish away, Heb 8:13; so these heavens do.

Hebrews 1:12

Ver. 12. *And as a vesture shalt thou fold them up:* περιβολαιον is an upper garment, cloak, or coat, which a man puts on or casts off at his pleasure; when it is of no more use it is folded up and laid by: so the great gospel Minister, God the Son incarnate, shall roll up the natural heavens when useless, and lay them by.

And they shall be changed; by him they shall be altered, and made more glorious by new modelling them, changing of them into a better state, Isa 34:4 65:17 66:22: compare 2Pe 3:10-13.

But thou art the same: the identity of this Person is opposed to the changeableness of excellent creatures, and showeth him to be what he is here entitled, Jehovah, Heb 13:8. His assumption of the humanity to his person made no alteration in him, being still the same most excellent person as ever, Mal 3:1,6 1Co 12:5.

And thy years shall not fail; as the being of God the Son is not measured nor terminated by years or time, so, in respect of his humanity, the years which were the measure of it shall never fail; for being raised from the dead, he shall die no more, but *abideth for ever*, Joh 12:34, and ruleth, as foretold, Lu 1:33 1Pe 4:11. How transcendently excellent is He, who is immutable and eternal, for state and name above angels!

Hebrews 1:13

Ver. 13. *But to which of the angels said he at any time?* This introduceth the last demonstration of the gospel Minister's pre-eminency for state, office, and name, above angels. The form is thus; He that is God's fellow, and right-hand man, is more excellent, and hath a better name, than those who are only ministers to his saints. This is to be the state of Christ he proves here; for to none of the angels did Jehovah ever say this, he never gave them that honour by his word. It is an interrogatory challenge to the Hebrews to produce that text in Scripture, which doth assert, that at any time, in any place, God gave such an honorary word to angels: this was impossible for them to do. Though God the Father never said this to any angel, yet did he say this, and records it in the Scripture, to the Lord Christ. And it was a word to him *constitutivum rei*, fixing the very thing. This is recorded in Ps 110:1, where God's powerful word settled Christ in the honour, glory, and dignity of universal lordship over angels and men, so as to reign over them, 1Co 15:25; which administration he is now in the flesh solemnly managing at the right hand of his Father, Heb 1:3, ever since his ascension, and so is to continue.

Sit on my right hand, until I make thine enemies thy footstool; during all the time of this world, until by his power he reduce, subdue, and subjugate all to him, even every thing and person that should be adverse to his sovereign person and kingdom, all devils and men, subjugating of them to the basest condition, to be trod under his feet, as mire in the street, utterly destroying them, when he glorifieth his saints, 2Th 1:7-10. The term of this word *until* doth not denote the end of his reign, as if after this he should not reign, but is declarative of his reign all the time before: though his enemies were many and strong, yet it is said, 1Co 15:24,28, that then he shall deliver up the kingdom to his Father. As to his natural kingdom, which is his as God the Son, that is, equally enjoyed with the Father, and that for ever, there is no end of it; but as to his mediatory kingdom, given him by choice, and in a special manner appropriated to him as God-man for his season, this, when his work is done, and all his enemies subdued, he will resign unto the Father, that God may be all in all.

Hebrews 1:14

Ver. 14. *Are they not all ministering spirits?* The apostle here proves, that angels are but ministers to the great gospel Minister, and to the members of his body the church, and so must be meaner than him for state, nature, and name. This negative interrogation is a vehement assertion. The nature, dignity, and office of angels were well known to these Hebrews out of the Old Testament, and which he repeats: they were for nature *spirits*, intellectual, active, incorporeal, and incorruptible creatures; yet though so excellent, were still creatures; whereas Christ was an uncreated Spirit, and they were but servants to him their Lord; and though there be degrees and orders among them from the archangel to the lowest angel, they are every one of them single, and all of them together, servants to Christ, and so they own themselves to be, Re 19:10 22:9.

Sent forth to minister for them; and so they move all at his order, and go and come at his command. Their employment directed by him; he sends them forth to deliver his errands, Ac 5:19, and Ac 12:7,11, to reveal his will to them, Re 1:1 Ps 103:21, &c. All the parts of ministry to which he appointeth them, they cheerfully, swiftly, and effectually perform.

Who shall be heirs of salvation; such as God hath chosen and called to be

children to himself and joint-heirs with his only Son, as have a right to, are fitting for, and shall be at last possessed of, eternal glory; these angels are to serve and help them on for to attain it, they themselves being elect, in and by Christ unto this end, 1Ti 5:21 2Ti 2:10. All which demonstrate him to be a more excellent person, and to have a more excellent name, than they.

Hebrews 2:1

Chapter Summary

Heb 2:1-4 The obligation we are under to give more earnest heed to the gospel doctrine.

Heb 2:5-18 The dominion of the world to come was not granted to angels, but to the Son of man, whom it behoved to undergo a previous course of humiliation and suffering.

Ver. 1. In this and the three following verses the apostle applieth the doctrine of the great gospel Prophet's being more excellent for nature and person than any of the angels in respect of his Deity; and from thence inferreth the duty, that since God speaking by the prophets is to be heard by those to whom he sends them; how much more when speaking to them by his Son-prophet, who so infinitely excelleth not only all prophets, but angels too!

We ought to give the more earnest heed; we believers, who know the things spoken to be good for us, whether apostles, ministers, or Christian members, by the indispensable necessity laid on us by God's precept, are obliged more abundantly, exceeding abundantly, than formerly they had; more than they gave to Moses and the legal ministry, excessively beyond that, 2Co 11:23 Eph 3:20; to give heed with an attentive and intent mind, so as to have hearts fastened to what was diligently considered of before, received, believed; heeding them so as to retain and practise them; so to believe, profess, be, keep, and do what he speaks from the Father to them, having souls knit and cleaving to them, Jas 1:22,25.

To the things which we have heard; all that mind and will of God which

his Son revealeth to us fully, the whole gospel doctrine which by himself, and by his Spirit in the apostles, he had preached and written to them, Ro 10:14-16.

Lest at any time we should let them slip; an act opposite to the former giving heed, which is by them to be denied, viz. their being like leaking vessels, or having chinks open in their souls, letting by them slide out the most precious gospel of Christ, as water out of a cracked, leaky, broken vessel, or split on the ground. All forgetfulness of memory, all apostacy in heart or profession, is that which the Spirit forbiddeth in this metaphor, παραρρησμεν. Their danger as to their persons is made a motive to this duty, Heb 2:3, and is not therefore so immediately concerned in this, though it may be implied, for none will let the gospel of Christ slide from them who will not, as to their persons, slide from him at last.

Hebrews 2:2

Ver. 2. This and the following verse is a rational motive used by the Spirit to enforce the foregoing duty, and shows the danger of their persons by the neglect of it.

For if the word spoken by angels; for if the law of God delivered by the ministry of angels to these Hebrews' forefathers at Mount Sinai, De 33:2, as ministers, and servants of Christ there, Ac 7:38,53, compare Ga 3:19, and all other revelations of God's will to Moses and the prophets by angels, consisting of precepts, prohibitions, promises, and comminations, the whole body of God's laws contained in the Old Testament. The term by which law is expressed, λογος, signifies in most of the Eastern languages a command as well as a word; and λεγειν, to command, as well as to speak. The force or obligation of this law or word was from God the Redeemer, whose word it was, though published and promulgated to the church by angels.

Was stedfast; made firm by the solemn sanction of God, with a penalty, if any durst use it arbitrarily, or despise it; there was no violating it by commission or omission without being punished for it; God establishing it by fulfilling promises and executing judgments, Heb 10:28. Not a contumacious transgressor of it could escape his punishment; which made

the law firm and valid; see De 17:10, &c.; and this not only as the law of a Creator, but of a Redeemer, stablishing of it by entering into a covenant with them by it, and they confirming it, Jos 24:22,24.

And every transgression and disobedience; every contumacious going beside the law, or casting it aside by commission of evil, or rejecting prohibitions, or disobedience to positive laws by omission of what they required. And by a metonymy is understood transgressors by either of these ways.

Received a just recompence of reward; a just retribution, a righteous proportionable rendering of punishment to them for their sin; evil for evil, and death for sin, executed either immediately by God, or mediately by his instruments of government, according to the exact grains of justice, Ro 2:5-13. This punishment was either inflicted on, or received certainly by, the offender in his own person if capital, or in his representative sacrifice for lesser crimes, Heb 10:28 Ro 1:32 1Co 10:5-11.

Hebrews 2:3

Ver. 3. How shall we escape? This consequent answereth the antecedent in Heb 2:2, but in one part of it, that which concerns the punishment of the transgressors of the law, thus: If the word by angels, much more the word by the Son; and if sins against that were punished, much more sins against this: the Spirit including the sanction of the gospel's power in the judgment which it pronounceth upon its despisers, which it could not do if it were not established. The interrogative *how*, introducing the consequent, is vehemently negative; by no means, or there is no possibility of our escaping in the case proposed: compare the close of Isa 20:6. There is no avoiding the righteous punishment which the just God doth threaten gospel sinners with, such as is recorded in Mt 10:15 11:22,24 2Th 1:7-9 Heb 10:28,29; none can escape it, neither I nor you, if such transgressors; external offices, or church privileges, will not excuse any one from the just punishment and retribution of God.

If we neglect so great salvation; if being careless, so as to despise and make light of the gospel, or to reject it, Heb 8:9 Mt 22:5. Opposed this is to the sins of commission and omission about the law; any denial of

receiving it, or of a progress into the necessary duties it requires, so to neglect them as to end in apostacy. For the gospel law of Christ revealing and promising salvation to believers, opposed here to the law given by angels, will make safe all spiritual good both for time and eternity to the sincere believers and obeyers of it. The gospel is called *salvation* metonymically, because the subject matter of it is salvation, Eph 1:13, and it hath a causal power and virtue to save, Ac 13:26 Ro 1:16; opposed to the law, which was the ministration of death and condemnation, 2Co 3:7,9, being revealed by angels under carnal types and temporal promises, and, by reason of the veil on their hearts, became killing to them. The word by the Son is salvation, because a full and clear discovery to it. This salvation is transcendent, being not a terrene or temporary, but a heavenly, eternal salvation, delivering those who truly obey it from the worst of enemies, the sorest and most lasting punishment, and instating them in eternal happiness and blessedness in heaven. This was *great* for clearness of light, 2Co 4:4, and diffusive efficacy and success.

Which at the first began to be spoken by the Lord; an aggravation of the neglect of this salvation from *the Lord* publishing it. It had its rise and beginning from the Fountain of all truth, and was first by voice and preaching made known to the Hebrews, and such Gentiles as came to hear the promulgation of it, Mt 4:17, at Christ's solemn entering on his ministry, above three years before his death and resurrection. And it may refer higher; for as it was most clearly, plainly, sweetly, and eminently preached by himself, beyond what was taught by the prophets in the Old Testament, or John; yet he first preached it himself *in the beginning* to our apostate parents in Paradise, Ge 3:15, and he preached it in all the prophets publishing of it since: yet this priority may be in respect of the ministry which he ordained to follow him, and not of that which went before. It was so preached *by the Lord* himself, the Mediator, Lord of life and death, Head of angels and all principalities and powers, the great Prophet, swaying all things by the word of his power. The law was preached by angels, the gospel by God the Son himself, Heb 1:2; and so is preferred before the law, in respect of its ministration by the Head, not of its authority.

And was confirmed unto us by them that heard him; settled it was, made firm and authentical, by himself. The Trinity bear witness to it in heaven, confirm it on earth by miracles, signs, and wonders, and mighty deeds, by

Christ, Joh 5:36, by his apostles, 2Co 12:12, and by the gifts of the Holy Ghost in great variety distributed to his apostles and publishers of this gospel, which made their ministration of it effectual, Ac 2:1-3; compare 1Co 12:9-11; even to the apostles and Hebrews, and to all who believe, it is so confirmed. Nor is Paul less the writer of this Epistle for that he joins himself with them, since he did hear both the Lord and the apostles, and was confirming those of them with whom he had fellowship, and was confirmed by them, Ac 9:17,19 Ga 2:9. Christ's disciples and apostles heard this gospel from him, and did witness it by preaching, writing, and sealing it with their blood, Php 1:12 2Pe 1:16,17; which confirmation by their sufferings was instrumental, mediate, and subservient to the miracles and gifts of the Holy Ghost enjoyed of them and wrought by them.

Hebrews 2:4

Ver. 4. *God also bearing them witness:* here is a further aggravation of the neglect of the gospel of salvation, from God's testifying to it by the works and gifts of his Holy Spirit: such sin grievously, and will receive a proportionable punishment; for God, the Father, Son, and Holy Spirit, cotestify with all those instruments confirming the gospel of salvation, with a testimony peculiarly fitted to it; yet in this joint witnessing God is the highest, and αυτος πιστος, only to be believed for himself.

Both with signs and wonders; by works above nature's reach, signifying God's being in and approving the gospel law, which they attend, Mr 16:17. More numerous and glorious were these than they which confirmed the law, Ac 2:22,43 4:30; such strange works as raised admiration in all that saw them, and are prodigious to those that hear of them, or read them, Ro 15:19.

And with divers miracles; miraculous works, such as are compassed only by a Divine, supernatural power; and variety of these, as healing all diseases, raising the dead, ejecting devils, Mr 16:17,18; works of as great mercy, as wisdom or power.

And gifts of the Holy Ghost, according to his own will; as gifts of tongues, prophecies, &c., Ro 12:6-8; compare 1Co 12:7-10; such as nature could not furnish any with, but the Redeemer did by his Spirit, communicating

them to various persons of divers kinds and indifferent degrees. From, by, and for himself he giveth out these wonderful works; his will the only rule for time, persons, manner, and measure of their distribution, allotting all their portion, Ro 12:3 1Co 7:17 12:4,7,11,18 Eph 4:7.

Hebrews 2:5

Ver. 5. *For unto the angels:* the Spirit having applied the doctrine of the great gospel Minister, exceeding the prophets of old, and having a more excellent name and office than angels, in respect of his Deity, pursues to show these Hebrews, that he is so likewise in respect of his humanity, the other nature in his person. This he proves negatively in this verse. The rational particle introducing, shows it to be a demonstration of his excelling angels, having a world to come subjected to him, which they have not; for so none of these incorporeal, intellectual, spiritual substances, so often diminished before, have; because those Hebrews were more addicted to esteem of them, and the law ministered by them, than of God the Son incarnate and his gospel.

Hath he not put in subjection; this God the Father, Son, and Spirit, the Creator who formed all things, and had right of disposing all things under their proper Lord, hath not put under their ordering or government; he never decreed, foretold, or promised that it should be under their authority.

The world to come, must be interpreted by that scripture, where it is asserted and proved that it was subjected to the great gospel Minister, and that is in Ps 8:5-8. It is a world that must consist of heaven and earth; compare Heb 2:3,6,7. It was a world not come when Paul wrote this Epistle to the Hebrews, see Heb 2:8. It is a world distinct from this present world, Eph 1:21, in which God-man must eminently reign; a world between this world and a heavenly one which is to come, in respect of us, Lu 18:30 1Ti 4:8. A world to come, which the angels have nothing to do with, as they have with this, which is greatly under their administration; such as consists of a *new heaven and a new earth, in which dwelleth righteousness*, 2Pe 3:13; for Peter asserts, that Paul, according to the revelation given him of it, had written to these Hebrews, and eminently in this text. And unto this do the prophets give witness, Isa 65:17,18 66:22; and of his day of rest and sabbath in it, as Heb 4:7,9,10; so Isa 66:23. And

for their restitution in this world to come do the creatures groan, Ro 8:19-23, that they may be therein under the happy administration of the Second Adam, the Lord from heaven. And of this the 8th Psalm (Ps 8:1-9) doth assure us; for it is not, as some have imagined, a representation of the state of the first Adam, but of God-man, the Second Adam, and his world; for Christ applieth it to himself, and testifieth it was written of him, and it is not compatible in itself to any other, Mt 21:16. This world to come is a heavenly world, begun by Christ to be created when he commenced to preach the gospel covenant, which angels were not to meddle with, as they did the law, but was only to be ministered by men, Ps 8:2; through whose ministry of the word by the Spirit, is ingrafted into the sinful nature of the elect a new creature, whereby they are delivered *from this present evil world*, Ga 1:4, and fitted for being inhabitants of this new one, 2Co 4:6 5:17; compare Eph 4:22-24; which hath been preparing by Christ's casting down heathenism and Judaism by the gospel, Lu 10:18 Heb 12:26, and bringing them into a new world of ordinances and church privileges, fitted for them, and called by the Spirit, the kingdom of heaven, it surpassing the Sinai church state as much as heaven doth earth. And he is now proceeding to cast down papism, or Roman Christian paganism, and Mahometism, Re 19:19-21, and to subdue the generality of men, both Jews and Gentiles, to himself, Zec 14:9 Ro 11:25,26; when this Christian heavenly frame shall be advanced to a higher degree by the descent of the new Jerusalem from God out of heaven, Re 21:1,2 22:1-5; in the which the kingdom of Christ shall be most peaceable, glorious, and prosperous. And to the rendering of it eminently so, Scripture seems to intimate, that the bodies of the martyrs of Jesus shall be raised, and their souls united to them, and so be made conformable to Christ's glorified person, Php 3:21; compare Re 20:4-6. These will their Lord send down into this new world, and to have the same state in it, and to perform the same offices to the saints, as the angels had and did in the world past, Mr 12:25; there to be kings, and reign as the angelical thrones and principalities did before, Re 5:10 20:4. As priests, help on the saints' duties, and instruct them in the matters of the kingdom of God, and so answer in conformity to their Head, as he was forty days after his resurrection; during whose reign in this new world the devil shall be chained up, so as they shall not be infested, nor the nations deceived, as formerly they were by him, Re 20:1-3, so as there shall be no need of good angels to oppose or restrain him. At the close of which thousand years the devil will be loosed for a little while, as Heb 2:3,7,8, and infest the world, when the great Lord and King of it shall in the greatest solemnity descend

into the air with all his hosts of angels; and by the trumpet of God sounded by the arch-angel, the dead in Christ shall first be raised, and the living changed in the twinkling of an eye; and being openly owned and acknowledged by the Supreme Judge, shall be assessors with him; when the judgment shall proceed by the angels bringing devils and all impenitent mankind to the bar of Christ, where the vast accounts of them shall be cast up and audited, and on the charge against them they shall be found speechless and convict, so as the great Judge shall solemnly sentence them, and it be assented to and applauded by all the saints, Re 20:2,11,12,15, compare 1Co 6:2,3, and be as gloriously executed by the ministering angels, Mt 13:41-43. And so this great King and Lord, having thus shut up the scene of this world, shall return in triumph into the heaven of heavens, and there in the height of his glory deliver up his kingdom to the Father, that God may be all in all, 1Co 15:22-28.

Whereof we speak; we describe it further in the following testimony, and in this Epistle, as to some part of it.

Hebrews 2:6

Ver. 6. *But one in a certain place testified:* the Spirit proves affirmatively out of one of the prophets, that with these Hebrews it might have the more weight and authority, by an elliptical speech, that this world to come was subject to the great gospel Minister: But to Jesus he put in subjection the world to come, as one testified. This *one* was the king and prophet David, a Lord and Son to whom was this Jesus; the title of the 8th Psalm (Ps 8:1-9) ascribes it to him: he is not particularly named, because these Hebrews well knew it, yet he διεμαρτυρατο, thoroughly *testified*, or most expressly, giving a full confirmation of what is asserted, that Jesus is the Lord of the world to come: and this *certain place* was a well known place, and very ready with those, even Ps 8:1-9.

Saying; making it known by word and writing there beyond any contradiction.

What is man? the subject of David's admiration is not the first Adam, nor any mere man, but the gospel Prophet, God-man, a most eminent One, the Messiah of these Hebrews, *the man Christ Jesus*, 1Ti 2:5; and to him only

are the privileges vouchsafed agreeable, and by him only enjoyed. For Adam had now lost his dominion when this Psalm was penned, and was never so honoured as to have all things under his feet, even principalities and powers, which Christ had, Heb 2:8 Eph 1:20-22; and Christ interprets it of himself, Mt 21:16. The expostulation is resolvable: Man is nothing in himself, that such royalty should be assigned to him.

That thou art mindful of him; that God should respect him, should remember and design such a worm as man for so great preferment, as union to the Deity and universal dominion.

Or the Son of man: this is the peculiar title of the *Second Adam*. Adam was a man, but not the son of man, but of God by creation, Lu 3:38; but the Spirit testifieth this of Christ, Da 7:13; *Lord of the sabbath*, Lu 6:5; God-man, Joh 3:13 5:27.

That thou visitest him; επισκεπτη, to be peculiarly inspected; and with a special care concerned for him, so industriously and with so great a providence to afford him suitable succour. The form of it is an expostulation with admiration: it is an amazement at the discovery of so stupendous love to man. How emptied he himself for sinners! This work of Christ is the greatest wonder and astonishment to angels.

Hebrews 2:7

Ver. 7. *Thou madest him:* ἡλιττωσας, so diminished, as it supposed the subject to be in a higher condition before: this no man ever was, but the man Christ Jesus: see Php 2:7,8.

A little lower than the angels: βραχυ τι, may refer to his condition, and to the duration of it. He was lower a little in his nature, being a man and servant; in his condition, suffering and dying; yet this was but for a little while, being about thirty-three years in the form of a servant, and three days in the grave, Eph 4:9: so he was lesser than the angels, in the Psalm styled אֱלֹהִים God's sons, Ps 97:7, to whom he is here compared; though it be a truth he is lesser than God in the human nature.

Thou crownedst him with glory and honour; an allusion to the crowning

of kings at their inauguration; so God visibly took him up to heaven, set him down on his right hand on his throne, and conferred on him the highest royal dignity, honour, and glory, though the Hebrews disesteemed him, Eph 1:20,21 4:9,10 Php 2:9.

And didst set him over the works of thy hands; his institution to his mediatory sovereignty and dominion, as the supreme Lord of all that God made in heaven and in earth, to order, rule, command, and dispose of them as he will, Ps 8:6; compare Php 2:10,11.

Hebrews 2:8

Ver. 8. *Thou hast put all things in subjection under his feet;* the impartial, righteous Jehovah the Father, is the relation in the Trinity, spoken of in the relative *Thou*, throughout these verses. He is God's King; for his personal worth and excellencies, preferred before principalities and powers, and every name; before all persons, things, and places, the world to come as well as this: all angels, as well as men; all creatures wherever, in heaven, earth, sea, or hell; are under his sovereign dominion, they all lie at his feet, to dispose of as he pleaseth; they are all set in subjection to him by the ordination of his Father: see Ps 8:6-8 1Co 15:24-29 Eph 1:20-22 Php 2:9,10 Col 2:10. According to the Eastern custom, as subjects lie prostrate at the feet of their sovereign, so do all creatures to him who is Lord of lords, and King of kings, as Ex 11:8, see the margin; Isa 49:23. They bow down and worship him as their own Lord; but as being under his feet signifies the utmost subjection of them to him, and his triumph over them, it especially refers to his enemies, sin, devils, sinners, and death; as Joshua, a type of him, did, Jos 10:23,24; showing thereby what God would do with all the rest. Allusive to this is Isa 51:23, especially to all the enemies of his Son, as Ps 110:1 1Co 15:25,27. As to his church, it is his body, and though distant from him as creatures, and so worshipping and honouring of him as elect angels, yet being his queen too, she loves and honoureth him as a wife, Ps 45:9,11 Eph 1:22,23 Eph 5:23,24: she hath her subjection as well as her dignity; she is not a peer to him before marriage: but as Eastern emperors marry slaves born or captivated, because they acknowledge no king greater than they, or equal to them; so Christ takes sinners and makes them his body, his church, his queen, who though for condition are under his feet, yet he so dearly loves them, that he takes them

thence, and sets them at his right hand.

For in that he put all in subjection under him, he left nothing that is not put under him: if nothing is left unsubjected, then angels and the world to come are subjected to him; and it is evident they are so, by their ministering to him at his conception, birth, danger from Herod, temptations by the devil, at his entrance on his ministry, at his passion, at his resurrection, ascension, and since his session on his throne, obeying his commands, and performing his errands, Ps 8:8.

But now we see not yet all things put under him; it is evident to our sense and experience, that though he hath obtained this sovereign dominion over all on his ascension, yet he hath not exerted his power in utterly subjecting and triumphing over his enemies at present, nor in reducing all his own people to subjection to him; yet this shall be gradually done in every age, and completely when he shall come to be glorified in his saints, to punish his enemies with everlasting destruction, 1Co 15:24,26 2Th 1:7-10 Re 20:11-15.

Hebrews 2:9

Ver. 9. *But we see Jesus, who was made a little lower than the angels:* this second application of the psalmist's words demonstrates Jesus, the gospel Prophet, to be the man or Adam intended by the Spirit there; and his humiliation and exaltation to be the matter asserted of him: see Heb 2:7.

For the suffering of death, crowned with glory and honour: the reason or end of his diminution, in respect of angels, for a little while, and of the necessity of his being man, was, that he might be crucified and die, Php 2:7-11, and thereby merit for himself a crown of honour and glory. This was given him for his giving himself to be a sacrifice for sin, and by his own blood to expiate it.

That he by the grace of God; the principle determining, which was God's good pleasure; he alone, out of his free love and favour to sinners, ordered this, as Joh 3:16 1Jo 4:9. Therefore the Hebrews had no reason of being offended with him as they were, 1Co 1:23.

Should taste death; a metaphor to express to die as a sacrifice, making satisfaction to Divine justice, and expiating sins, Isa 53:10. All his sufferings in body and soul, which were many and bitter, are here intended, and their completion by death, Mt 26:39,42, intimating by his taste of this deadly cup, his sipping of it, but not having swallowed it: and it is a metaphor allusive to the Grecian customs, who put men to death by giving them a cup of poison, as the Athenians executed Socrates.

For every man; to render sin remissible to all persons, and them salvable, God punishing man's sin in him, and laying on him the iniquities of us all, Isa 53:4-6 1Jo 2:2; and so God became propitious and pleasurable to all; and if all are not saved by it, it is because they do not repent and believe in him, 2Co 5:19-21: compare Joh 10:15. This was evident to and well known by these Hebrews, as if they saw it, the work, concomitants, and effects of it demonstrating it. And this now in the gospel is evident to faith: it was so certainly visible and evidently true, as not to be denied but by infidels.

Hebrews 2:10

Ver. 10. *For it became him:* a further reason of Christ's humiliation and sufferings is added, to show the necessity of his being lower than the angels for a while; in which the Spirit prevents what these Hebrews were apt to question, why God would have Christ thus to die, &c., by adding: Therefore it became him so to do; it was agreeable to him, and had a meetness in it to his excellent perfection; by it displaying together his Divine wisdom, justice, mercy, and power. Amongst all his methods, he pitched upon this as the best, and did by it what was befitting and becoming a God to do. He likewise revealed this so becoming decree of his by the prophets to the church, and it was meet to and becoming his truth to fulfil it, Isa 53:1-12 Lu 24:25-27.

For whom are all things, and by whom, are all things; for the manifestation of God the Father's glory, whose grace gave Christ to die for us, are all things which have a being; and by him are all things, as the Efficient and Creator of them, by his powerful word they are: this being likewise attributed to the gospel Prophet, God-man, Joh 1:3 Col 1:16.

By whom; it shows he is no more an instrument in this work than the Father, and equally efficient with him, Ro 3:26.

In bringing many sons unto glory: ἀγαγοντα cannot agree with αὐτω, him, for that is the dative case, but with what follows, Ἄρχηγον, the Leader of their salvation bringing many sons to glory: so that though the Father indeed glorify, yet it is most properly spoken of the Leader, to lead or bring his company thither; and so it is written, Eph 2:18 3:12. He showed and led them the way wherein they were to reach it, 1Pe 3:18, who though for state were sinners, yet made fit by regeneration and adoption, and have their title from their Leader, Joh 1:12,13. He merited by his sufferings both the relation and inheritance for them, Ro 8:14-18 1Pe 1:2-5; and so as to bring them to that glorious state and condition, for persons and enjoyments, in the heavenly Canaan prepared for them, Mt 25:34 1Pe 5:10 1Jo 3:1,2.

To make the captain of their salvation perfect through sufferings: so their Ἄρχηγος, a prime Leader of many, a person eminent for priority and dignity, directing and ordering all under his power, who is the prime of the creation of God, Col 1:18, having the pre-eminency of all angels and men: he was perfected; τελειῶσαι signifieth the consecrating or accomplishing of a person for office by sacrifice; so Christ useth it, Lu 13:32, *I shall be perfected*, i.e. sacrificed and completed in my office by death: so Joh 19:30. By his sufferings of all sorts accomplished in death, and by the blood of that sacrifice, was this great gospel Prophet made a perfect Mediator, and fitted for his officiating and ministering in heaven for ever, herein fulfilling his types, Heb 9:11,12,14,15,22-24: compare Ex 29:1-46. He, in respect of saving his, is the author, purchaser, and perfecter of it to them: he by his sufferings and death merited salvation for them, by his word and Spirit fits them for it, by his intercession increaseth and applieth it; he vanquishes all opposers of it, and puts them finally into the actual possession of it in glory in heaven.

Hebrews 2:11

Ver. 11. *For both he that sanctifieth:* for shows the reason of the Son's incarnation, viz. the necessity of union in nature between the sanctifying Mediator and the sanctified sinner. The great gospel Minister was to bring

many sons to glory by suffering, which he was not capable of, but by being united to one and the same nature with them to whom the penalty was due, and so he must be Head of them. This God-man is separating and consecrating of penitent believing sinners from the common mass to God, meriting by his death for them remission of their sins, and sanctifying their persons by his Spirit from their pollutions by them, 1Co 6:11 Tit 3:4-7 Heb 9:14 10:10,14.

And they who are sanctified; penitent believing sinners, justified by his blood, and sanctified by his Spirit, Eph 5:25-27.

Are all of one: this is an attribute of the unity of the principle of both these; such an one as is proper to man with himself, whom he sanctifieth, and not competent to angels; it must therefore be the principle of humanity. He took a human soul and body united to his person, and so became of one nature with us, (compare Heb 2:14), of one human mass, alluding to the first-fruits offered at the Passover, or the loaves at Pentecost, whereby all the rest were sanctified: so Christ assumed the same human nature, that he might be the Head and leading Representative of a body of mankind, differenced from them by his being holy, and they sinful, and personally united to the Word.

For which cause he is not ashamed to call them brethren; the unity of him and them in the human nature, is the cause why he calls them *brethren*, therefore they must be one: considering him in the holiness of his Deity, and them in the filthiness of sin, he might have been ashamed of such a brotherhood; but by his effectual word he adopted them into a state of childship and heirship to God with himself; and in the flesh to give them that glory, that they might be one with God, as he and the Father are one, Joh 17:22.

Hebrews 2:12

Ver. 12. *Saying;* this brings in the proof, that the great gospel Minister, Christ, God-man, did call his sanctified ones *brethren*; and was by the same nature so related to them. The proof is in Ps 22:22, where the apostle asserts, Christ spoke what was said by the prophet there; and that this Psalm concerneth him, is evident by the application of other passages in it

to him, both by himself and the Spirit; and who reads it, may see him crucified afresh there.

I will declare thy name unto my brethren; I, as the gospel Prophet, who have seen thee, and am of thee. Joh 1:18, and who only understand *thy name*, will teach, and make it to be known and admired, as that whereby thou art described, distinguished, and set above all other beings and relations to them; a name suitable to their state and relation unto thee and me. Thee in all thy glorious attributes, related to them as to Moses, Ex 34:5-7, especially thy name of Father, whereby thou standest related to me and them as brethren, fulfilled, Joh 20:17:

My Father, and your Father; my God, and your God; when he sent this message by Mary Magdalene to his apostles and disciples, to whom he was related as a brother in his humanity, sonship and heirship, family and household and amongst whom he is the First-begotten and elder Brother. Brethren are one, and as one; and so is he and his sanctified ones, Heb 2:14 Lu 1:31,35 Joh 17:22,23 Ro 8:14; so Ro 8:17,29 Ga 4:5-7 Eph 3:14,15.

In the midst of the church will I sing praise unto thee; in the respective parts and congregations of his mystical body, implicitly his brethren. Christ and they are from one Father divine, he by nature, they by grace; and from one human parent, Lu 3:23,38, and both of one flesh: he solemnly sung and praised his Father with them at his supper, in that representative church, Mt 26:30 Mr 14:26.

Hebrews 2:13

Ver. 13. *And again, I will put my trust in him:* this is a further proof that Christ's sanctified ones are his brethren, his exercising himself in a necessary work proper to that brotherhood only. They are all of *the household of faith*, Ga 6:10; their business is to believe in God. All who do so, are brethren; Christ doth so, and so is a Brother to them; he and they rely on one and the same God and Father to both: he did believe, confide, and rest on God, that he would help his humanity to go through all his works and sufferings to the perfecting of that of redemption. Some say he spake this in the person of David in Ps 18:2, because Ps 18:49 is applied to

Christ by the Spirit in Ro 15:9. But others think that Psalm is not so properly understood of Christ, and that these words are not found in the Septuagint, which the apostle frequently useth, as being most familiar with these Hebrews; but that these words of his trusting in God, and of his *children*, are to be found near together in Isa 8:17,18, which chapter is a clear prophecy of this God-man the Redeemer, and punctually fulfilled by him on earth. This seems most rationally to be the place the apostle refers as to both these texts.

And again, Behold I and the children which God hath given me: this is the third proof, which, though it be literally Isaiah's words, who complained how himself and the children of God in his days were scorned by the world for cleaving to him, yet herein was he a type of Christ, and in him was it eminently fulfilled. This the word *Behold* intimates, it being a matter of great weight and importance, to be attended, to be considered and unstood, by the church.

I and the children which God hath given me; I and my brethren, children of the same heavenly Father, Joh 11:52 20:17 1Jo 3:1; which my Father of free grace chose and delivered on my purchase, and whom he had fitted and wrought by his Spirit, to be brought home by him unto glory, though they were the wonder and contempt of this world, Joh 17:2,6,8,9,11,19,22,24.

Hebrews 2:14

Ver. 14. *Forasmuch then as the children are partakers of flesh and blood:* the Spirit having proved the children and brethren sanctified by Christ to be men, proceeds to prove, that the Sanctifier of them was of the same nature with themselves; and so confirms what he asserted, Heb 2:11, that they were *of one*: forasmuch as those were chosen, born of God, and given to him, adopted into his sonship and heirship, and by this, as well as by their humanity, derived jointly with his own from Adam, his brethren, $\kappa\epsilon\kappa\omicron\upsilon\upsilon\omega\nu\eta\kappa\epsilon$, these having it in common. The word imports the reality, integrity, unity, and community they all have of the human nature; they are all truly, only, and fully men, and every individual person hath this humanity. These *flesh and blood* metonymically set out the whole human nature, though the body only be literally expressed by it, a body subject to

many infirmities.

He also himself likewise took part of the same; God the Son himself *παραπλησιως*, had the next and nearest correspondent condition with theirs, even the same as to the kind of it, as like as blood is to blood, properly and truly, only freed from our sinful infirmities, as Heb 2:17 4:15; this word diminisheth him not, but showeth his identity: *μετεσχε*, *took part*, he became a partner with the children, and took their nature. It is not the same word as before, *κεκοινωνεκε*, as the Marcionites and Manichees corrupt it, as if he had this nature only in common with them, making him only man. But being God, besides his Divine nature, &c., to it he took the human, even their true and full nature, consisting of a body and a soul, and so united them, that in him they became one person; so that hence results a double union of Christ with man. By his incarnation he is of one nature with all the human race, and so is the Head of them: and by his dying for them all the human race are made salvable, which angels are not; and those who repent and believe on him, are actually sanctified and united to him, as his elect and chosen body, and shall be saved by him.

That through death he might destroy him that had the power of death: by his dying on the cross as testator of God's covenant, and not by his power as a God, (which was most glorious to himself, but most ignominious to the devil, according to the promise, Ge 3:15), did he abolish, or bring to nought, and render powerless without any recovery, not by taking away the immortal life and being, but the *κρατος*, the strength and power to kill. For the *εξουσια*, the authority, right, and command, the keys of death, are in Christ's hand only, and he useth the strength of this execution in it, as to his enemies; when sinners become penitent believers, then his death satisfying God's justice for their sin, hath executed the power as to death, which the devil had by law against them: 1Co 15:56,57: *The sting of death is sin*, that gives him power; *and the strength of sin is the law*, that, unless satisfied for, takes part with sin; but Christ by dying takes away the law's enmity, removes sin, as to guilt, stain, and power, and so brings to nought this power.

That is, the devil; the prince himself, set here collectively for all the rest of his evil spirits, Mt 25:41, who by his lies drew man into sin, and by sin stings him to death; having therefore such power to seduce to sin, he powerfully renders men obnoxious to death: and then, as executioner,

having them by the law delivered into his hands, putteth forth his strength to torment and destroy them. Christ by his death doth with price and power redeem them out of his hand, and destroys all his works, takes possession of them, and brings them through death to eternal life. Ver. 14. *For we are made partakers of Christ:* for shows this to be a rational motive, urging home the former counsel, unto which the following condition doth agree; for we believing Christians and Brethren are made μετοχοι, partners with the primitive Proprietor supposed in it, even Christ, who hath of his own the fulness of God, life, grace, glory, and all good; in all which fulness of his we share, by virtue of our union with him, Joh 1:16 Eph 1:22,23 Col 1:19 Col 2:9,10; and he by his Spirit will free us from the deceitfulness of sin, and hardening by it.

If we hold the beginning of our confidence; if by a spiritual tenaciousness, and firm fixing in our hearts, we hold αρχην, either the principal or fundamental truth, as the word signifieth in sciences; or, the entrance or beginning of our course, as used in things, so as the first step in Christianity is styled a beginning of grace.

Stedfast unto the end: υποστασεως, in personal relations, is, a real subsistence, as of the Son in the Trinity, Heb 1:3; in things, the basis and foundation upholding others; and this in Christianity is Christ principally, who bears up his church, Eph 2:20-22. And faith, the instrument whereby we receive Christ, is so called, Heb 11:1, that which renders present and subsisting what is hoped for to the soul; so that here it imports the retaining firm that principle of truth, upon which Christians are bottomed and supported to life, that is, Christ himself, and the true doctrine of him; as also, that we must firmly stand in the first beginnings of faith, and increase in them, so as they may be firmly fixed in our hearts, and our hearts on them, so as never to be removed as long as we live. Our retaining firmly of this, makes us partners in Christ; both instrumentally helping in it, and evidentially; it being the infallible consequence of true grace, holding us to this communion with Christ. How ought these conditions to quicken the activity of believers!

Hebrews 2:15

Ver. 15. The effect of the former destruction of the devil is laid down in

this verse, viz. the children's freedom from the fear of death, to which, being slaves to the devil, they were once in bondage.

And deliver them; he, by breaking and disannulling the devil's power, doth really, fully, and justly exempt them from the concomitant evil.

Who through fear of death; a painful and wasting horror, working the saddest apprehensions and tumultuous workings of soul, from its apprehended danger of death spiritual, temporal, and eternal, when the wrath of God doth not only dissolve the natural frame, but makes an everlasting separation from himself, shutting them up with the worst company, in the worst place and state that is possible for the human mind to imagine, and that for ever, Job 18:11,14 24:17 Ps 55:4,5 Ps 73:19 88:14-18.

Were all their lifetime subject to bondage: when they come to the exercise of the reasonable life of man, and under convictions of sin, then these terrors arise, and never leave affrighting or tormenting them, but make them pass as many deaths as moments, as is evident in Cain and Judas; for they are enslaved, and in such a state of drudgery and vassalage to the devil, the most cruel tyrant, by their own guilt, and so are justly, invincibly, and miserably held in it. Christ by his death rescueth them from this woeful, intolerable vassalage to the devil and hell, and brings them into the glorious liberty of the children of God, Ro 8:21 Col 1:12,13.

Hebrews 2:16

Ver. 16. *For verily he took not on him the nature of angels:* the Spirit having asserted the deliverance of the children from their slavery to the devil, shows here the means by which it was effected, even by the gospel Prophet, being a man, and not an angel; he took their nature to himself, that by death he might deliver them: ου δηπου may signify no where, or in no wise; επιλαμβανεται is read by some, to take hold of, and so make this work denied of God the Son, that he did not take hold of the falling angels, to save or recover them: but the Spirit speaks not one word of lapsed angels in either this or the foregoing chapter, and so it cannot refer to them; and for good angels, they never departed or fell, that he should stretch out his hand to save them. And it cannot be understood otherwise

than affirmatively here, which must needs have another sense, because the same act is denied and affirmed. The word therefore signifieth to assume, or to take to one, to assume or take into union. He united not to his person the angelical nature, the individual substance of an angel, so as to redeem those sinning lapsed spirits.

But he took on him the seed of Abraham; but he assumed into union with his person the seed of Abraham; which seed is not to be understood here collectively, for either his carnal or believing seed; but it is the one singular, eminent Seed of Abraham, in and by whom, himself, his seed, and all nations were to be blessed, Ge 22:18, compare Ga 3:16, the man Christ Jesus. This man, God the Son took of the virgin Mary, the offspring of Abraham, and united him to his person, and of God and this Seed united into one person, became our Lord Jesus Christ, so as he might bring the blessing of salvation to the chosen of God in all nations. The assumption of this eminent Seed into the unity of his own person, is here asserted by the Spirit, and denied concerning any angel, there being no promise ever made to them for it, Zec 13:7 Lu 1:31,35 Ga 4:4 1Ti 2:5. If the verb signify no such assumption in human authors, as some cavil, it is because the matter to which it is here applied was never treated on among them; and it is common with the Spirit to make words which are ordinary with men, transcendent, when he applieth them to the great mysteries of God, as Trinity, Son, adoption, &c.

Hebrews 2:17

Ver. 17. *It behoved him:* the last reason why God the Son assumed and united the human nature in the seed of Abraham to his person, and was by it made like his brethren, and for a little while lower than the angels, was, that he might be capable to receive and execute the office of priesthood, by which reconciliation of sinners to God was to be effected: for he could neither be a sacrifice nor priest without it. Ἰσχυριστε signifies not only its being necessary, but becoming, meet, convenient, and right, both on the account of his mediatorship, suretiship, priesthood, and of his very work, considering the two parties whose cause he was to manage. It was fit this Person should be God, that he might be just to God, and satisfy him; Adam had betrayed God's interest before, he would not therefore rely on a mere man: and man, that he might feelingly understand the state of that nature,

and be a complete Saviour of it, Zec 13:7. By this Person God had no unfitness nor disparagement in treating with sinners, which in a mere creature he would. For what creature could have mediated with him? Who durst undertake it, but this Son of his in their nature, whose heart he engaged to it? Jer 30:21. And fittest for man, he being near in nature to us, and coming out of the midst of us, and by it communicating the benefit of his mediation to us. The intention of Christ's merits arise from his sufficiency, but the extension of them from his proper personal fitness, and so reneweth men of the same nature with him, and not angels.

To be made like unto his brethren; a man having a true body and soul like them in every thing, which was necessary to make him a complete Redeemer; agreeable to them in all things necessary to their nature, qualities, conditions, and affections; like them in sorrows, griefs, pains, death.

Merciful; knowing and sensible of the misery of sinners on the account of sin, pain, and loss, and so inwardly touched with them, as compassionately and effectually to relieve them. How transcendent are his bowels of mercy, pity, and compassion to them! Alas, man and angels cannot reach it! Isa 53:3,4 63:9. If he should be otherwise the least moved, and desert their cause, or accuse or plead against them, what a world of them must perish for ever! He tells the Jews so much, Heb 8:12; compare Joh 5:45. A Moses may miscarry in his mediatorship, and did so, Ex 32:19; but he can never, he is always merciful.

And faithful; he is faithful also to penitent believers, as well as to God. They may safely trust themselves and their cause with him, and depend on him, he will never deceive them. He will satisfy God fully, and give him his due, and discharge that trust reposed on him. And to souls relying on him, he will go through his work, performing all, till they reach that for which they trusted him, Isa 11:5 1Co 10:13 1Th 5:23,24.

High Priest; an officer that was to order sacrifice, and all matters wherein God was concerned, according to his written law and rule. This priest must be a man; and a partnership in our conditions, both of temptations and miseries, must qualify him for it. Of this office he treats largely in Heb 7:1-10:39. Amongst the officers of this kind he is the prime, chief, and head of all that ever God had, and hath in his person performed and

fulfilled what all of them in theirs did but weakly shadow forth. He was actually in the flesh installed in it, of which hereafter.

In things pertaining to God, to make reconciliation for the sins of the people: the compass of his business lieth in all Divine matters, all those wherein sinners are concerned with God, Heb 5:1; satisfaction, intercession, and blessing, are his great concerns. His principal work is to bring God and sinners together; *ιλασκεσθαι* properly signifieth to make one propitious or gracious to another by sacrifice. This High Priest, by the sacrifice of himself, satisfied God's justice, removed his wrath, procured his pardon as to all sins of omission or commission, however aggravated, for penitent, believing sinners; and so makes God and them friends, and fits them for communion with him here, and for the enjoyment of him for ever, 2Co 5:19,21.

Hebrews 2:18

Ver. 18. *For in that he himself hath suffered:* the reason foregoing the Spirit illustrates in this verse; he is such a merciful and faithful High Priest, by being a sufferer himself, which he could not have been feelingly, but by his being incarnate. So many, great, and afflictive sufferings never any endured but himself; he felt what sin deserved, and would fasten on sinners without his interposing; though he were sinless, what terrors from God within, what pains in his body without, did he suffer and undergo! Such as are unparalleled, Heb 12:3.

Being tempted; not from any corruption or sin within him, Heb 4:15 Joh 14:30; but from an inveterate enemy, the devil, without him, and all the instruments he used of his associated spirits and men. How early on the entrance on his office did the devil begin with him, and thought to have foiled him as he did the first Adam! And how did his children tempt him, with the which the gospel is filled in so many pages! By these he felt what temptations were, how difficult to avoid sin under them, how fearful it was to be exercised by them, Heb 5:7, how much such as miscarry under them are to be pitied; what sore evils sin brings on the committers of it; what succour, strength, stablishing, settlement his brethren need under it, Lu 22:43,44; and how easily without his assistance his tempted ones may be foiled by it.

He is able to succour them that are tempted: now sensibly made fit by his own sorrows, temptations, and sufferings, he is powerfully inclined to help his; subjected he was to all of them, to make him feelingly, tenderly pitying of us. He had the mercies of God before, and as if that were not enough, the tempted nature of a man, to soften his heart to pity his brethren in their sufferings and temptations. These sufferings of his had a purchasing power and ability in them for us, he thereby buying help and succour for us as to all ours, that should be correspondent unto his; so as by his bloody death under temptation he bought off ours, either not to overtake us, or if under them, he is habitually and meritoriously thereby to succour his; most compassionately and readily giving forth all reasonable, suitable, and sufficient support under and remedy against all these temptations, which for sin, or from it, his brethren are afflicted with, and come to him for help. This is the most powerful preservative against despair, and the firmest ground of hope and comfort, that ever believing, penitent sinners could desire or have. From all which these Hebrews might have been convinced what little reason they had to be offended with his humiliation or death, who was their Messiah; and though for state and time a little lower than the angels, yet in the human nature was thereby exalted to be the Lord and Head above them all.

Hebrews 3:1

Chapter Summary

Heb 3:1-6 Christ is showed to be more worthy than Moses.

Heb 3:7-19 We must be careful therefore not to follow the example of the obstinate and unbelieving Israelites in the wilderness.

Ver. 1. Several uses the Holy Ghost makes, from the beginning of this chapter to the end of chapter four (Heb 3:1-4:16), of the gospel doctrine of God the Son incarnate, set by the Father in office, to deal for sinners towards God as their great Prophet. The counsel he giveth is comprehended in (Heb 3:1-6); and as directing these Hebrews to their duty, so further explaining and confirming his office to them, by

comparing of him with Moses, and setting him as above angels, so above him; and to be so valued, esteemed, and preferred by these Hebrews: seeing this great gospel Prophet was for a little while made lower than the angels in his humanity, and it was infinitely beneficial to us upon the account of what he suffered in it in our stead, and purchased by it for our good; therefore should those who are partakers of it, being related in the flesh to him as Hebrews, descending with them from Abraham, consider, but much more as Christians, believing and adopted in him to be God's children, and sanctified by his Spirit, 1Pe 1:1-5 2Pe 1:1.

Partakers of the heavenly calling; and made thus a Christian fraternity by the heavenly calling of them out of the world by the gospel; when by his Spirit he enlightened their minds, and renewed their wills, and made them obedient to it, so as for the temper of their souls they are made holy, and for their condition happy; the work of God's power and mercy eminently appearing in it: God therein preventing man, so as he influenceth him to hear him from heaven, walk worthy of heaven, and at last to rest in heaven for ever.

Consider; κατανοησατε imports not a bare single act of the mind, to think on, or understand, but a repeated one, to think again and again, expressed by that periphrasis of laying it to heart, pressing on their spirits the due effort of faith and obedience arising out of this observation, Isa 52:15.

The Apostle; God's Messenger, his own Son sent from heaven to be incarnate, with authority to execute in his human nature his prophetic, as all his offices, and with authority to send forth his apostles to do their part, Joh 20:21; which is no more than is intimated in that title, *the Messenger of the covenant*, Isa 42:19 Mal 3:1; that was, to propose it to and confirm it with them. This was he by whom Moses desired God's message might be sent to them, Ex 4:13; and whom he foretold should bring it, De 18:15 Ac 3:22,23.

And High Priest of our profession, Christ Jesus: the Son is the great gospel High Priest, to deal in all matters with God for them, Heb 2:17. The offices divided among other persons in the Old Testament church were all united in his person, he doth transcend them all, being a High Priest peculiar to the called and sanctified ones of God, of which all preceding

were faint resemblances and types; he, the most excellent Minister of the Christian faith and religion professed by them, being anointed unto all these offices in the flesh by the Father with the Holy Ghost, Heb 1:2; and being Jesus a Saviour, our Emmanuel, God on our side, saving his people from their sins, and re-uniting them to God, Mt 1:21,23 Joh 17:21-23.

Hebrews 3:2

Ver. 2. The Spirit enforceth the duty counselled on them from the fidelity of that grand gospel Minister in his offices; exemplified in a parallel with Moses, whom he did exceed.

Who was faithful to him that appointed him; he did most exactly perform all he was intrusted with, according to the intention and end of his commission. He did most faithfully reveal God, Joh 1:18, and his whole saving will, to whom God sent him, Joh 3:31-34 5:34 Joh 8:28,38; as his great Prophet, Ac 3:22. He as faithfully discharged the office of his priesthood in sacrificing himself to atone God for sinners, and as faithfully intercedes for all with him unto this day, and will do so for ever, with all truth and fidelity discharging his trust, Heb 7:24-28 9:11,12,14,24,26. He was faithful in fulfilling all his types, and in changing and finishing all the ceremonial constitutions, and filling them up with gospel ones, according to God's will revealed to him about it. He was true to his Father, who appointed and constituted him to these offices, and solemnly invested him in them; ποιησαντι here not signifying the making of a creature, but the making of an officer, the person existing before; he puts him into this special charge and office by anointing him for it, Ac 2:36.

As also Moses was faithful in all his house: Moses was the Jewish mediator, and brought them the law moral, judicial, and ceremonial from God; as he was highly esteemed by them, so God testifieth of his fidelity. Christ was not only like to him in fidelity, but, as to both the truth and degree of it, exceeding him. Moses kept to his pattern shown him in the mount, and Christ fulfilled entirely his Father's will, Joh 5:30 6:38, and is preferred to him. Moses was so in the whole church of Israel, set out by this metaphor of a *house*; but Christ ill all God's house and family both in heaven and in earth; not the least thing that concerned the family, but Christ fulfilled; not the meanest person in it, but he careth for and saveth.

Hebrews 3:3

Ver. 3. *For this man was counted worthy of more glory than Moses:* the Spirit proves to the Hebrews, that the gospel Prophet was not only like to, but more excellent than, their greatest prophet, and who had familiarity with God beyond others, as God testifieth, Nu 12:6-8. This he proves by an undeniable supposition, that God is better than man; such is Christ; which he demonstrates by a work of God, his making the church and all things. If he made the church, then he is better than the whole church, and worthy of more honour than Moses, who is but a member of it. For this, *man* is not in the original, this gospel Prophet, who was God as well as man, the apostle and High Priest of Christians, was esteemed and accounted by God the Father, the best judge of worth, and who appointed him to his offices: he treated him more honourably than Moses, as he deserved it, having real excellency and worth in himself. He was God's Son, Moses his servant. He lay in God's bosom, saw his face, was his *fellow*, Zec 13:7 Joh 1:14,18; Moses only heard his voice, and saw his *back parts*, Ex 33:19,20,23 34:5-7. Moses's face only shined, but Christ's person was entirely glorious, Ex 34:29,30 2Co 3:7: compare Mt 17:2-6 2Pe 1:17.

Inasmuch as he who hath builded the house hath more honour than the house; he is the cause, principal, efficient, and architect of this building, not a stone is laid in it without him. By this metaphor of *house* to which it relateth, is meant God's spiritual building and temple, 1Co 3:10,16,17; styled God's household or family, Eph 2:19-22: in sum, God's church, built by and on Christ, of which Moses was but one living stone or member, 1Pe 2:4-8. Therefore this builder ought to be esteemed and honoured above the church, or Moses, a member of it.

Hebrews 3:4

Ver. 4. The excellency of this builder is evinced by his nature and preference beyond his building, as any man is beyond his.

For every house is builded by some man; for every earthly artificial building, a material house built for habitation, though it may

metaphorically and analogically be understood of a commonwealth, or political one, which is contrived, framed, and raised by some man; yet an effect cannot produce itself, nor a house raise itself; both must have a cause, both the house wherein Moses was faithful, and Christ's house.

But he that built all things is God; but he who built his church in all ages, whether the Israelitish or Christian, and all things about it of which we speak, and all things else, Mt 16:18 Joh 1:1,3 Col 1:20; he *is God* essentially; and Christ, doing God's work and building all things, is not by name only, but by nature, God. The whole world is his workmanship, but the church is the most rare, curious, and excellent piece of it. Christ is not part of the house, as Moses is, but the builder of it; he is the Creator and builder both of the church and him, and so infinitely above him.

Hebrews 3:5

Ver. 5. The gospel Minister doth not only excel Moses as much as a builder doth his work, but as a son doth a servant, proved in this and Heb 3:6.

And Moses verily was faithful in all his house, as a servant; your great legal prophet, in whom many of you Hebrews trust, Joh 5:45, did truly and fully reveal and do what God charged him, in ministering his will to his church, Ex 40:16-33; he did not diminish from, nor add the least to, God's charge, θεραπων, Nu 12:7. As a minister, Moses was as faithful as any God had; not a slave or a drudge, but a free, willing, ingenuous servant, most entirely and obsequiously addicting himself in that honourable place and office of great trust, to which God called him; a stewardly servant, a prophet and a prince, inspecting and ordering all according to God's will; in all Christ's house and family, his church, he is but a servant.

For a testimony of those things which were to be spoken after: his faithfulness was evident in his bearing true witness to the church, of all God made known to him, that they might not be uncertain of the truth; even all that truth, which was more fully and clearly to be spoken by the prophets after him, and by Christ and his apostles; but which the Spirit shall speak to them further concerning Christ and his church in this Epistle, Joh 5:46. In which is insinuated, that Christ was the truth himself

witnessed to by Moses, who was a witness of an inferior degree, though in his work faithful, and conformed unto Christ.

Hebrews 3:6

Ver. 6. *But Christ as a son over his own house;* the anointed gospel Prophet by God the Father, Heb 1:9, who was eminently faithful and true to his trust, who is Heir and Lord of all, and therefore by the law of nature and nations is above the best servant, Ga 4:1. Who is the Head and Lord over his own church, which he purchased by his own blood, Ac 20:28, and built for himself. Moses was in it but a servant, fulfilling his Master's will and pleasure, and ordering all in it agreeable to it.

Whose house are we; the Hebrews' personal privilege, as well as the Prophet's excellency, persuading and obliging them to know by consideration what is represented to them, and to influence their hearts to a perseverance under his teaching and government in their Christian course, because they are parts of his house, and members of his church; a particular house, and body, and church to him, and members of the catholic one. A temple, wherein God doth inhabit and dwell by his Spirit, 1Co 3:16,17: compare Eph 2:21 3:17 1Ti 3:15. A house he will glorify and perfect with his own presence, and which he will fill with transcendently more glory than he did the literal temple, Ex 40:34,35 2Ch 7:1,2 Isa 6:1,5: compare Hag 2:6. But how completely shall it be filled with his glory in heaven! Php 3:21. How should such a glorious state influence them to a sincere perseverance in his religion!

If we hold fast the confidence; a tenacious holding, as with both hands, with our utmost strength, against all insinuations and temptations of all adversaries whatsoever, which would either entice or force them from it. παρρησιαν της ελπιδος, is an ingenuous, bold, and confident profession of our hope before all the world, without doubting, wavering, or fearful shaking about what is the true object of it, let the persecutions or sufferings for it be what they will.

And the rejoicing of the hope: hope here is a firm expectation of salvation in eternal glory by Jesus Christ. It necessarily includes in it faith, for we cannot hope for that we do not believe; and faith representing to the soul

from the gospel, Christ purchasing, and the Father in him covenanting and promising to give it to us, if we truly believe in and sincerely obey him, so as we may on the surest and best grounds look out for it, and expect it, Heb 3:14 6:11 Ac 26:6,7: compare Col 1:5,23 Tit 2:13 1Pe 1:3. This *hope* keeps up the soul in a joyous and glorious condition under all threatening evil; it makes Christians glory in tribulation, Ro 5:2,3 12:12; rejoicing in want of sensible good, 2Co 6:10; compare 1Pe 5:10.

Firm unto the end; both this confidence and glorying of hope must be retained firm to the end. Persevere they must in the exercise of them with stability and constancy, till they reach the salvation of their souls, Col 1:23 1Pe 1:5-10; which Christians are not to trust to their own power to compass, but on the continued assistance of God in the use of those means that he hath appointed thereunto, who will never be wanting to such who do so rely on him, and constantly seek it from him, 1Co 1:8,9.

Hebrews 3:7

Ver. 7. The Spirit enforceth his counsel for those Hebrews' improvement of his doctrine about the gospel Prophet, by alleging a sad example of their fathers refusing to hear and obey him, from Heb 3:7-11. The allegation might be best placed in parenthesis, and the introductive illative particle:

Wherefore, may refer to Heb 3:12: *Take heed, brethren*.

As the Holy Ghost saith; as the Spirit, the Holy One, that third relation in the Trinity, whose essence is holiness, is the author of what the psalmist doth write, and is here quoted by him, Ps 95:7-11. So that the example registered is true and infallible, and should suitably affect them, reading it.

To-day if ye will hear his voice; every present time, wherein the great Builder and Lord of God's church speaketh to them; God would not have a hearer of his Prophet to procrastinate a day, but to be exercising all those internal acts, which this word of sense *hear* doth comprehend, such as reacheth the heart as well as the ear; if you will attend, intend, believe, love, and obey; a hearing better than all external sacrifices, 1Sa 15:22. The angel of the covenant speaking his mind and will to them by Moses and the prophets, which was for the matter of it faith in God's covenant, made

with them in and through Christ, Ps 95:7: compare Ex 23:20-23.

Hebrews 3:8

Ver. 8. *Harden not your hearts*: to help in the former duty the Spirit subjoins this negative counsel. That is styled hard, which will not yield to any impression: make not your heart a stone, so as not to understand, believe, or obey God's voice to it, De 15:17 1Sa 6:6; for God requires them to be fleshy tables, to write his will on, 2Co 3:3. The hardening of this part is the hardening of the whole person, and when hardened by themselves, is provoking God's judicial hardening of them to their destruction.

As in the provocation; εν τω παραπικρασμω, in the bitter contention, comprehending in it both work, season, and place; called Meribah, Nu 20:13,14; names of places and persons by words of the same signification, though not of the same sound.

In the day of temptation in the wilderness; in the day of Massah, when Israel in the wilderness did murmur, and strive against, and vexed God, (after he had divided the sea for them), for their want of water, Ex 17:2,7 De 6:16 33:8; that bitter contest of unbelief after the sight of so many miracles, when they cried out: *Is the Lord among us?* Ps 95:8. It may also refer to the whole forty years' time of their murmuring and tempting him in the wilderness.

Hebrews 3:9

Ver. 9. *When your fathers tempted me*; in the time and place forementioned, the fathers from whom you derive your being and corruption, yet glory in them and their traditions, whose state is aggravated from your line of successive rebellion, Ac 7:51-53. They have embittered my Spirit by their unbelief; for upon the want of water, they questioned his power, wisdom, truth, and providence, to the denial of all, and sometimes multiplied it, Nu 16:1-50, &c.

Proved me; a discontented quarrel with, and scrutiny of, Christ the

Redeemer, that if he would not serve their lust, they would deny him, and apostatize from him, and return to Egypt; notwithstanding their having sufficient proof of him, yet they would contend with him, 1Co 10:9.

And saw my works forty years; all the Redeemer's miracles, which he wrought for them in Egypt and the wilderness, they saw them plainly and presently on their tempting him; miracles of mercy and of punishments, by fire, by the earth opening, by fiery serpents, by the sword, by consuming six hundred thousand of them: all which were evidences sufficient to convince any of the wickedness of mistrusting him, De 29:2-4. This hardening of their hearts yet continued *forty years*, till all but two of them, Joshua and Caleb, were consumed; God by their sin was so grieved with them after such experience of his power for so long a time: see Ex 32:10 Nu 14:22.

Hebrews 3:10

Ver. 10. *Wherefore I was grieved with that generation;* because they thus tempted and proved him by hardening their hearts in unbelief forty years, God the Redeemer, Isa 63:16 1Co 10:9, *was grieved;* which is attributed to him improperly, who is not subject to passions; but as men grown impatient with grievous and oppressive burdens, so he expresseth his dislike, disdain of them, and, resolution to bear no longer, as Am 2:13. They split on him, as a ship on a sharp point of a rock, so as God hath loss, offence, and trouble by it; and all of them did so carry it to him, the whole age of them but Caleb and Joshua, Ps 95:10.

And said, They do always err in their heart; they follow deceit and lying in their doctrine and worship with all their heart, so that it is diffused through their persons, and that seat of truth is made a depth of error, to the stupifying of their hearts even to very madness; and this was their state all their time.

And they have not known my ways; notwithstanding God's works were among them, and his word, yet they would not know his mind, so as to approve, love, and walk in God's ways; his law, doctrine, revealed truth, and commands were all cast behind their back, Eze 23:35.

Hebrews 3:11

Ver. 11. *So I swear in my wrath:* such were their provocations and temptations of their Redeemer, that he determined their punishment; the certainty of which he fixed by an irreversible oath, which is the highest confirmation of vengeance when it cometh from wrath; as of his promise, when it issueth from grace, Nu 14:27-36 Ps 95:11: compare Heb 6:17,18. And the spring of it here is *wrath*, enraged by their murmurings and unbelief.

They shall not enter into my rest: the punishment is expressed in an expostulatory form, which is vehemently asserting the negative of the question; They shall never enter into my rest. If they enter in, then I am neither true nor God. The rest literal was the land of Canaan, De 12:9; in the truth of that type, heaven. It is the Redeemer who speaks this, whose rest is by way of efficiency, purchase, and donation; he gives entrance into it, and shuts out of it, Mt 7:21-23. This is a shutting them out of all peace, into eternal sorrow, anguish, distress, and trouble, and every other evil contrary unto this rest.

Hebrews 3:12

Ver. 12. Here the Spirit applieth the former dreadful example of sin and judgment to the Hebrews, to forewarn them how they sinned as these did, lest they partake of the like vengeance; and so enters his caution against unbelief.

Take heed, brethren: Βλεπετε signifies not an act of sight, but of the mind, circumspection, watchfulness, and heed, taking exactest caution of the evil forbidden, Heb 12:15,25 1Co 8:9.

Brethren they were to Paul in the flesh, and more so as true believers in Christ; he cautions them particularly, one by one, lest any root of bitterness should be amongst them, Heb 12:15.

Lest there be in any of you an evil heart of unbelief: the heart is the first, and proper, and chief subject, wherein all sin riseth, and from thence

issueth into words and works, Mt 15:18,19; compare Jas 1:14,15. This comprehendeth the mind, will, and affections, the whole inward man: and this heart in every man is naturally and habitually evil, continually forging and framing of it, Ge 6:5; compare Jer 17:9. Almighty grace only can change this heart; yet it works by counsel, and makes the soul willing to use the means appointed to effect it.

Unbelief, though but in itself, is but a denial to assent to or rely on the will of God revealed to it, yet is the spring and fountain of all other sin, the teeming womb from whence all issueth, as uncleanness, idolatry, unrighteousness, superstition, &c. It was the hardening sin of their forefathers, they would not believe, and then did murmur and rebel. It is the root of apostacy; men breaking their covenant with God in Christ, do then desert him. Against this perfidious, impious, perverted temper doth he caution them to watch, that neither for measure, nor season they ever do admit or allow it; that there be not at all in the least degree, or at any time, such a base, malignant quality in their hearts, Ro 11:20,21.

In departing from the living God; turning away, standing off, and separating the heart; it implies in it a real, total, final defection; actual and formal apostacy from him whom they had owned and received; and is actual rebellion against their lawful Sovereign, by turning either Jews or heathens, and renouncing the Christian religion and its Author; who is the living God, not only formally, as opposed to dead idols, but efficiently the Author and Fountain of all sorts of life, but especially of spiritual and eternal life, Joh 5:19-21,25,26: which living God is our Lord Jesus Christ, Heb 3:7, whose voice they were to hear, who was tempted by their unbelief in the wilderness, 1Co 10:9, who gave the law to them at Sinai, Heb 12:26. So that to apostatize from him and his religion, is to apostatize from God, and to renounce eternal life, and to subject themselves to eternal punishments, which he ever liveth to inflict on them. Unless they took heed to avoid this unbelief, it was impossible for them to persevere in Christianity, when threatened with persecutions, and the loss of peace, liberty, safety, estates, honours, relations, and life itself for it.

Hebrews 3:13

Ver. 13. *But exhort one another daily, while it is called To-day*: the means

to avoid the former evil is, to *exhort*; which, as a private duty, is an earnest, frequent calling on, stirring up, or persuading, encouraging to perseverance in the Christian religion, and to put away all heart evil, especially unbelief, which traineth to apostacy; to which are subservient God's precepts, promises, threatenings suitably applied by them. And this is not only privately, but especially publicly, by the regular ministration of the word and ordinances to the whole society of Christians, as they are personally obliged to it, being members one of another, 1Co 12:25,27. And this they are to do instantly, for no man is sure what may be on the morrow, he being but a days-man, living, and supplied, as working by the day: Sufficient to the day is the duty as well as the evil in it, Mt 6:11,34. Whilst then the day of grace and repentance lasts, in which God calls and entreats, and will hear and help, the opportune time of exhorting, the very instant wherein God expecteth it, Heb 3:7 Ps 95:7. And every one, as thus to look to another, must begin with himself, lest any miscarry; charity, especially as to this, should begin in every Christian at home.

Lest any of you be hardened through the deceitfulness of sin; lest themselves or others refuse the gospel tendered, or reject and apostatize from it after professing it, so as to become not only obstinate, but rebellious, by unbelief, and an habitual hardened heart; so as the sinful, natural habit of our soul, Jas 1:12,15, so horribly vile in itself, that were it not masked nature would abhor it, might be drawn forth by the false colours, as the devil blinds sin with, to delude the understanding, and to catch and insnare the malignant will, that it swallows it more and more, to the hardening of the heart; that Divine promises, threatenings, nor admonitions, can make any impression; it being unmoved under the application of all these, disregards the Christian faith, and hath its issue in a total apostacy, Jer 17:9 Eph 4:22 1Ti 1:19.

Hebrews 3:15

Ver. 15. This is another circumstance of the example of the Jews applied to them: That since now Christ is speaking to you, as he did to your forefathers then; the same voice concerning you both, so as, not tomorrow, or when you will, but *To-day*, if you will believe what God speaketh to you by him, and hath recorded in his word concerning his

being the Messiah, and render not yourselves deaf to God's voice, or obdurate through unbelief, as your forefathers did, when their unbelief and hardness of heart embittered God's Spirit against them, because acting in it against their solemn vows and engagements to him, so as to apostatize from him.

Hebrews 3:16

Ver. 16. *For some, when they had heard, did provoke:* this is a rational enforcement of the former duty pressed; it being as possible for them to provoke Christ as others, they should look to it, and not harden their hearts; for the greater *some*, the most of the congregation of Israel, embittered God's Spirit by their unbelief and hardness of heart; though Christ spake to them from heaven, as never was before done, and daily by Moses they were hearing counsels by which they might live, yet provoked they him, and would not believe.

Howbeit not all that came out of Egypt by Moses: this rightly interprets the psalmist, and sets a better example of their fathers for them to follow. Let Caleb and Joshua, believers, and obedient to God, be your patterns to imitate. He aggravates the disobedience of the one, and the obedience of the other. They all had equally a clear exemption and deliverance from the place of bondage, and that by Moses, by whom God wrought such miracles as might command faith from any; yet these *some*, by murmuring and striving with the Redeemer, provoked him: how great is their sin! How suitable and pleasing the obedience of the others to him!

Hebrews 3:17

Ver. 17. By these questions the Spirit makes a more lively representation of these unbelieving provokers of God, that his reason may have the more force with them. Do ye observe with whom God was grieved? The form puts them on more exact notice for their caution: God suffers not by passion, but these redeemed out of Egypt carried it contrary to him, and crossed his will, that which usually grieveth us. Concerning the word, see Heb 3:10. It is used by the Septuagint, De 7:26, to express that detestation and abhorrence which Israel was to show against idols, that they should be

a grief to their soul not to be endured: idols are called grievances. He was displeased and grieved with their covenant breaking with him forty years together. These sinners, by their unbelief, murmuring, idolatry, rebellion against his officers and ordinances, and their other lusts, so embittered his Spirit, that he by various judgments destroyed them, and turned them into the grave and hell together, 1Co 10:5-11. Moses and others of God's own cannot be numbered among these sinners, for their sins were pardoned and persons accepted; and though they came short of the literal, had a much more abundant entrance administered to them into the heavenly Canaan.

Hebrews 3:18

Ver. 18. To prevent these Hebrews falling, the Spirit repeats the direful oath of God to apostates in the wilderness; the form of which was opened, Heb 3:11: compare Nu 14:30. The matter sworn was, that they should be so far from possessing, that they should not so much as enter into the land of promise, Canaan, which was God's property, as the whole earth is; he promised it to them, could only dispossess their enemies, did give it in possession to their seed, and made it a type of heaven, and of his rest there; he swore this in his severe vindictive justice, so as his sentence was irreversible; which oath stands good against all total and final apostates from him, who have thereby forfeited any title to God's eternal rest.

Them that believed not; those who were unbelieving under all God's miracles of mercies and judgments, which they saw, and so became obstinately disobedient to God's commands, and broke his covenant, Heb 8:9 Jer 31:32, and apostatized from him, and so perished in their gainsaying.

Hebrews 3:19

Ver. 19. The execution of the matter sworn was felt by these Hebrews, which should make them and all that read it to dread both their sin and punishment, which the gospel would as justly inflict on them, if unbelievers. It is to be seen in God's written record of it, and the experienced downfall of such, that God's oath had shut the door as to their entrance there, and his judgments consumed them in the wilderness,

because of their denial of resting on God's word, and the impious practices that issued from it, in their rejecting promises, rebelling against precepts, and murmuring against providence. God is no respecter of persons; if we sin so against his Son and gospel, how much sorer punishment will overtake us! Heb 10:27,29.

Hebrews 4:1

Chapter Summary

Heb 4:1-11 The rest of Christians to be attained by faith.

Heb 4:12,13 The power of God's word.

Heb 4:14-16 Having Jesus the Son of God for our High Priest, we must hold fast our profession, and come boldly unto the throne of grace.

Ver. 1. *Let us therefore fear:* the Spirit draws this counsel from the former sad event of unbelief in the progenitors of these Hebrews, who were shut out of an earthly Canaan by it, which was promised to them: hereon he adviseth them to avoid that sin which will have now as fearful a punishment, viz. the shutting them out of the heavenly Canaan, tendered and promised to believers in thee gospel. Fear is that affection of the soul, by which it avoideth and shunneth what is hurtful to it, and here carrieth it in a gracious and child-like care and jealousy of slighting the Father's promise, and coming short of heaven; it is a fear issuing from faith, Php 2:12.

Lest, a promise being left us; lest the promise of God to men, who swear some should not enter, but promised others should, as Nu 14:23,24,30,31; a promise of the most excellent, glorious, and heavenly rest made to believers, Isa 11:10. This was graciously *left* or made to them by God; but καταλειπομενης here is an act of sin, lest we by sin should leave or reject God's promise of the better, as the Hebrews did of the literal, rest, by their unbelief and disobedience to God's law; and so is the proper object of fear, and therefore ought to have been read, lest the promise being left behind.

Of entering into his rest; of a free entrance into heaven, and enjoying a

glorious rest with God there.

Any of you should seem to come short of it: he would have it the fear of all, that not one soul might be endangered by it; so as not in any measure to slight such a promise, nor as much as to seem so, flying from the very appearance of evil, 1Th 5:22; υστερηκεναι, a metaphor taken from racers, where any are outrun and left behind; noting the miserable state of such Christians who profess to run to heaven, but never do so as to obtain it, 1Co 9:24-26. Alas, he that falleth short of heaven, reacheth home to hell!

Hebrews 4:2

Ver. 2. *For unto us was the gospel preached, as well as unto them:* the reason enforcing the former counsel is, their having mutually the same means, the one as the other, and if they fear not, may be guilty of the same sin; for the Hebrews and the whole church were evangelized by the outward publishing to them, and their professed reception of, the glad tidings of salvation by God the Son incarnate, who was to lead them in the way to God's eternal rest; which if they had been truly evangelized and transformed by, they could never have been shut out of God's rest; the same gospel being preached to both their forefathers and them, though more gloriously revealed to the latter, 2Co 3:10,11. For the gospel was preached to Abraham and to his offspring, that in his eminent Seed, the Lord Jesus Christ all nations should be blessed, Ge 22:18; compare Joh 8:56. He was the Angel of the covenant that was Lord of God's hosts, and was to lead them into the literal and heavenly Canaan, Ex 23:20 Jos 5:13-15 Isa 11:10. So that none entered into either of God's rests but by him alone, who so testifieth by himself, Joh 5:39,46, and by his Spirit, Ac 15:11.

But the word preached did not profit them: the gospel was so preached to them, that they did or might hear it, Ro 10:14,15; compare Ps 92:4 Isa 52:7; yet did it not prove effectual to many of those Hebrews, to bring them either into the literal or heavenly Canaan, but they came short of God's rest in both; they not performing what he required, he by an irreversible sentence excluded them: see Heb 3:17,19.

Not being mixed with faith in them that heard it; συγκεκραμενος a

metaphor taking from mixing things in the stomach, as meat and drink, without the concoction of which there can be no nourishing the body; setting forth the sin of these Hebrews, who never received nor mixed this gospel which they heard with a sincere faith in their souls, so as, being digested thereby, it might be united with it. Thus that which was the mighty power and wisdom of God to salvation to those who believed, was a word of condemnation and eternal death to unbelievers, 1Co 1:18 1Pe 2:2,3.

Hebrews 4:3

Ver. 3. *For we which have believed do enter into rest:* a further reason setting home this counsel, was the certain benefit of our care in believing; for that the community of real Christians, partakers and exercisers of the same precious faith, as Paul himself, 2Pe 1:1, have the same privilege as believing Caleb and Joshua had, Nu 14:24,30, to enter into God's rest; initially having peace with God now, and his love shed abroad in their hearts by the Holy Ghost, witnessing their reconciliation, justification, renovation, adoption, so as they rejoice in hope of the glory of God, Ro 5:1,2,5; and are by believing and obedience making out to the attainment of the final and complete rest of God in heaven, of which they are afraid to fall short.

As he said, As I have sworn in my wrath: God himself confirms this by his oath, Heb 3:11,18 Ps 95:11. At the same time that he excludeth all unbelievers from entering in, he inclusively and by consequence sweareth that all believers do and shall enter in.

If they shall enter into my rest: that rest which David there speaks of was not God's rest on the seventh day from the creation after the finishing of God's works, nor the temporal rest in the land of Canaan which the Jews had, and were past, as these Hebrews might suggest; but another rest to come, either in the world to come, Heb 2:5, or in the heavenly rest in glory, which he takes occasion further to explain to them.

Although the works were finished from the foundation of the world: και τοι some render as a particle of exception, *although*, as if it intended, although God's rest is some where meant of his rest after the finishing of

the works of creation, yet here God speaks of the rest of Canaan, a type of the heavenly one: others, that God swore they should not enter into his rest, although God's works were done, and the rest were ready, because of their unbelief. Others render it, and indeed he said and spake of the same heavenly rest, long before he spake of the rest of Canaan, even upon the finishing of his works from the foundation of the world: which seems most agreeable to the Spirit's design here.

Hebrews 4:4

Ver. 4. *For he spake in a certain place of the seventh day on this wise;* the Spirit proves, that the rest mentioned by David, Ps 95:11, is not meant the seventh day's rest, because spoken three thousand years after that rest was past; but this rest of which he speaks was to come, though spoken of and known then: for Moses had spoken of it in a well known place to them, Ge 2:1-3, and this when he wrote of the seventh day, which was eminently noting the sabbath, and a type of God's most excellent rest which he swore unto believers.

And God did rest the seventh day from all his works: God doth not here rest as if he were weary, Isa 40:28, but ceased from the creation of all kind of things he purposed to make, but not from their propagation and his providence about them, Ac 17:25. And this he did on the seventh day, which he instituted a sabbath for his people, Ge 2:3; which resting day may type out the eternal rest of angels and men, when their work of obedience is finished: and yet was not God's rest spoken of in the Psalm, nor promised in the gospel to believers, for this was yet to come; whereas the seventh day's rest was entered into from the foundation of the world.

Hebrews 4:5

Ver. 5. *And in this place again:* καὶ here is not so much copulative, connecting an instance of David to the same purpose of that of Moses about the seventh day's rest from the creation; but disjunctive, joining an instance of another rest of God different from the seventh day's rest. Moses spake of this, but David here of a further rest; for in Ps 95:11, David spake not of the seventh day, but of God's last and eternal rest.

If they shall enter into my rest; εἰ here is affirmative, as appears by comparing [Heb 4:3](#) and [Heb 4:6](#), that these shall have a real and full possession in the future after David's time of this rest, and therefore different from Moses's rest so long past before. The word *rest* in the Hebrew is not the same in the text of Moses and David; [Ge 2:2,3](#), it is שבת in [Ps 95:11](#), מנוחה this of David noting the full, eternal, comfortable rest of souls in glory, sworn by God to believers in the gospel.

Hebrews 4:6

Ver. 6. The Spirit having demonstrated, that God's rest sworn to believers in the gospel, and mentioned by David, could not be the seventh day's rest; proceeds to prove likewise, that it could not be the rest of Israel in the land of Canaan, since that was entered into four hundred years before he wrote by the Spirit of this better rest, since those unbelieving Israel that entered into Canaan never entered into this rest.

Seeing therefore it remaineth that some must enter therein; forasmuch then as a rest to come is spoken of, and that some believers must have a real and full possession of the glorious rest offered to them in the gospel, as David foretold: see [Heb 4:9-11](#).

And they to whom it was first preached entered not in because of unbelief; the unbelieving Israel, who had the glad tidings of this rest preached unto them by Moses and by David, &c., yet entered not into it, though they entered into and lived in Canaan, because of their disobedience and unbelief. Then it follows Canaan's rest and this cannot be all one, and the latter only is intended by David here.

Hebrews 4:7

Ver. 7. *Again, he limiteth a certain day, saying in David:* this is a further proof, that David did not mean or intend the rest of the Jews in Canaan, in the [Ps 95:1-11](#), from the determined time of it; as if the Spirit had said: Besides what I have proved, take another argument; Again I argue. God by the prophet setteth out, and severeth from all other time, a certain stated

day, from which the rest spoken of is cleared, and of it testifieth by him, Ps 95:7,8.

To-day, after so long a time; after four hundred years past of Israel's rest in Canaan, which was a long time, doth David say of to-day, a time present, then and further to be extended, even the gospel day, in David's time, and after it; not in Joshua's, for that was past long before.

As it is said, To-day if ye will hear his voice, harden not your hearts; ye ought to-day to hear, receive, and believe the gospel of God's rest, and not by unbelief to turn your hearts from the voice of God in the gospel.

Hebrews 4:8

Ver. 8. This is the improvement of the former instance, Heb 4:7. If Joshua, by bringing Israel into Canaan, had given rest to all believers, then God would not by David have spoken of another day and state of rest to come. Joshua was a type of Jesus bringing believers into the true rest of the heavenly Canaan, as he did Israel into a literal one, Ac 7:45.

For if Jesus had given them rest; if that of Canaan was the full and perfect rest of believers, which was given them by him.

Then would he not afterward have spoken of another day; then God himself would not have spoken by David of a better and heavenly rest promised believers in the gospel; of which spiritual and eternal one, both God's seventh-day sabbath, and the rest of Canaan, were but fainter shadows and types. The expostulation is vehemently denying it.

Hebrews 4:9

Ver. 9. Here the Spirit concludes from his former proofs, that there is a more excellent rest revealed to faith in the gospel, which is remaining, future, and to come, and will surely and most certainly do so; though it be behind, yet it will be enjoyed. A sabbatism, which is a state and season of a most glorious rest, (see Heb 4:10), shall be enjoyed by sincere believers, the true Israel of God, of whom he is the Proprietor, and who are for their

eternal state so excellently holy, and of so Divine a nature, that he is not ashamed to be called their God. They have an entrance here into the initials of this sabbatism in internal peace, and the glorious liberty of the children of God; and by it are secured of their full possession of it in the eternal inheritance of the saints in light, Col 1:12,13 1Pe 1:3-5 Re 14:13.

Hebrews 4:10

Ver. 10. This proveth the foregoing consequence of a rest remaining, from the nature of a true rest, which is a resting from all labours, which the Israelites did not in Canaan, therefore it is yet to come. For every true believer who hath full possession of God's rest, where God is satisfying of them in bliss, they rest in his loves, of which the sabbath and Canaan were but types.

He also hath ceased from his own works; such true Christians have ceased and rested from all their sinful works and labours, as works of callings, miseries, anxieties, and sufferings of any kind, resting from them perfectly and perpetually, having finished all his work of evangelical obedience through them.

As God did from his; they have rested not in a parity of rest, or work in kind, but as God from his own in likeness of order, his work going before rest, and of rest fitted for believers by him conformable to his own. Some refer these words and the relative *he* to our Lord Jesus Christ, as Head of his body, the church of true believers; and that the parallel runs between God the Father and him in the works of the old and new creation, which works were good and complete in their different kinds, in their cessation from them, and their rest in their respective sabbaths, both days being founded thereon; and that believers shall be conformable to their Head, treading in his steps in doing and suffering, and then in rest.

Hebrews 4:11

Ver. 11. *Let us labour therefore to enter into that rest:* this is the use of the former doctrine, that since many through unbelief fall short of God's rest, therefore let us labour: $\sigma\pi\omicron\upsilon\delta\alpha\sigma\omega\mu\epsilon\nu$ imports study of mind, earnestness

of affection, diligence of endeavour, with all the powers of soul and body to intend this work: so is it used, 2Pe 1:10. This is the most necessary, excellent, and important one to us in this world, our single great business in it; and therefore, as students, our minds must be bent on it, and our wills fixed and resolved about it, and the operations of all the executive powers of our persons put forth to the utmost degree, so as all the duties necessary thereunto, as attendance on all ordinances, and the constant exercise of faith and obedience, must be fitting us for, and bringing us into, the full possession of the eternally blessed and glorious rest of God, 2Pe 1:5-11.

Lest any man fall after the same example of unbelief; that not any particular person may fall into sin and the consequences of it. The particle *εν* may be read, into, and then it implies, lest any of you prove rebels and apostates. Or it is read, by, or after, and then it is a fall to destruction and hell, with all the miseries that those feel who are shut out of God's rest, as their unbelieving forefathers were. God spared neither apostate men nor angels, and will not spare others if they sin as those did. Our judgments may be rather sorer, being warned by their example, 1Co 10:11; compare Heb 10:26,27,29. They were contumacious and disobeyed the gospel of God's rest, therefore he destroyed them in the wilderness, and thrust them down to hell for ever: avoid you their sin, as you would labour to avoid their punishment.

Hebrews 4:12

Ver. 12. *For the word of God:* the efficacy of the word of God is a further enforcement of their studious labour to enter into God's rest, for that calleth us thereunto; even the law and doctrine of the gospel brought by the incarnate Word from heaven, preached by him to the world, dictated and inspired into the holy penmen both of the Old and New Testament by the Holy Ghost, and written by them at his call and order, 2Pe 1:19-21; representing all those precepts and prohibitions, promises and threatenings, by which God will judge to whom this gospel hath been preached in that man whom he hath appointed: compare Heb 2:1,2, and Heb 4:1,2 of this. And this word was written by David, Ps 95:1-11, even a word of exhortation, promise, and threatening, as opened before, and shows the perfection of this gospel law in its administration by Christ.

Is quick; this word, like the incarnate Word, is ζων, not only a living word, but a quickening word, making dead sinners living Christians; souls dead in sins and trespasses, alive to God. This word, the breath of God, conveyeth spirit and life to them, 2Ti 3:16 1Pe 1:23: so David experienced it, preserving the life it breathed into him, Ps 119:50; and the members of the church, 1Co 4:15; compare 2Co 3:6,17,18; and as a rule it guideth and directeth them through Christ unto eternal life, Joh 6:68.

And powerful; ενεργης it is an active word, powerful in its effects, the very ministration of the Spirit, 2Co 3:8, most efficacious and energetical for convincing, converting, comforting; and for condemning, killing: it acts like the power of God; so Ro 1:16,18.

And sharper than any two-edged sword; τομωτερος signifieth a cutting sharpness, as becometh several uses, as searching, letting out corruption, or for killing; all which agree to this Divine word; sharper than any sword with two mouths. The Hebrews style the edge the mouth, that which bites, tearth, or woundeth; as Re 1:16, and Re 2:12. The word for spiritual execution upon souls is more sharp, and above every other sword; there is none so piercing for cutting the heart, or killing sin in it. So is it used, Eph 6:17; compare Ac 2:37 7:54. It is Christ's weapon of offence and defence for his people, and it cuts without resistance; with it he is defending his truth, and smiting his enemies, Isa 11:4; compare Re 19:13,15,21.

Piercing even to the dividing asunder; δυκνουμενς, piercing, or going through what is smitten with it; which way soever it is turned it forceth its way through all opposition, to a dividing into parts, and separating the most nearly united and closely joined things, laying open the very entrails, the most inward in a man; where the metaphors taken from the closest parts of the person are applied to the soul.

Of soul: ψυχη may denote not so much the natural life and the faculties of that, but that which is styled the rational soul as unregenerate: see 1Co 2:14. Such an animal, carnal soul as is purely human, 1Co 3:3, which wants both a principle, light, and faculty to discern the things of God, as no natural eye can see a spirit, Ro 8:5-8.

And spirit; πνευματος, the soul of man regenerate and spiritualized, called *spirit*, 1Th 5:23. The soul enlightened, renewed, and governed by

the Holy Ghost; not altered as to its substance, but as to its qualities; whose understanding, will, and affections are spiritualized, manifested in its actions, agreeable to the spiritual will of God, 1Co 2:10,12,14,15. These are both of them under the piercing power of the word, and the Spirit can reach them by it as he pleaseth.

And of the joints and marrow: αρμων are not the members, but the nerves, membranes, muscles, whereby the members or limbs are joined one to another, so as not without incision to be discovered; and *the marrow* within the bones, there must be a breaking or perforating them to reach it. By which metaphors are set out the hardest, compactest, and most intimate parts of a sinner, the most secret hidden ones, which no natural reason can reach; yet the word of God pierceth them, to discover either the evil or good of them, and to inflict wrath, or communicate comfort, according to their conditions.

And is a discerner of the thoughts and intents of the heart: the word of God is a most nice, exact, and critical judge, discerning the gravity and rectitude of them; it discovers and distinguisheth them as they are, or not, agreeable to itself, the fundamental truth; and is capable, as a judge, to charge or discharge, as its author will, by it, Ro 2:12,15,16; compare 1Co 14:24,25. It discovers the most inward, close, secret, and constant motions, both speculative and practical, of the soul of man inseparably united to the heart; and one with another, whether they are opinions, conceptions, resolutions, or decrees, so subtile and so secret, as who can know them, but he who made the heart? Ge 6:5 Jer 17:9.

Hebrews 4:13

Ver. 13. *Neither is there any creature that is not manifest in his sight:* και is not only copulative, but rational, showing the ground of the former efficacy of the gospel word, because its Author seeth and knoweth all persons and things, and filleth it with this power and force. For every creature which God the Son created, angel, or man, or any other, from the greatest to the least, from the leviathan to a mite, and all parts of every creature, especially of every creature to whom the gospel is preached, Mr 16:15; not any one is αφανης, without light, invisible, unapparent, obscure, or possible to be covered, or hid, or concealed from his view or

face: where the relative αυτου agreeth with θεου, God in Christ, and not with λογος, or the word, Heb 4:12, as the following relative evinceth. To this God-man no spirit nor thought can be hid; it shall not be so from the efficacious power of his word; much less shall infidelity or hypocrisy be hid from it, or his most piercing eye.

But all things are naked and opened; but all things in general and particular, not any one excepted, are bare, naked, unclothed, the covering is removed, all secrets are open and manifest to view, God the Son seeth within and without, all are unveiled to him, and laid open as by dissection, τετραχλησιμενα a metaphor taken from the sacrificed beasts, which being skinned, were cut open from the neck, and so divided by the chine to the rump, or by the throat downward embowelled by the priests, so as every part within may be clearly seen whether clean or unclean. The truth of which is, the every thing in the world, even the most secret and inward thoughts of the heart of a sinner, which is a great deep, is opened and laid forth to every scruple unto God in Christ; every secret unbelief, apostatizing principle, or hypocrisy, he discerneth clearly and fully, Jer 17:9,10: he that made the eye, must see best.

Unto the eyes of him with whom we have to do; his eyes who pierceth beyond the vulture's, into things and places that no eye can discern, the souls of men, Job 28:7,10 Ps 94:9 Pr 20:12. All this is asserted concerning the person of whom Paul writes, Christ, God-man, the great gospel Minister, whose word is so powerfully piercing: of him and his word is all this speech and discourse; he it is who is the all-knowing and impartial Judge, and makes his gospel word of counsel, promise, and threatenings to cut so deeply, and search the secrets of the hearts of all.

Hebrews 4:14

Ver. 14. The excellency of the great gospel Minister beyond all others in respect of his priestly office, especially beyond Aaron and the Levitical priesthood, is shown by the Holy Ghost: (Heb 4:14-5:11). It is introduced as the Spirit's counsel to these Hebrews, from the premises, for their using of this High Priest, in order to their reaching home to the rest of God, to whom and whose profession they ought to adhere, since he is so fit and so willing to give them an entrance into it: compare Heb 2:17,18 3:1,6.

Seeing then that we have a great High Priest; being therefore by the Spirit through faith not only interested by a common relation in him, but by a real union to, and communion with him, as here described, a High Priest (Heb 2:11, and Heb 3:1) so great as none was, or can equal him: all the high priests on earth but imperfect types of him; above Aaron and all others; the grand presider over all God's worship, who had work peculiar to himself above all; the supreme and universal Priest in heaven and earth, whose title the Roman antichrist usurpeth, to him only due, *Pontifex optimus maximus*; yet officiating always for us.

That is passed into the heavens; he hath fulfilled his type, entering into the holy of holiest in heaven, taking possession of God's rest, and purchasing an entrance for us into it, and this after the removal of the curse, satisfaction of the Divine justice for our sins, victory over all enemies that would oppose his or our entrance by him, as sin, wrath, death, and the devil, and keeping possession of this rest for us, Heb 9:23,24,28.

Jesus the Son of God; Jesus the Saviour of his people from all their sins, their Emmanuel, Mt 1:20,21,23, who being God the Son by eternal generation, was incarnate by taking to himself and uniting a true body and a reasonable soul, being conceived miraculously by the virgin Mary from the overshadowing of the Holy Ghost: in which nature, inseparably united to his person, he fulfilled all righteousness, and died a sacrifice for our sins, and rose in our nature, and ascended and entered into the holy of holiest in heaven, and made atonement, and laid open the way to believers to enter God's rest there.

Let us hold fast our profession; the entire religion of which Jesus is the author, as opposite to that of the Jews in its principles and practical part of it, Heb 3:1, is powerfully, strongly, and perseveringly to be held by his without relaxation; in which if we follow him, cleave to him, and by him labour to enter, we shall not come short of God's rest, Heb 7:24,25: where the Head is, there shall the body be also, Joh 14:2,3 17:24.

Hebrews 4:15

Ver. 15. *For we have not an High Priest which cannot be touched with the*

feeling of our infirmities: this duty of perseverance in the Christian religion, is enforced by the consideration of the sympathy of this High Priest, with the states of all who will enter into God's rest by him. He is worthy that we should hold it fast, being without impotency. It is impossible he should be pitiless to penitent sinners, though he be glorious, there being nothing in himself, or out of himself, indisposing him to it. *εμπαθησαι* imports such a sympathy or fellow feeling, as makes him like affected as if he were in the same case with them. He cannot but be compassionate, since inwardly affected and moved with the sufferings of his, Ac 9:5; compare Isa 58:9. As God, he is infinitely merciful; as man, inwardly feeling them, even all the miseries they were liable to, but sinful ones. He wants no bowels, but he hath, as a fellow feeling, so a fellow grieving, and fellow caring for the redress of them, even all such as are fit for his pity; and works on affections, a sense of guilt, fears, doubts, tremblings, weak-workings to God, the concomitant infirmities of sinful souls; all the weaknesses of grace in us, all troubles, distresses, anguishes in the flesh, the fruits of sin. He knows these sensibly as man, which as God singly he could not. These sinful weaknesses of soul inclining to sin, and disabling from resisting temptations, by which the subtle, powerful enemy of our soul prevaieth over us to the accumulating of sin and guilt daily and so need this sympathy of his to us-ward: see Heb 5:2 1Co 2:3 2Co 11:23-31 12:5,9,10.

But was in all points tempted like as we are, yet without sin; but *πεπειρασμενον*, was pierced and tried by all sorts of sufferings, being outwardly tempted by the devil to sin; inwardly he could not, being perfectly holy, Joh 14:30; but was outwardly with violence assaulted by him, Mt 4:1-11: and tried by men beyond any man, and tempted to the same sins whereby Adam fell, and others miscarry every day. He felt the curse of sin, the wrath of God, agonies in his soul, violent pains in his body, sorrows to the death from the cradle to the cross: and in every matter of grief and suffering in soul, in body, from the world, from Satan, from God, in all kinds of temptations spiritual and temporal; experiencing the evils of this life, hunger, thirst, weariness, grief, Isa 53:3-10, even such as we are liable to, all of them really and truly like ours, and more powerfully than ours; they were for similitude like, but for degree exceeding them; ours, for exquisiteness of sense, but a shadow of his. Yet under all these temptations he was sinless, as the Holy One of God; never did temptation prevail over him, he overcame all. Nothing was out of place or order by his

sufferings in him: all his affections and passions under these, regular, showing his innocency under variety of sufferings, and eminency of compassions. Sin hardens bowels, but he is compassionate without any mixture with or hinderance by corruption; and his intercession is the more effectual with God for us. What Christian under his conduct would not follow his great example, so to resist and conquer by him?

Hebrews 4:16

Ver. 16. *Let us therefore come boldly unto the throne of grace:* since our High Priest hath a sense of our infirmities, hath experienced our trials, and no sin is in him to shut up his bowels of compassion, therefore haste we to him, as those who desire to reach favours from our Sovereign, as our poor, guilty, needy souls want them. It is a soul-motion by faith and love, breathed forth in strong cries to his God and Father and ours, constantly approaching God in every duty by him: compare Heb 10:19-22; and that with open face, boldness, and assurance, without any shame or dismay, coming in the name and with the person of our great High Priest, who takes our duties and persons, and presents them, perfumed with the incense of his merits, to him. Away now with all unbelief, doubtings, or fears in our approach to him; admission to him, and hearing by him, is now certain unto the believer, Ro 5:1,2 Eph 2:18 3:12 1Jo 3:21,22 5:14,15. For his throne, now the Father is propitiated by him, is from a throne of strict justice made a throne of grace, of which the propitiatory seat over the ark of the covenant in the holy of holiest, both in the tabernacle and temple, was a type. All the terror and dread of it is now done away by Christ. Thunderings, and lightnings, and voices, and the sound of a trumpet are now ceased; the still voice of pardon, peace, purging and saving sinners, proceeds from it; grace in reference to believers, sits in all its glory, and majesty, and power only, Re 5:1,6,13; compare Heb 8:1 12:2 Eph 1:20. Christ now takes us by the hand, brings us thither, and pleads by his own blood for us, so as we may approach to it with greatest confidence.

That we may obtain mercy, and find grace to help in time of need; that we may actually partake of the fruits of Christ's purchase and intercession from the Father of mercy; pity suitable to our misery, pardon for our guilty souls, and relief for us under all our afflictions, Isa 63:7-9, and all grace necessary for us at all times for a seasonable help, but especially in times

of greatest need. It is most opportune, when most helpful: when infirmities, afflictions, temptations, and the snares of sin, beset us with grievous persecutions, then may we by prayer, through our High Priest, have recourse to this throne of grace for our suitable and sufficient supply, without which there is no holding fast our profession, or possibility of entrance into God's rest.

Hebrews 5:1

Chapter Summary

Heb 5:1-4 Concerning the office of high priests taken from among men,

Heb 5:5-10 wherewith Christ's priesthood is compared, and its privileges set forth.

Heb 5:11-14 A further account of which is deferred, and for what reason.

Ver. 1. *For every high priest taken from among men:* *for* is a rational particle, enforcing the truth of what was asserted concerning the gospel High Priest before, that he was the most sensible and tender-hearted of all other, beyond what all his types were, even Aaron himself: how did it therefore behove those Hebrews to cleave to him and his religion, as to desert the Levitical priesthood which he had perfected in himself; he being more excellent for rise, qualities, office, call, than his preceding types, and the permanent truth of them all! For every one of that order in God's institution, and according to his law, ought to be selected out of the numbers of men for whom he was to minister, and therefore to be a man. He was not to be an angel, nor to minister for them; and being separated from men, is to be put into another and higher rank and order, Ex 28:1, than he was in before: no person was to usurp it, but to be designed to it according to the Divine law settled in that behalf. This was accomplished in Christ's person, and he hath not since selected out of men any such order of priests properly so called in the Christian church. His officers being so far from being high priests, that they are not so much as in the enumeration of their titles styled ἱερεῖς, priests; and as far is it from truth, that there are now as priests, so altars, sacrifices, temples in the Christian church properly so called; since it is expressly against the New Testament,

and if so spoken of by the fathers, it must be understood figuratively and metaphorically, or else it is untrue.

Is ordained for men in things pertaining to God; καθισταται, the designed person, is constituted and set over others for their good, to seek either temporal or spiritual good, as the office is: compare [Heb 8:3](#). By this ordination is power conveyed to this officer, and an obligation laid on him by a charge to exert it about things wherein men are concerned with God: he is a religious officer. Τα is imperfect, as [Heb 2:7](#), for εν τοις, in things, or κατα τα, about things. A sinner can undertake to manage nothing towards God immediately, or by himself, but with a mediating priest, who must know God's mind and perform it; and it was infinite mercy for God to institute such a help to sinners. The common sense of mankind about it since the fall doth evince it; no nation being without a religion, a temple, a place of worship, or a priest.

That he may offer both gifts and sacrifices for sins; who may bring home to God, the supreme Lord and King of all, gifts, which were those free-will offerings, as of things inanimate, the first-fruits of corn, wine, and oil, &c., or of sacrifices, such whereby they were to atone and propitiate God for their sins, they being guilty, and he just; those were necessary to satisfy his justice, remove his wrath, and procure his blessing. What those sacrifices were which would please him, God only could reveal, as who should offer them both for himself and others: and this he did reveal to Adam, Noah, and Abraham, and to Moses fully in his law given him about them on the mount, and of which he hath written in his last four books.

Hebrews 5:2

Ver. 2. *Who can have compassion on the ignorant:* the melting quality of the typical high priest is eminently to be fulfilled in the gospel one; each is to have an aptness, disposition, and a sufficiency of it, by the institution of God, for his ministrations, for manner as well as for matter, [Heb 2:18](#) [4:15](#). Μετριοπαθειν, strictly, is to bear, suffer, or be affected in measure, or suffer moderately, with the failings of others, in such a degree as is necessary to incline, as far as he is able, to succour, help, and comfort those who are in misery. It notes sympathy, [Heb 2:18](#) [Ro 12:15](#); and a suffering with them, yet so regulated by the Divine rule, as not to extend it

unto unfit subjects, nor in an undue measure, lest it unfits him for ministering for them. But the great High Priest excelleth in this, and is not bound to our measures, but sinlessly overabounds in it, to such as sin for want of knowledge of their duty, unwittingly, and without any forecast, for which the law provided a sacrifice, Le 4:2 Nu 15:24-29.

And on them that are out of the way; *πλανωμενοις* a metaphor borrowed from travellers gone out of their way; by which are understood such sinners as are misled by infirmity or violence of temptation, and so offend God by their opinions or practices; for the expiation of such were those sacrifices appointed, Le 5:6,7; but then they were such as were sensible of their sins, confessed them, and begged for pardon, of whom the High Priest was to be compassionate; but not of presumptuous and capital sinners, who were unfit subjects of God's mercy or man's: there being no sacrifices provided for such, but they were to die without mercy, Nu 15:30,31; compare Ex 22:14. God's altar itself is no protection to them, 1Ki 2:28,31. Such sins of infirmity which the Levitical high priest was liable to himself, was he to be compassionate of.

For that he himself also is compassed with infirmity; for that he was beset with infirmity, sin, ignorance, error, and disobedience; infirm in respect of duty and sacrifice, which was by reason of its weakness to be repeated yearly, Heb 10:1,11; and of the same infirm nature, liable to the griefs and miseries of his brethren both in soul and body. All these did surround and lie about him; he was sin and weakness all over, and therefore should be the more feeling of his brethren's states, and more careful and ready to sacrifice and intercede for himself and them. But our great High Priest hath all the sense of these, but no sin, Heb 4:15.

Hebrews 5:3

Ver. 3. This connection demonstrates the infirmity of the legal high priest: for this their infirmity, sins of ignorance and error.

And by reason hereof he ought, as for the people; he was obliged to his work by the express law of God, Le 1:1-17. It is a rule for what the priests ought to do, and so is the whole book, to which they are to be punctually obedient, even to sacrifice for particular sinners in the church, as they were

guilty and brought their sacrifice, Le 4:1-35, and for the whole church of Israel on the atonement day, Le 16:15-34.

So also for himself, to offer for sins; he had also his proper sacrifice for his own sins commonly, Le 4:3, extraordinarily on the day of atonement annually, Le 16:6-14. It is not necessary to a priest to be a sinner, but it is to be merciful. Adam offered prayers and praises to his Creator for himself and Eve in innocency; but since the fall our Lord Jesus Christ is the only tigh Priest without sin, and yet most merciful, as well as most sensible of the sins and miseries of penitent believing sinners. He offers up the sacrifice to God truly propitiatory, as his types did the typical ones, and procured the pardon which God promised to give upon his so sacrificing to him.

Hebrews 5:4

Ver. 4. This connecteth the last thing describing the typical Levitical priesthood, their call to it.

And no man taketh this honour unto himself; not any person whatsoever hath or can lawfully take to himself the honourable office of a high priest, so as to be the author or end of it. Many have usurped this office, and others have distributed it contrary to God's law, whose priesthood, offerings, and ministry are no true ones, especially where men are self-officiating, corruptly managing of it, as Eli's sons and Jeroboam's priests, or self-benefiting by it, 1Sa 2:13, &c.; Mic 3:11. This was so honourable an office as it was united to the principedom in Melchisedec and Jethro.

But he that is called of God, as was Aaron; he that is according to God's law, (the Author of this priesthood, its work and success), qualified in himself, separated from others, and actually honoured by God with it, he ought to take this office and execute his work in it to God's glory, depending on him for his blessing. Aaron is the particular instance of the Divine call to this office. God separated his tribe, family, and person for his service in the room of the first-born: God qualified him for it, entailed the high priesthood to his seed and offspring with the subordinate priesthood. He solemnly consecrated him by Moses, confirmed him in his work by fire from heaven at his first sacrifice, and vindicates his own call

of him to it by the blossoming rod, and destroying the rivals with him for it, Ex 28:29,30 Nu 16:35 17:5.

Hebrews 5:5

Ver. 5. The Spirit now draws the parallel, and shows, that whatsoever is requisite in God's high priest, is transcendently fulfilled in the Lord Jesus Christ, the infirmities of his types, which were accidental to the office, excepted.

So also Christ glorified not himself to be made an High Priest: he begins the parallel in his call to it: God-man, the, great gospel High Priest, anointed to this office in the flesh with the Holy Ghost, was not tainted with ambition, neither did usurp this honour and dignity, Joh 8:54, though there never was person qualified for it, or deserved it, like him. He never did intrude himself upon the office, or take the sacerdotal power to him, whatever others have done, and usurped it.

But he that said unto him; but God the Father bespeaketh him, and calleth him to this high office, as he did Aaron: he chose him, separated, sent, and anointed him for it. No less person than the eternal Jehovah could constitute and invest him in what was so high for dignity, so glorious for power; he did by speaking commission him for it, and did publish and testify the constitution, glorifying him in it, as is testified, Ps 2:7.

Thou art my Son: Thou, is not David, but Christ, as is interpreted, Heb 1:5 Ac 13:33. Art my only begotten Son, my natural Son, Joh 1:14,18; the first-born of God, Ps 89:27; compare Ro 8:29 Col 1:18. As his Son, the Father could appoint him to what calling he pleased. By his primogeniture he had right to the priesthood and kingship; and to these doth the Father call him, as who would not be denied by him.

To-day have I begotten thee; from eternity he had a right and title to this office, but his solemn investiture in it was on the resurrection day, then was he begotten to it; not only dedicated, as Hannah did Samuel to the priesthood, but solemnly, after his consecration by his own blood to it, Heb 9:10-12,23,24, compare Ro 1:4, was he by the Father proclaimed to be the Son-mediator, King, Priest, and Prophet, and made to enter the holy

of holiest in heaven, and to sit down there on his Father's right hand, invested with glory and power for the execution of his offices, and this of his priesthood in special, which tie is daily fulfilling with him by his intercession: see Heb 7:25,28 9:24; compare Ps 2:8.

Hebrews 5:6

Ver. 6. *As he saith also in another place, Thou art a Priest for ever:* the Spirit proves his call and investiture into this office, its confirmation to him for ever, by another testimony of the Father about it, penned by David, Ps 110:4, and ratified to be so by the Lord himself, Mt 22:41-45; that he as man was David's Son: as God-man, David's Lord, and the grand officer to atone God by his sacrifice for sinners, and to intercede for them. By this word of God to him was he invested with the most glorious priesthood, and settled in that which he must execute for ever, Heb 7:24, having no successor in it.

After the order of Melchisedec; which order was a singular and most excellent one, such as Aaron's did but imperfectly shadow to us. It was a royal priesthood God installed him in, such as was Melchisedec's, largely described, Heb 7:1-28. This was by God the Father revealed to David, and prophesied by him to the church, but actually fulfilled as to proclamation and inauguration at his ascension into the holy of holiest in heaven, where he actually in the flesh doth officiate and minister in it.

Hebrews 5:7

Ver. 7. Here Christ is paralleled in his nature, work, and compassions, to his types, and is set above them.

Who in the days of his flesh: he was taken out of men, as his type was, Heb 5:1. He was made flesh, and dwelt among us in the human nature, Joh 1:14. He had his days numbered, and his time set for his being and ministry beneath, doing and suffering the will of God here in a state of humiliation, frailty, and mortality; which infirmities attending his flesh, are now put off for ever, Heb 2:14.

When he had offered up prayers and supplications: he performed his service and offering to God, as his types, for the men for whom he was ordained, such as he delighted in; his prayers represented his inward desires to God for what he needed, and was necessary in our behalf to be obtained, a sacrifice fit to be offered by him, Heb 13:15; compare 1Pe 2:5. Ἰκετηριας, a word but this once used in the New Testament; its root signifieth an olive branch, which petitioners carried in their hands; an emblem of the vehement desire of such supplicants of a peaceful answer or return to their prayers. These of Christ were the most fervent supplications, flowing from a deeply afflicted soul in a prostrate body, when he was preparing for the offering up his soul a sacrifice for sin, when he was in the garden, Lu 22:40,46, in his agony, and when actually offering it on the cross, Mt 27:46. These were the prayers of God-man, the gospel High Priest.

With strong crying and tears, put up by him unto God the Father, who is essentially good and powerful, willing and able to hear and answer his supplications, the fountain of all mercy, blessing, and help, who could deliver him from, and save him in, the greatest dangers, so as none of those which encompassed him should hurt him, no, not death; for he was delivered from the evils which were far more dreadful to him than death itself, and which were to exercise him both before and at the hour of death. Those deadly temptations which he underwent in his agony and on the cross, and from which he chargeth the disciples to pray, that both he and they might be kept, Mt 26:37,38. Those deadly stings in his soul, Mt 26:41 Mr 14:38 Lu 22:40,46; such conflicts as his Father supported him under, carried him through, and gave him the victory over all that curse and power that might do him or his mystical body hurt. It was this death of deaths that did terrify him. As for the other, he cheerfully underwent it, resigned his spirit to his Father, trusted his body in his treasury, and was so far from being swallowed up by it, that he was gloriously risen from it.

Unto him, that was able to save him from death; evident in his agony, in the mighty groans that his soul poured out then when *he prayed more earnestly*, Lu 22:44; that which made him sweat through his flesh congealed clots of blood, squeezed by his agony out of his body, which made him weep and cry loudly; his voice as well as his soul was stretched out in prayer: the like was exercised by him in his conflict on the cross, Mt 27:46. How bitter was his passion to him! How fervent, importunate, and

loud his prayers! How did it break through the cloud wherewith God covered his face then! Ps 22:1-31, represents in prophecy what was now fulfilled, Mr 15:34,37 Lu 23:46; It was in making satisfaction to the justice of God for us that these were exercised, to show his inward compassions to us, and to secure sustentation for us in our sufferings by temptations, Heb 2:17,18 4:15,16.

And was heard in that he feared; the efficacy of these mighty prayers and supplications is evident by their reaching God's ear, and procuring his help for him. He was helped, delivered, saved; so the Septuagint use this word in the Old Testament, putting hearing for helping and saving, as in Ps 55:16-18 2Ch 18:31: απο της ευλαβειας, this is the right acceptation strictly read; for as a thing is truly apprehended, it stirreth up fear. This word hath in Scripture use two senses:

1. From the thing feared, by a metonymy, fear being put for that which works it, which was not here death simply, for that he suffered, but what he was more afraid of than death, viz. from the fear of being by his temptations hurried into diffidence of his Father, impatience in his agony, or despair at the eclipse in his death, which the devil designed. As to this his Father did hear, answer, and help him; in his agony sent his angel to strengthen him, Lu 22:43; and which he derected for him at the end of his passion, when he breathed out his soul triumphantly into his Father's hands, Mt 27:46,50 Mr 15:37,39 Joh 19:28-30. Or,
2. From the fear, that godly fear and care in him not to displease God in any thing he did or suffered; this was a proper cause of his acceptance, and his prayer being heard, and his deliverance, which is becoming the Mediator. This is a truth, and may be admitted; but it seemeth especially to refer to the former by his prevalency, against which by prayer he defeated the devil, was made feelingly sensible of his temptations, showed himself compassed with infirmities, though not with sinful ones, and as our High Priest was rendered pitiful and compassionate to us under our temptations, so as to intercede for us above, as he did pray for himself on earth, and to procure for us succour under and deliverance from them.

Hebrews 5:8

Ver. 8. He fulfilled his type in the end; for though he were God the Son incarnate, in a nearer and more excellent relation to the Father than any angel, or any high priest among men his types, being all servants to his Father and him; God's Son by eternal generation as to his Deity, by conception from the Holy Ghost by the virgin as to his humanity, who for his worth might have been exempted from such burdens; yet did God teach him (not as if he wanted it at any time) by what he imposed and commanded him, and he learnt by what he did agree and covenant to perform, active obedience to God's will, fulfilling all righteousness, being for his person, and doing for his work to a tittle what God required from him; but especially passive obedience, by his experience knowing what it meant, freely subjecting himself to his state of humiliation, Php 2:6-8, enduring all the indignities and sufferings for sinners from his birth to his death, even the most vile and cursed. This the Father enjoined and commanded him, and he did obey it: read Isa 53:1-12. He who offered prayers for himself, as a high priest offered himself a sacrifice for us, as ours. By this did he finish his Father's will entirely, experimentally, feelingly, knowing how difficult patience under the cross is, and how to pity us under all our sufferings.

Hebrews 5:9

Ver. 9. *And being made perfect:* as to the powerful execution of his office, this God-man exceeds his types; for having consummated all the work to which he was designed, by his doing, suffering, dying, rising, and ascending into heaven in the human nature, he perfected the work of redemption, and consecrated himself to his office.

He became the author of eternal salvation unto all them that obey him: by this was he constituted, made, and declared by his Father to be, not an instrument, as all his types were, but the cause efficient, meritorious, and exemplar of salvation; by his sacrifice satisfying God's justice, meriting and effecting reconciliation and justification for sinners; and on his ascension sends forth the Holy Ghost, to qualify them for the reception of his benefits, by working in them what he requires; and on their application to him, he, as their High Priest, pleads the merit of his blood, and

intercedes for their justification and salvation, which is the freeing them from all evil, criminal and penal, sin, and whatever it subjecteth them to in this world, or that which is to come; and insisting them into all the heavenly privileges promised in the covenant of grace, righteousness, holiness, heirship to, and life and glory with, God, and to be safe in the possession of them all, not for time only, but for eternity. This efficient cause produceth this only to the duty qualified subject: mankind is rendered salvable by the obedience and sacrifice of this High Priest; but it is only to penitent believing sinners that he doth communicate this, and for whom he effects it; those who will entirely submit themselves to Christ as a Lord and King, and be loyal to him and obey him, as well as to a Priest or a Saviour, continuing his faithful subjects to the end, Joh 3:16,18,36; compare Mt 10:22.

Hebrews 5:10

Ver. 10. His constitution by God the Father in his office, maketh it so effectual; he was solemnly proclaimed and declared to be what God had constituted him. God nameth or calleth things as they are, and as he hath made them; and this was done openly, and with the most illustrious solemnity, at his ascension into heaven, when God set him down on his right hand in the presence of all the surrounding angels, who did all submit to him as their Head and King, and acknowledge him as the great royal High Priest of God, as was foretold, Ps 110:1,2; which words of the psalmist the Spirit further explaineth in Heb 7:1-28, where he proves this gospel High Priest to be of a more excellent order than Aaron's, even like that of Melchisedec, which it exceedeth, and which must last for ever.

Hebrews 5:11

Ver. 11. The Spirit here digresseth from discoursing further of the priesthood of Christ, that he may fit these Hebrews to apprehend and improve it when he shall return to it, Heb 5:7. He beginneth with a reproof, which takes up the remainder of the chapter, and enters on it artificially from the doctrine delivered of Christ's priesthood, insinuating the difficulty of its reception by them.

Of whom we have many things to say, and hard to be uttered: ου, of whom, some would make to refer to Melchisedec, but by what followeth in this and Heb 5:7, it can be spoken of none but of Christ the truth of that type, who was made a High Priest after that order. And of him the apostle was filled by the Spirit with the matter, as Elihu speaks, Job 32:18. Much he had to say of this mystery, which was most excellent and weighty, and which a few words could not express; for it was δυσερμηνευτος, not unutterable in itself, or difficult for him to open and interpret, but for them to understand.

Seeing ye are dull of hearing; because the ears of their mind were not created nor proportioned to it: they were babes and children in understanding; the difficulty was in themselves, not in the word or mystery; their intellective faculty was slow to discern, perceive, and judge of this doctrine, and their hearts were averse to it, being so conceited concerning the Levitical priesthood: such were the apostles at the first, Joh 16:12.

Hebrews 5:12

Ver. 12. For when for the time ye ought to be teachers: the conviction of this fault in their understanding and will, is by the Spirit demonstrated; for their dulness proceeded from their neglect of God's means of knowledge, and so was inexcusable; they had time and means enough of improving in the knowledge of this gospel doctrine of Christ's priesthood, and to have gained in them the abilities of teachers of their families, fellow Christians, and neighbours, both from the law of Moses, and the other Scriptures, and by the teaching of Christ and his apostles.

Ye have need that one teach you again which be the first principles; yet such was their negligence and idleness, that their knowledge was diminished and lost, and they fallen off to the old Mosaical economy of priesthood, ceremonies and services, so as they had need again to be taught and instructed by others which are the στοιχεια of God's oracles in the Scriptures, such things as are the first in order, and first to be taught and learnt, the very fundamental principles of Christianity, without the knowledge of which none can be saved, and on which all others do depend. They are so styled by a metaphor, signifying such a state of this in

the Scripture, as the elements have in natural bodies which they compound; or, like elements of speech, which must be first attained before there can be either an understanding, speaking, or writing of a language; they are the foundation upon which a system of the Christian religion is raised; see Heb 6:1: which principles lie dispersed in the New Testament, and are summed up in those ancient creeds which are agreeable to our Saviour's words.

Of the oracles of God: λογίων του θεου, such oracles or revelations of God's mind about the way of our salvation, which he hath made to us by his Son our High Priest, and which he brought from heaven with him, and taught himself, as Heb 1:1,2; and hath by the inspiration of his Spirit of persons chosen on purpose by him, penned them eminently in the Scriptures of the New Testament, not excluding those of the Old Testament, which are unveiled, opened, and made glorious in them, Ro 3:2.

And are become such as have need of milk, and not of strong meat: these Hebrews had so greatly forgotten these first principles, that they were become mere babes and infants in knowledge, they needed the first and weakest spiritual food, metaphorically styled *milk*; the most plain and easy truths of the gospel, such as they may understand, and give light to others; not the beggarly elements of Judaism, as they are styled, Ga 4:3,9, and Col 2:8,20, which would keep them ignorant babes in the word of righteousness, and unfit them for the understanding and digesting the stronger food of the higher and more excellent doctrines of the gospel concerning Christ's priesthood. Such a babe was Nicodemus, though a master in Israel, Joh 3:10,12.

Hebrews 5:13

Ver. 13. The Spirit proves these Hebrews such infants by describing the state of them, and of their contrary, and tacitly applying it to them under a metaphor or allegory started by him before.

For every one that useth milk; for, saith he, every one of you who take in nothing but the elements and weakest kind of doctrines, and can bear no other, have not digested the first principles of the oracles of God.

Is unskilful in the word of righteousness; are ἀπειρος, not truly knowing, not proving nor experiencing, never exercised or practised in, *the word of righteousness*, the gospel doctrine, which is in itself an eternal certain truth, the revelation of the righteousness of God to faith, Ro 1:16,17, and the instrumental conveyer of it to faith; a perfect rule of righteousness, making Christians conform exactly to the mind and will of God, and so reaching the state of strong and perfect ones, Col 1:25-29.

For he is a babe; he is but a new-born Christian, a child in Christ's school, one that cannot be experienced in the perfections of God's word, because he is weak in knowledge, ignorant and unconstant like an infant, 1Co 14:20; compare Eph 4:14.

Hebrews 5:14

Ver. 14. *But strong meat belongeth to them that are of full age;* but those great, deep, and high mysteries of the gospel concerning Christ's natures, their hypostatical union, his offices, his actual fulfilling all his types in the Old Testament both personal and mystical, with the prophecies of his gospel church state, and his mediatory kingdom, &c., these are the strong meat and food of grown Christians, who have reached some maturity in the knowledge of these gospel mysteries, and are of a full age in understanding, 1Co 2:6 1Co 14:20 Php 3:15; reaching on to the measure of the stature of the fulness of Christ in knowledge and grace, Eph 4:13.

Even those who by reason of use; even those who δια την εξιν, by a gracious habit of wisdom and knowledge infused and perfected by long study, practice, and exercise of themselves in the word of righteousness, by which they are able to apprehend and improve the highest doctrines of the mystery of Christ.

Have their senses: τα αισθητηρια are, strictly, organs or instruments of sense, as the eye, the tongue, and the hand, by a metonymy, express seeing, tasting, and feeling; and so is by analogy applied to the inward senses and faculties of the soul, whereby they discern and relish gospel doctrines.

Exercised: γεγυμνασμενα strictly notes such an exercise as wrestlers use for a victory with all their might and strength, being trained up to it by long exercise. The spiritual organs or faculties of Christians are well instructed, practised, made apt and ready, as the external ones are, for their proper work.

To discern both good and evil: προς διακρισιν, for the discerning and differencing things, so as the mind discerns what doctrine is true and what is false by the word of righteousness, and the will chooseth what is good and refuseth what is evil, the affections love good and hate evil. As the senses external can by exercise discern what food is gustful, pleasing, and wholesome for the person, and what is nauseous and unwholesome; so the grown Christian is improved by the exercise of his spiritual senses, that can by his enlightened mind discern higher gospel doctrines, and by his renewed will relish the sublimer mysteries of Christ as they are revealed to him. Such the Christian Hebrews ought to have been, so able proficients in the school of Christ.

Hebrews 6:1

Chapter Summary

Heb 6:1-3 The higher doctrines of Christianity are proposed to be treated of.

Heb 6:4-9 The guilt and danger of apostacy.

Heb 6:10 Charitable deeds will not be forgotten of God.

Heb 6:11,12 An exhortation diligently to imitate the faith and patience of those who inherit the promises.

Heb 6:13-20 The promise of God to Abraham a sure ground of hope.

Ver. 1. The Spirit having reproved these Hebrews for their fault, doth now counsel and direct them to amend it.

Therefore leaving the principles of the doctrine of Christ; seeing ye have lost so much time already, and made so little progress in learning Christ, let us not therefore stay any longer in the principles of it, but proceed to

some higher degree: pursuant to which he layeth down the principles of Christian doctrine in which these Hebrews had been initiated, and the doctrine of perfection which they were to pursue.

Leaving is an omitting or letting go, as to any sticking or standing in, so as to make no further progress, but to gain higher degrees of knowledge in the doctrine of the gospel, which enters novices into Christ, having attained the beginning, the matter or work of entrance into the Christian religion, now not to stick at this first and imperfect inchoation in this doctrine.

Let us go on unto perfection; a regular motion must succeed, according to the great Mover, incessantly, for our attaining the perfection of the doctrine of Christ. This *perfection* notes height of knowledge, faith, utmost repentance and spiritual change, greatest strength of understanding, and the fullest operation, according to the doctrine of Christ, in doing and forbearing, the fullest perseverance of the mind in the knowledge of it, and of the will in cleaving to it.

Not laying again the foundation: that which would hinder this was reiterating foundation work, which the apostle laid with them by initiating of them into the first principles of Christianity, the knowledge and faith of which they professed to receive, 1Co 3:11 Eph 2:20, and were therefore obliged to proceed in the building both of persons and truths on it: and lest they had forgot, or other's were ignorant, what those fundamental principles and doctrines of the gospel were, he layeth down six heads of them in this and Heb 6:2, which was the common method of teaching either the children of Christians or infidels, that they might be Christians, at least professedly, or upon their lapse to restore them.

Of repentance from dead works: the first Christian principle or doctrine to be learnt, was that of *repentance*, which is the fundamental change of a sinner's mind, and, in that, of himself; it carrieth in it knowledge, conviction of sin by God's law, bitter sorrow for it, and full conversion of the soul to God from it, as it is described, 2Co 7:9-11; as from all sinful works flowing from it while lapsed from God; dead in sins, which would have eaten out and destroyed their souls for ever, Ro 6:23 Eph 2:1,2. It supposeth the knowledge of other truths preceding it, as their creation in God's image, their apostacy from it, the misery consequent. &c. These

Hebrews were to proceed and advance daily in the exercise of this grace.

And of faith towards God: the second Christian principle or doctrine is of *faith on God*, comprehending the habit and acts of that Divine grace, of evidence, subsistence, assent, and affiance, Heb 11:1, all the effects of it; and this exercised on God in his essence, relations, especially in his gracious contrivance and execution of the work of redemption for sinners; as giving reconciliation, righteousness, holiness, adoption, and eternal salvation, through Christ, fulfilling all righteousness by his death, as a sacrifice satisfying his justice, and meriting, as purchasing, all these blessings for believers, and effectually from heaven is dispensing them to them.

Hebrews 6:2

Ver. 2. *Of the doctrine of baptisms:* the third fundamental doctrine in which these Hebrews were initiated was, the *doctrine of baptisms*; containing in it the doctrine which baptism teacheth, as that of the covenant of grace, of which it is a sign and seal, and of their entering into it who partake of it, which, as to its duties and privileges, is sealed and confirmed: and the doctrine in which baptisms are taught, as that of Christ by water and by the Spirit, Mt 3:6 Joh 3:5; and containing in it the doctrine of the seals of God's testament, distinct from the other doctrines of faith; by the use of which, such who had solemnly professed their repentance, and faith and obedience to the gospel, were sealed and confirmed.

Baptisms, in the plural, raiseth the doubt, whether it immediately concern the initial seal of the covenant, which some say is so styled as a Hebraism, the plural number being put for the singular; or, from the numerous partakers of it at set times, which were called days of baptisms, or from divers administrators, and the baptisms of believers and their seed, and that so they were many. Others would make these to be Jewish baptisms, frequently used by these Hebrews, as elements to teach faith and repentance, and leading them to the further knowledge of Christ. And the more they suspect this, because these baptisms are used but four times in the New Testament, and always signifying Jewish ones, as Heb 9:10, and Mr 7:4,8.

And of laying on of hands: the fourth fundamental doctrine, or principle, was, *the imposition of hands*, which by Christ and his apostles were used either for healing diseases, Mr 6:5 Lu 4:40 Ac 28:8, or communication of blessing, Mt 19:13,15, or for the communication of the extraordinary gifts of the Holy Ghost, to such who were separated for Christ's service in his church, Ac 6:6 8:17 8:3 19:5,6; and so take in all the saving fruits of the Holy Ghost, by which they are renewed, increased, strengthened, and built up into everlasting life. Others would make this a primitive rite of confirming the baptized grown up, on the confession of their faith, and renewing their covenant with God, which was made for and with them in their infancy, and so was a preparatory admission of them to communicate with the church in the Lord's supper. If other places of Scripture did concur with it, it would be more clear and satisfactory. Some look on them, as *baptisms* before, to be Jewish rites, which should here lead them to Christ; but, on their neglect of him, became beggarly elements, and such as they are called from here unto higher attainments in Christ.

And of resurrection of the dead: the fifth fundamental principle and doctrine of Christianity, in which they were initiated, is, the doctrine of *resurrection from the dead*. This, as to the propriety and fulness of it, is at the last day; yet the entrance into this is begun in a new life effected by the resurrection of Jesus Christ, Joh 5:25-29 Ro 6:3-13. From this entrance are they called to make out to the full resurrection of the just, as the apostle did himself, Php 3:10-12. This article of the gospel doctrine all Christians were to be founded in, and especially these Hebrews, because it was denied by the Sadducees among them, Mt 22:23 Ac 23:6-8, derided by the Athenian philosophers, Ac 17:18,31,32, and perverted by heretics, 2Ti 2:17,18; and is therefore particularly asserted, as described by this apostle, 1Co 15:1-58.

And of eternal judgment; the sixth fundamental doctrine and principle of Christianity, into which they were to be initiated, was that of the general *judgment*, finally determining the believers of it to their rewards, the deniers of it to their eternal punishment, because the one hath observed, the other violated, the covenant of grace. These Hebrews had begun to reach this truth, by being reconciled to their Judge, and therefore are to proceed to perfect their work to the Lord's glorious appearance, Heb 9:27,28 Ac 17:31 2Pe 3:7,10,15 Jude 1:6,14,15 Re 20:11-15.

Hebrews 6:3

Ver. 3. This connects the prime cause promoting this progress, and by whom alone it can be effected, as well as his resolution of finishing his discourse of the ministry of Christ's priesthood.

And this will we do; we will really, certainly, and constantly, leave our entrance into these Christian, fundamental principles, and proceed unto perfection in them; all of us real Christians will do this. Others make it a purpose of the apostle to handle these doctrines at another season, and that he will now proceed to instruct them in the higher mysteries of Christ and the gospel, and so finish his designed discourse about them.

If God permit; whether it refers to their proceeding from the knowledge of the Christian principles to the perfection of knowledge, or of growth in Christian graces, or of the apostle's proceeding to open to them the higher mysteries of the gospel, it is not a kind of passive letting things to be done, or giving leave only; God is not subject to so weak a condition: but it is all act, noting God's assistance as well as permission; for all persons and things are in his power, who worketh to will and to do, Php 2:13. But as to a progress in Christianity and reaching the perfect man, &c., Eph 4:13, if he, the Lord of all knowledge and grace, hath delight in us, and will work this grace in us, then we shall do this, even go on unto perfection, Heb 12:2 Ho 14:5 Mal 4:6 1Co 3:6.

Hebrews 6:4

Ver. 4. The foregoing counsel the Spirit enforceth on these Hebrews, from the danger of apostacy, to which the neglect of it doth dispose them, and the terrifying consequents of it, from Heb 6:4-8. We must go on to perfection, unless we will draw back to perdition: so that he bespeaks them: You have been sluggish and dull, and going backward already; lest you grow worse, stir up yourselves; if you neglect it you are in danger of utter falling away: *for it is impossible*, not in respect of God's absolute and almighty power, but in respect of any created power in others or themselves, justly, and by right, it is impossible, because contrary to God's declared will and resolution in his church, by which his power is limited,

so as he will never do it, nor suffer it to be done; in this he will not, cannot deny himself, Heb 6:11 11:6; compare Mt 7:18 19:24,26 2Ti 2:13.

For those who were once enlightened: φωτισθεντας, several interpreters render, the baptized, who were illuminated with the beams of Divine light; others, the penitent, such who had been initiated into repentance, as Heb 6:1, and think the term *once* may be limited to baptisms, whereas it refers to all the other particulars. These are such who are instructed in the principles of the Christian religion, and brought out of the darkness and ignorance of Judaism and heathenism, so that they were other persons for the knowledge of gospel truths than before: they see with a new light spiritual things, and have the mind raised up to such objects as they knew not before; but they have no new eyes or understandings given them, and so are but as devils like angels of light, whereas the light of a real Christian is the light of life, Joh 8:12: see 2Ti 1:10 2Pe 1:19. Such some Hebrews professed themselves to be, Ro 2:17-19; and as Balaam was, Nu 24:2,3.

And have tasted of the heavenly gift; an act of sense in the body, put metaphorically for an act of the mind. Tasting in the soul, is an apprehension and reception by it, and but merely such, and no more; a taste, and not a digestion, of Christ and his benefits as revealed to them in the gospel, Joh 4:39,40, followed with the superficial relishes of their joy and peace on their temporary believing in them, as it was with the stony ground, Mt 13:20. A sinner enlightened so as to see Christ and the glorious promises made to believers in him, it being agreeable to his natural principles, and being not much humbled, runs away with them with joy, having good desires and affections, but a stony heart still: such was Herod, Mr 6:20.

And were made partakers of the Holy Ghost; not by an inhabitation of his person in them, but by his operations in them, whereby he is trying how far a natural man may be raised, and not have his nature changed: as is evident in Socrates, who died for owning the unity of the Deity; and as the scribe near the kingdom of heaven, Mr 12:34. He is proving by his gifts to them how much supernatural good, and workings towards salvation, they are capable of, without the putting forth of the exceeding greatness of his power to make them new creatures, as Ge 6:3; compare 1Co 1:21 1Pe 3:18-20. These did partake of from the Holy Ghost, the light of nature, of the law, of the gospel, with some spiritual power accompanying all these;

which as they are trials of lapsed nature, so are lessening many punishments by keeping men off from many sins, as 2Pe 2:20. These professors had escaped the gross and outward pollutions and defilements that many were drenched with in their lives, but have lusts abiding unmortified, from whence these would arise in them still; but here is no pure heart or divine nature wrought in them, and the lusting principle is unmortified still; this God accepts according to its kind: compare Mr 10:21,22.

Hebrews 6:5

Ver. 5. *And have tasted the good word of God;* so as to relish comfort and sweetness in the doctrine and promises of the gospel through self-flattery; for these hearing of pardon of sin, and crediting it, are filled with joy by it; as a condemned malefactor, hearing of a general pardon, believeth himself to be one of the pardoned, and rejoiceth in it: see Mt 13:20,21 Lu 8:13. So did many of the Jews rejoice in John's doctrine, Joh 5:35.

And the powers of the world to come; thus some of them were affected with the powerful doctrines of the gospel, concerning the final judgment, as their natural conscience was wrought on by the Spirit in the word, that they feel it as it were begun in them, the sparks of the wrath of God having set their consciences in a light flame for their sins, as in a Felix, Ac 24:25. As on the other hand, being acquainted by the Spirit in the word, of Christ's being a Redeemer, to save them from the wrath to come, and to instate them into happiness, beyond what is attainable on earth; self-love doth externally close with the revelation and apply it to itself, as Balaam did, Nu 23:10. All these five instances are the workings of the Holy Spirit on corrupt nature for its improvement, and in their falling from these supernatural operations, they do sin *in tanto* against the Holy Ghost.

Hebrews 6:6

Ver. 6. *If they shall fall away;* a falling away, or apostatizing, in proportion like Adam, such a *παραπτώμα* as his was, Ro 5:15-17, whereby they are totally unchristianed, as he was turned into a sinner; perfidiously revolting from all those supernatural workings of the Holy

Ghost, whereby their natural spirit was elevated, but not changed, unto their old swinish and canine temper of spirit and course of life that they led before they professed themselves Christians, as 2Pe 2:18-22. They freely forsake their professed Christian state, and make shipwreck of all; Jude 1:4,10,16,18,19. Whether *παλιν*, *again*, ought to be referred to falling away, so as to denominate the apostate no Christian, as he was at first, before his profession, or to renewing following, it makes no difficulty, for it is a real truth in both parts; only interpreters generally refer it to the latter, as do ours, and so we shall consider it.

To renew them again unto repentance; they cannot renew and bring themselves to the same state they enjoyed, and from which they fell; nor can the Christian ministry do it by their exhortations or counsels, thunders or comforts; the offended, wronged Spirit withdraws, and will not assist or elevate theirs to act above nature again, Ge 6:3 Isa 63:10; but leaves them justly to themselves, so as he will neither by himself, nor by others, suffer it to be done having limited his power by his will in it. They shall neither have a new principle infused into them, nor their minds or hearts changed by him to repentance, because they have undervalued his lower operations and motions on their souls, revealing Christ to them through the gospel, and have by their sinful negligence not improved them to seek from him the better and higher ones which he mentions, Heb 6:9,10, and were to be effected by the exceeding greatness of his power.

Seeing they crucify to themselves the Son of God afresh: that which renders this renovation of them impossible, is their ill treatment, by their apostacy, of their Redeemer, who was to bring them as children to glory, which they by the gospel knew, and by profession owned him ascended and sat down on the right hand of God, and who had, by the operation of his Spirit, elevated their natural principles so to discern him, and to confess him: by this their apostacy they look on him as an impostor and deceiver, as 2Pe 2:1 Jude 1:4, and deny him to be a Saviour to them, rejecting his sacrifice, and would, as much as in them lieth, dethrone him, and, if he were within their reach, would crucify him again, and tread him under their feet, as Heb 10:29, and actually do it to him in his members; as the apostate Julian did in former ages, and the papists do at this day.

And put him to an open shame; *παραδειγματιζοντας*, making him a public shameful example, as the Jews did by the most cruel and

ignominious death, with all their reproachful carriages to him then, which he despised, Heb 12:2, and in which his are to imitate him, Heb 13:13: so do these apostates verbally and practically blaspheme and disgrace him; in their esteem vilifying him, and by their apostacy put him to an open and public ignominy, and make him a spectacle of the vilest reproach, as if they could find no good in him, and therefore renounced him; and this to the condemning and destroying of themselves, since they cannot repent, Christ having not purchased it for, nor God promised it to, any such: so as by the law of his kingdom their sin is irremissible, the blood of Christ, that could only remove it, being profaned and trampled on by it, and so their final destruction unavoidable.

Hebrews 6:7

Ver. 7. For the earth which drinketh in the rain that cometh oft upon it: for is narrative here, and not rational, introducing a parabolical illustration of the states and ends of truly regenerate Christians, and unregenerate apostates; as if he said: You have heard the good of true perfect Christians, and the evil of apostates, you need not to be offended at it, or wonder, for it is with them even as with the earth, which is the *good ground* in Christ's parable, Mt 13:8 Lu 8:8, and which he interpreteth to be *a good and an honest heart*, Lu 8:15, renewed in a sinner by the Holy Ghost, naturally of the same mould with all others, Eze 11:19 36:26,27. As the earth drinks up the showers moistening and fructifying it; Ps 45:9,10; so this good and honest heart receiveth the spiritual dews and rain descending from heaven on it in the word and ordinances, as De 32:2.

And bringeth forth herbs meet for them by whom it is dressed; it bringeth forth all sorts of fruits for those who dress it, according to God's institution, Ge 1:11,12 2:5,6. So these good souls bring forth fruit which God relisheth and delighteth in as suitable to his husbandry, Mt 13:23; compare 2Pe 1:5-8 2Co 9:10 Ga 5:22,23; and such as the great manurer of souls expects from them, 1Co 3:6,7,9.

Receiveth blessing from God; this good ground is made fruitful by God's blessing; and the more fruitful it is the more blessing it receiveth, Ge 27:27. This fruitfulness is not the meritorious cause of this blessing, for that issueth from grace; but it qualifieth these good hearts for it, i.e. the

continuance to such souls of the means of grace, and their increase in spiritual comforts, till they reach the perfection of blessing from God in eternal life, Heb 6:9.

Hebrews 6:8

Ver. 8. *But that which beareth thorns and briers:* δε but, introduceth the state and end of a sinful apostate, that ill earth, showered upon as well as the good; the unregenerate soul, that had gospel dews and spiritual rain by the word and ordinances dropped down on it from heaven; yet bringeth forth, or out of it, not herbs or fruits fit for its owner or dresser, but briers, thorns, and thistles: so apostates, under all enlightenings and tasting of these supernatural dews of the Spirit, bring forth from a stony, unregenerate soul, nothing but corruptions and evils, their rooted lusts thrust out and sprung together with their common gifts, Lu 8:7,13,14; the words and deeds of whom are pernicious, dishonouring God and hurting men, as unbelief, hypocrisy, apostacy, described, 2Pe 2:1-3,12,14,18-22 Jude 1:4,8,10,12,16,19.

Is rejected; αδοκιμος it is refuse land neglected by the owner, he takes no care of it; such are these apostates, of a reprobate mind, approving evil, rejecting good, and are so rejected of God, who withdraws his spiritual dews and ordinances, and the concurrence of his Spirit with them, as unworthy of them, and useless as to any good fruit to be produced there.

And is nigh unto cursing; such are looked upon as the mountains of Gilboa, accursed, 2Sa 1:21; and to be dealt with by the owner as the fruitless fig tree by Christ, Mt 21:19 Mr 11:21. So these apostates are under the curse, 2Pe 2:14 delivered up judicially by Christ to blindness of mind, and hardness of heart, and even to Satan himself, as the unbelieving Jews were, Joh 12:40, and those apostates, 1Ti 1:19,20.

Whose end is to be burned; the end of briers and thorns is the fire, they are to be burnt up by it; and this will be the final issue with apostates, to be destroyed by a Christ whom they have rejected, with eternal fire Heb 10:27 12:29 Mt 3:12 25:41 2Th 1:7-9.

Hebrews 6:9

Ver. 9. For preventing of the application of this discourse unto themselves, the apostle subjoins his judgment concerning these Hebrews in this verse, and his reason for it in the next.

But, beloved, we are persuaded better things of you; although we have spoken of the attainments, states, and ends of apostates, we reflect not on you by it; *but,* or notwithstanding, *we are persuaded;* which word imports not a simple conjecture, for he had the gift of discerning of spirits, and the Holy Ghost, who indites it, did very well know them, so as he was confident of their good state and condition in Christianity, and the Spirit testified so of them by the Epistles of the other apostles directed to them; they were well assured of this, and certain, not only because they were such whom he dearly loved, as if it were only a good or charitable opinion in him, but because of their relation to him as true Christians, and members of the one body of Christ; and so they were very dear to him, whatever they might fear, because of what he wrote before of apostates, for they had better things in them than enlightenings, &c. which he said were in apostates before, Heb 6:4,5, even the saving work of the Spirit on their souls, not by giving them light only, or raising their affections, but by giving them a new eye of understanding, as well as new light, and with it a renewed heart; Christ having by the exceeding greatness of his power made them new creatures, as well as professing Christians; their minds, wills, and affections being all changed, and made truly spiritual by the Spirit of Christ; and which they manifest by the exercise of real graces, and that their light, state, and end is better, more excellent, and of another kind, than that of apostates, evinced Heb 6:10.

And things that accompany salvation; such things as have salvation in them, even the spiritual mind, which hath eternal life in the root of it, Ro 8:6,10,11,16,17. That Divine nature, which the apostle saith was in the same persons, 1Pe 1:1-5 2Pe 1:1-4; which shows the state of their spirits to be a state of grace, which had salvation in it, secured by promises to it, so as they are inseparable, and their union not to be dissolved.

Hebrews 6:10

Ver. 10. For introduceth the reason of the apostle's former persuasion concerning them, which was the real graces of faith and love to God wrought in their hearts, and shown in their work, which was better than all enlightenings.

God is not unrighteous; the affirmative is implied, God is just, and faithful, and true, in performing what he promiseth, as well as *not unrighteous:* the certain truth is asserted in this emphatical negative; compare 2Th 1:6,7, with 1Jo 1:9: should he not perform he would be unjust.

To forget your work: God always remembers all things, because his knowledge is perfect; and he will take notice of grace in these Hebrews manifested by their works, so as to recompense and reward them for it, by perfecting his gracious work in them; which having promised, the apostle is confident of the good estate of them through grace, Php 1:6. He will never forget the work of your faith in his name, your courageous profession of the gospel, Ga 5:6 Col 1:4 1Th 1:3: a grace of God in them which made their souls delight in him, such as was purely Divine, beginning and ending in God, carried out in the labour and exercise of it to his glory, showing it in all the supplies they give his in his name, to Christians as they are his, Mr 9:41.

And labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister: their labour of love was evidenced by what they had done, and were doing, for Christ, in their using all effectual means for supplying, comforting, preserving, and delivering his members, giving their goods to them, and their lives for them, 1Jo 3:10-18. So the apostle asserts these did, Heb 10:32-34. So did Aquila and Priscilla love Paul, Ro 16:3,4. And this they did show to such as were God's children, and bore his name, the present suffering Christians, who endured rifling, plundering, banishing, imprisonment, and death for their faith in Christ's name: those brethren who, being loved in and for God, do evidence to these Hebrews that they are passed from death to life, 1Jo 3:14.

Hebrews 6:11

Ver. 11. *And we desire that every one of you do show the same diligence:* having thus commended them, to show he did not flatter them in it, he discovereth what was wanting in them, and introduceth it with the particle But, we desire you; επιθυμουμεν properly signifieth the inward affection and strong desire of heart that the apostle had of their further profit. The Spirit lusted in him for this, Ga 5:17, which was not only convenient for them, but necessary for their perfection. And this desire of his was not for all promiscuously, but that each single person who was a lover of God and his saints, should use all means diligently, as they had in degree done before, to have this perfected to the end of their life, 2Pe 1:5-10. It is an earnest agitation and hastening of spirit within, and a demonstrative discovery of the same without to the utmost, Ro 2:7.

To the full assurance of hope unto the end; their souls with full sails constantly making out after this most certain and full assurance of faith, to the excluding of every doubtful thought of the truth of God and his promises, and of hope, shutting out all wavering, unsettledness, or impatience in waiting for the accomplishment of the good, which is secured by the merit and intercession of Christ, the purpose, promise, and oath of God to them, Heb 10:22,23; compare Ro 4:21 Col 1:24.

Hope here is not synonymous with faith, yet its certain concomitant; and is a vehement desire and longing after, with a patient expectation of, what is possible and sure to be enjoyed, because God hath promised and sworn it; though it be at never so great a distance, yet to be communicated by him to his in his best time, Heb 11:1; compare Ro 4:13 Tit 1:2 1Pe 1:3,13,21. This Christian diligence must continue to the end of their own days, and the perfection of their grace in glory, until they come unto the entire possession of what they believed, hoped for, and were fully assured of, Ro 6:22 1Pe 1:9,13.

Hebrews 6:12

Ver. 12. *That ye be not slothful:* if you will be diligent, away with sloth: you are inclined to it, Heb 5:11, and though you be quick in affection, yet slow in understanding the mysteries of God; and though you have laboured, yet not with that intense labour to which he here presseth them, even to an utter abolition of all the degrees of sloth.

But followers of them; μιμηται, strictly, imitators, in diligence and painstaking, of the believers who have performed this duty before you.

Who through faith and patience inherit the promises: in their graces imitate them, as in faith, by which they rested on, as credited, God's promises revealed to them of things invisible, excellent, and distant, and which by no creature power but only God's could be attained, Heb 11:1,9,10,16 13:7. In *patience*, because the things promised are future, and at a great distance from them, waiting for them, suffering many evils from many, passing through fire and water, Isa 43:2, and staying God's leisure to obtain them, Heb 10:36 12:1 Ro 15:4,5 Jas 1:3. Those they were to imitate, were heirs of blessed promises, Heb 6:14, of spiritual blessings in Christ, the blessed Seed, in whom themselves and all nations were to be blessed, Ge 22:18. It may be queried: How did Abraham inherit the promises, when he did not receive them, as is testified, Heb 11:13? This is certain as to the promises of spiritual saving, and universal concernment to them, as of justification, sanctification, adoption, and salvation by Jesus Christ; these they received, as is evident, Heb 11:10,14,16 Ro 4:8-25: such promises as were of special consideration and reserved to a set time, as the possession of Canaan, and Christ's incarnation, Joh 8:56. These they did not receive, though they saw them sure to their seed by faith, but for salvation, and glory, and heaven, carried in the covenant of grace, they did personally enjoy; of the others they were heirs as given by God to them.

Hebrews 6:13

Ver. 13. *For when God made promise to Abraham:* *for* is a confirmation by instance, that faith and patience had made some to inherit the promises, as Abraham, and what was influencing of him in the exercising them, viz. God's promise and oath. God Almighty, who was as able to perform as to make a promise, Ge 17:1, having made a promise to Abraham the father of believers, that he would communicate some temporal and spiritual good, which by it he gave him a right to, and bound himself to perform, which summarily was Christ the Redeemer to be of his seed, and Isaac his immediate seed to be a type of him; this promise at the offering up of his son Isaac God confirms to him by oath.

Because he could swear by no greater: an oath is to be made by the greatest, who is able to make good all, and to judge after his will; by nothing under or beneath God must there be any swearing.

He sware by himself, as the best and greatest, Jehovah himself confirming that which was evident and certain by that which was most so: a strange condescension of God the Son, the Angel of the covenant, to a creature, to lift up his hand to eternity, and to lay it on the altar of his infinite and unchangeable being, to pawn and pledge his Deity, that he might give the highest assurance; and is willing that it shall be forfeited and lost, if Abraham fall short of what he hath promised to him: see the oath, Ge 22:15-18; an oath confirming the covenant of grace to all believers as firmly as to Abraham.

Hebrews 6:14

Ver. 14. Here is laid down the form and matter of God's oath: the form, in Ge 22:16, is implied in the participle ׀ in this text well rendered *surely*, Heb 3:11. The other defective expressions are forms of swearing, as if, except, unless; but here it is positive, *surely*, or verily, which Christ frequently useth; it is a vehement assertion of what he saith. The whole matter of God's oath is not repeated, but the substance and comprehensive part of it, which made for the apostle's purpose here. By *blessing*, in the Hebrew manner of expressing, is carried the abundance and certainty of all that temporal and spiritual good, which he would convey unto him in and through the blessed and promised Seed, our Lord Jesus Christ, with the multiplicity, abundance, and certainty of the seed natural, and believing, to whom he should be related as a Father through Christ, as is evident, Ge 22:16-18; and all this so uttered, as if God could not express how much he loved him.

Hebrews 6:15

Ver. 15. *And so, after he had patiently endured:* Abraham's carriage was suitable to this sworn promise, his soul did patiently wait for it full thirty years, enduring and suffering many temptations about it; yet he overcame all, and continued firm in the covenant to the end; his faith extended his

soul in a patient expectation of its accomplishment, without doubting or murmuring, knowing God would fulfil it in the best time: he was a long-breathed believer, Joh 8:56 Ro 4:20,21 Jas 1:2,3.

He obtained the promise; he did not fall short of any piece of the promise, but fully possessed it at last, both in Isaac, the type of the blessed Seed, and the Messiah himself, as to all the spiritual and eternal good promised in him and by him in the heavenly Canaan, Mt 22:32.

Hebrews 6:16

Ver. 16. *For men verily swear by the greater:* for here is only narrative, introducing the amplification of the argument drawn from God's promise and oath, for the quickening those and all believers to make out after the full assurance of hope, the promise and oath of God concerning them as well as Abraham. That since men's oaths procure credit, and put an end to doubts, strife, and contradiction amongst them; much more should God's oath put an end to doubts and gainsayings of creatures, and make them to give faith to him: men are not inventors and authors of this ordinance of swearing, but subject to God's precept requiring this from them, and in this special part of God's worship instituted by him, they ought to swear justly and according to his will; and swear they must by God only, who knows the intentions and secrets of the heart, and who is absolutely greater than all; the omniscient, omnipresent, omnipotent, and sovereign Lord of all persons, who knows false swearers, and inflicts on them not only temporal but eternal punishments. The swearing by any other, God rebukes, De 6:13 Jer 4:2.

And an oath for confirmation is to them an end of all strife: and in this special part of God's worship, God is called in as a co-witness of the truth of what is sworn, and as a judge and avenger of it, if it be otherwise: and so the oath becomes a confirmation of faith and confidence of men one in another, and of love accompanying the same; so that if strife, doubt, suspicion, or jealousy arise among them about either words or deeds, which are not known to those who doubt, and cannot be cleared by sense or reason, or any other way but by a testimony of some person who knows them, which being insufficient of itself, he calls in God by an oath as co-witness, with whom it is supposed he would not break his interest, nor

invocate him against himself, by declaring what is false: on this all strife and contradiction is to be decided among men, and to cease, and so the controversy to be determined.

Hebrews 6:17

Ver. 17. The apostle having stated the nature of an oath in the antecedent, subjoins and applies it in a consequent, in which he shows that God sware to this end, that his own counsel might appear to be immutable, and the consolation of believers greater.

Wherein God, willing more abundantly to show; Εὐ ω, in which matter or case, viz. God's act of promise and oath to Abraham, it was not limited to his person, but to all his believing seed, Ro 4:23,24. Out of his own mere grace and free-will, his goodness and affection to them, without any consideration in them moving him; but his free, unexpected, as undeserved mercy, did first reveal, then promise, then swear. What more could he do? How liberal and abundant is his love in these overflowing discoveries of it! So to reveal and make known his gracious thoughts, making them manifest, perspicuous, and glorious, when none was privy to them, nor could reveal them, but himself.

Unto the heirs of promise; the seed of Abraham's faith, all true believers, whom God had made children and heirs by promise, as Isaac, Ga 3:22,26,29 4:26-28; *joint-heirs with Christ,* Ro 8:17. These alone did God intend to secure, and make certain of their salvation.

The immutability of his counsel: God's unchangeableness in his will and decree, as in himself, excludes all hesitation, alteration, or transposition of what it was from eternity; God did never, will never, change one iota or tittle of his eternal will and decree of saving, perfecting, and gathering into one penitent believers, by the promised Seed Jesus Christ; which he did reveal to the world, and without which manifestation a believer could have no comfort, and without its immutability, not any lasting and permanent comfort.

Confirmed it by an oath: εμεσιτευσεν is proper for a mediator, one who cometh in between two parties as a surety; and so is justly applicable to

God the Son, who interposeth between God the Father promising, and believers to whom the promise is made as heirs, as a Surety engaging to see his Father's promise made good to his seed; and therefore confirms it to them with an oath, that they might know the promise was immutable, and should be punctually fulfilled; by which means he removes all doubts, fears, and jealousies about it from them. If they will believe men who swear, how much more ought they to do so, and rest satisfied, with the oath of the Mediator!

Hebrews 6:18

Ver. 18. *That by two immutable things:* another end of the Mediator's oath is here added, God's oath and a promise spoken to before, which are firm and stedfast to eternity; heaven and earth may pass away, but they cannot.

In which it was impossible for God to lie, i. e. to cease to be himself, for essential truth to become a lie is impossible, it is utterly inconsistent with his nature. He is incapable to deceive, or speak against his mind, Nu 23:19 1Sa 15:29 Ps 89:35 Tit 1:2; and it is as impossible for him to violate his promise or oath.

We might have a strong consolation; such as will vanquish all doubts, fears, jealousies, sorrows, distractions, putting the heart into a quiet, peaceful, settled frame, and stablishing it in it, whatsoever temptations, trials, or persecutions it may meet with from without or within to perplex it.

Who have fled for refuge to lay hold upon the hope set before us: but it is the heart of a persevering believer, not of common professors, which is so strongly settled and comforted by them; such who flee to take hold of them; having cleared their right to them, and possessing their souls of them by faith, so to hold fast, as who would no more leave, than Joab would the horns of the altar, being a far greater security than it, or any city of refuge whatsoever; retreating to, and keeping in, this strong hold, nothing can interrupt their comfort. or hurt them, Job 13:15,16 Pr 18:10.

The hope set before them is that eternal, good, and blessed state which is reserved in heaven for believers, the object of their hope set out to their

view and prosecution as a prize in the promise, 1Pe 1:3,4; by a metonymy of the effect for the cause, hope and good hoped for are joined together for our pursuit.

Hebrews 6:19

Ver. 19. *Which hope we have as an anchor of the soul, both sure and stedfast: which,* taketh in both the good hoped for, and the grace and act itself of holm exercised about it; which grace is by a metaphor set out to be to the soul what an anchor is to ships in a tempest, when tossed with gusts, and storms, and billows of thoughts rolling one upon another to the oversetting of it; this hope stayeth, strengthens, settleth it, even the hope and certainty of eternal rest and happiness secured to them by the promise and oath of God. This hope is safe and firm efficiently, and makes the soul, in the midst of all the threatening temptations from a tempestuous world, safe, because fastened on God's promise; and firm, because strengthened by God's oath, which will hold out all tempests.

And which entereth into that within the veil: this *hope*, like an *anchor*, is firmly placed, hath wrought itself into the best holdfast, even the innermost part of the veil.

The veil was that in the tabernacle and temple which separated the holy place from the holy of holiest. This typical veil was rent at the death of Christ, and the holy of holiest in heaven, the truth of that type, was then laid open unto all believers, whether Jews or Gentiles: compare Heb 9:24 10:19-21. Here it is that the anchor of the Christian's hope is fastened; this sure harbour, where no tempest can reach or loosen it, but into which their souls, after all their tossings in the tempestuous ocean of this world, by the hurricanes of temptations, which made them quiver again, shall be over, will enter with a full gale, and enjoy that rest and blessedness for ever, which they had by God's promise and oath, on which they relied, secured to them: see Col 1:5 1Pe 1:3-9.

Hebrews 6:20

Ver. 20. *Whither the forerunner is for us entered:* this heaven is actually

possessed for us already by a harbinger, who came at his Father's word to fit and prepare us for it, and then again returned in our nature, and as our Head and Representative he hath entered, made the way open, and paved the coast for us thither, and made it plain and safe; and having taken real and full possession, is making ready our mansions; and when he hath completed his work in us, will come and take and carry us thither, and put us into the full possession of it in our persons, Heb 9:24 Joh 14:2-4.

Even Jesus, made an High Priest for ever after the order of Melchisedec: he describeth the forerunner to be God the Son incarnate, the Saviour of believers, he that will keep them safe for it, and set them safe in it. Their Jesus, who as to his office is the great gospel High Priest, had fulfilled his type, and put an end to it by his entering within the veil into the holy of holiest in heaven, being constituted by his Father a royal High Priest, superior to all other orders and persons, *a High Priest for ever after the order of Melchisedec*, mentioned before, Heb 5:10, where the Spirit begun a digression, and having here ended it, repeats the description of it again, as the thing to be immediately handled and pursued, as he doth in the next chapter.

Hebrews 7:1

Chapter Summary

Heb 7:1-10 Christ, a Priest after the order of Melchisedec, is proved to be of a more excellent order than that of Aaron, from the character of Melchisedec, and his confessed superiority to Abraham and Levi, Heb 7:11-19 from the imperfection of the Levitical priesthood, which induced the necessity of a change to one more perfect, Heb 7:20-22 from the confirmation of Christ's priesthood by an oath, Heb 7:23-25 from the unchangeableness, Heb 7:26-28 and spotless innocence, of the person.

Ver. 1. The Spirit now proceedeth to prove, that the gospel High Priest is of a far more excellent order than that of Aaron's, by his being of the order of Melchisedec, of witore they had read, and whom they had in great

esteem, and after whose order they were assured, by the prophet David, another Priest was to rise up in the church, rendering Aaron's priesthood useless, and continuing the only means of reconciling sinners, and bringing them to eternal life, to whom they must cleave. He initiates it with a description of the state of Melchisedec's order, from Heb 7:1-10; and then proceeds to apply it to Christ, from Heb 7:11-28. Having asserted, Heb 6:20, that Jesus was made from eternity *a High Priest after the order of Melchisedec*, and declared to be so by his entrance within the veil in heaven at his ascension, he reasoneth it out by showing what this Melchisedec was. The person pointed at by this name, is mentioned only once by Moses, and that in Ge 14:18-20. It is certain he was a man who lived by bread and wine, as well as Abraham, and received tithes from him becoming a man. His place of residence was Salem, afterwards called Jerusalem, in the land of Canaan, Jos 10:1. The Jews conceived him to be Shem, the second son of Noah, which this scripture denieth, for his genealogy is well known in it. That he descended from Ham, third son of Noah, because an inhabitant in Canaan, and that his name, Melchisedec, was the common name of the princes of that country, whose metropolis was first called Tsedec, then Salem, then Jerusalem, because the king of it in Joshua's time was named Adoni-zedec, which is synonymous with this, is all conjectural. This is certain, he was *king of Salem*, endowed with royal power, such as the other kings in Canaan had. The capital seat in his kingdom was Salem, the name likely of both his city and territory; not that Salem of the Sichemites, Ge 33:18, afterwards called Shechem, demolished and sown with salt by Abimelech, Jud 9:34,45; in John the Baptist's time raised again, and called Salem, Joh 3:23. But Salem mentioned Ps 76:2, more known by its famous appellation, Jerusalem. This shows him to be a man, as doth his next title.

Priest of the most high God: his authority in matters of religion, as a prime minister about holy things between God and men, and therefore a man, as Heb 5:1, set up by the most high God for himself, and consecrated in his order of priesthood by him, which should most illustriously set out that of his own Son. He managed all as a priest between his own people and the great God, ruling of them in all matters civil, and teaching and ordering them in all sacred things.

Who met Abraham returning from the slaughter of the kings: he went from Jerusalem with necessary refreshings to meet Abraham, the friend of God,

the father of believers, a prince and a priest himself, and of whose posterity was to come the Messiah, now returning from his victory over Chedorlaomer and his confederate kings, with the rescue of his nephew, and all his, to his tents at Mamre. As he was passing near Salem, Melchisedec meets him, and entertains him, Ge 14:13-20.

And blessed him: it was an act of his sacerdotal office, such as God enjoined on such officers afterwards in Nu 6:23-27, and not a common wish and desire only. The matter of blessing is laid down, Ge 14:19. It was in God's name, by his commission, effectually denounced on Abraham by virtue of his office and God's institution; the height of God and all the good in heaven and in earth within God's possession is conveyed to him, Ge 15:1, of seeing, denoting it to be such a serious and intent act, as calls for the utmost exercise of the discerning faculty; a carelessness in it, or an oversight, might make the proposal to be to no purpose. The greatness of this high priest is what he sets in their view, and that indefinitely: How great is this officer! Intimating him to be somewhat excessive to other great ones: and how much greater then must be Christ, if his type be so great! Beyond not only Abraham, Levi, and his posterity, but this great Melchisedec, as to his sacerdotal power and dignity.

Unto whom even the patriarch Abraham gave the tenth of the spoils: this greatness is evinced by Abraham's (the patriarch, chief of all the fathers of Israel, whom the Hebrews esteemed above all others, Joh 8:53, and God owns as his friend, and sets all believers under his fatherhood) giving, as a due to Melchisedec, being the greater person in office, the tenth of all the spoils, that which was due to God, and paid to him as God's high priest: ακροθιτων notes either the first or choicest of the heaps of grains, especially the first-fruits dedicated to God; but here signifieth that part of the spoils which, according to the custom of war in most nations, after the victory, were offered to God as his part, whether they did consist of persons or things: the tenth part of these were given by him to, Melchisedec, as the greatest priest of God in the world, and superior to himself.

Hebrews 7:2

Ver. 2. *To whom also Abraham gave a tenth part of all;* by which tithing

to him. Abraham owns him to be God's priest. As he had received blessing from God by him, so he returns to God, through him, his acknowledgments; he divided, shared, and gave out his part to him, even *the tenth part of all the spoils*, Heb 7:4. This is the first scripture, Ge 14:20, that gives us any account of paying the tenths of goods to God in his priests; which custom afterwards obtained among most nations, to give the tenths of the spoils after victory to God. And this Abraham did, as due to the office by Divine institution, having received a blessing from it.

First being by interpretation King of righteousness: the mystery of his name, title, and descent, the Holy Ghost now opens to them. His name is a compound of מֶלֶךְ or מֵלֶכֶת which signifieth a *king* or governor, or my king, and צַדִּיק *righteousness*. A supreme governor, not only formally righteous in his own disposition, but efficiently by just and excellent laws making his subjects righteous; a king working righteousness in a Canaan, and in such a time of universal degeneracy from it. This God ordered for some special use, viz. to type out his own Son, God-man, the great gospel minister, to be the *King of righteousness*, who purchased it for, imputeth it to, and infuseth it into, sinners; who is so fully *the Lord our righteousness*, that we are *made the righteousness of God in him*, Isa 32:1 Jer 23:6 33:16 Zec 9:9 2Co 5:21.

And after that also King of Salem, which is, King of peace: the mystery of his title of office, *King of Salem*. The due order of this is observable; he is first *King of righteousness*, and after that he is *King of Salem*, that is, of peace; the fruit of whose righteous government was peace. He kept this among his people, and round about him, while others were wasting and destroying their kingdoms by lusts and wars. This is eminently true of Christ *The Prince of Peace*, Isa 9:6,7, who gave some signal of his government, and begun his priesthood, in the same Salem, or Jerusalem, where Melchisedec reigned, Mt 21:5,9,10. He is eminently the royal purchaser, maker, and distributor of peace, reconciling all things to God, angels and men in heaven and in earth, and all persons, Jews and Gentiles, and the creation itself to recovered man, Col 1:20,21; compare Eph 2:13-17. The Prince and price of our peace, setting peace within souls, giving it to them without, peace spiritual, temporal, and eternal: his kingdom aboundeth in it, Ps 72:1,3,7 Isa 54:10,13 Joh 14:27 Jas 3:18.

Hebrews 7:3

Ver. 3. In this verse is a mystical description of the eternity of Christ's person and priesthood, set out by the Spirit in the silence and omission of things that concerned Melchisedec and his glory; so that what here is represented to be typically and in shadow, that was Christ really and substantially; for he gives no account of his father, mother, genealogy, birth, or death; the Spirit either not revealing it to him, or ordering him to leave it out, that he might appear the more lively and perfect type of Christ, being represented in all things different from all the men that ever were, or shall be: such a priest therefore as he was, was Christ to be; not deriving his priesthood from any by birth, nor leaving it to any after him. As Melchisedec was *without father*, that was a priest before him, or is recorded, from whom he should derive, as the Levitical priesthood had; so Christ, as to his humanity, was without any human father, conceived only by the power of the Holy Ghost.

Without mother: as to any Scripture records of it, or to any title of the priesthood by her, as those of Aaron's family had: so Christ, as to his Deity, was without a mother, being the eternal Son of the Father only, and without any title in his humanity to the priesthood from the virgin, she being of David's family, and not of Aaron's.

Without descent: there is no line of him described in the Scripture, mentioning from whence he descended, or by what genealogy he came to the priesthood, as the Aaronites did clear their right, Neh 7:64. As to Christ, *who shall declare his generation*, or produce the lineal roll by which he claimeth the priesthood? Isa 53:8; compare Heb 7:12,15.

Having neither beginning of days, nor end life: there is no record of his birth or death, though he had a father or mother, as there is of Adam's beginning and end, who had neither: so Christ, as to his priesthood, had no predecessor, nor shall have any successor, Heb 7:16,24,28. As a sacrifice and the Lamb of God, he had his time of entrance into the world, and of his leaving it; yet, as God's Priest, he had neither beginning nor end of days. Pure eternity is its rise, and its end shall not be till God be all in all.

But made like unto the Son of God; ἀφωμοιωμενος he was in these things the shadow, picture, and resemblance of what Christ should be in

his royal priesthood; in these singular prerogatives a visible type of God-man; he was the sign likening, and Christ was the truth and substance of it.

Abideth a priest continually: these words are the key to all the description before. God made many other persons eminent types of his Son, but Melchisedec was the only type of the eternity of his royal priesthood; for which the Holy Ghost singled him out, dropped him down, as it were, from above, and then took him up again, without any further account of him in the Scripture, that he might convey this mystery to us. That which hath no beginning nor end of it recorded, is as abiding for ever; which this type had not, and so fully sets out the truth designed to be conveyed by it.

Hebrews 7:4

Ver. 4. *Now consider how great this man was:* the Spirit compares with, and prefers, Melchisedec before Abraham, as he was God's high priest; he introduces it with pressing these Hebrews to exercise an act of judgment under the metaphor of seeing, denoting it to be such a serious and intent act, as calls for the utmost exercise of the discerning faculty; a carelessness in it, or an oversight, might make the proposal to be to no purpose. The greatness of this high priest is what he sets in their view, and that indefinitely: How great is this officer! Intimating him to be somewhat excessive to other great ones: and how much greater then must be Christ, if his type be so great! Beyond not only Abraham, Levi, and his posterity, but this great Melchisedec, as to his sacerdotal power and dignity.

Unto whom even the patriarch Abraham gave the tenth of the spoils: this greatness is evinced by Abraham's (the patriarch, chief of all the fathers of Israel, whom the Hebrews esteemed above all others, Joh 8:53, and God owns as his friend, and sets all believers under his fatherhood) giving, as a due to Melchisedec, being the greater person in office, the tenth of all the spoils, that which was due to God, and paid to him as God's high priest: *ακροθιτων* notes either the first or choicest of the heaps of grains, especially the first-fruits dedicated to God; but here signifieth that part of the spoils which, according to the custom of war in most nations, after the victory, were offered to God as his part, whether they did consist of persons or things: the tenth part of these were given by him to Melchisedec, as the greatest priest of God in the world, and superior to

himself.

Hebrews 7:5

Ver. 5. This is a proof by instance out of the Levitical law, that he who receiveth is greater than he who giveth.

And verily they that are of the sons of Levi, who receive the office of the priesthood: the seed of Levi the son of Jacob, son of Isaac, son of Abraham, Nu 1:48-50 3:1-5, and not all of them neither, but the sons of Levi descending from Aaron, were separated and consecrated in the priesthood by God's precept, and vindicated from those who would usurp it, Nu 16:1-17:13, and confirmed in it by miracle.

Have a commandment to take tithes of the people according to the law: God himself gave them a law from heaven to tithe by, and a charge to observe this law, as to all parts of tithes, such as were due to all Levites, Nu 18:24, to the high priest only as God's substitute, Nu 18:8-19, 25-29; to the Levites, widows, and poor together, De 14:22-29. These the same law obliged all the Israelites to pay to these Levites as a homage due from them to God, and so delivered to his substitutes superior unto them, as his priests and ministers, and due to them by his own constitution, being the first-fruits of his own blessing.

That is, of their brethren, though they come out of the loins of Abraham: yet these Israelites who were to pay those tithes to these as superior to them in office, were their own brethren by nature, of the same rank, coming out of the same loins of Abraham, but subjected to these priests, who, by God's ordinance, were set above them in their office; and their receiving tithes was an inseparable property of that superiority.

Hebrews 7:6

Ver. 6. The proof is here applied, showing Melchisedec to be greater, not than the Levitical priest only, but than Abraham himself.

But he whose descent is not counted from them; he drew not his genealogy

from any priests before him, but is greater than those priests, who by genealogy and succession were made such, and set above their brethern by God himself: he being independent, having no progenitor, priest, or successor, is greater than whom he decimateth.

Received tithes of Abraham, and blessed him that had the promises; he decimated Abraham, the father of the Levitical priests, and by the Most High's order blessed him, by assuring him of his peace with God, grace continually from him, and multiplying temporal and spiritual blessings to him, according as God promised, Ge 15:1, &c. And this he did to him, though Abraham was a patriarch, and privileged with promises above any other; yet though God were made over to him in all his fulness, the blessing given him of fatherhood to a numerous nation, even the visible church of God among Israel, as to all believing Gentiles, who had Canaan literally promised to his posterity, and even this Salem, among the rest, of which Melchisedec was king, and the heavenly Canaan to himself; and above all, the promised Messiah to descend from him, in whom himself and all nations were to be blessed; he, so great in promises, is tithed and blessed by a greater Melchisedec.

Hebrews 7:7

Ver. 7. This principle is commonly acknowledged, it is a most apparent truth, you Hebrews cannot deny it; it is your common judgment, that a priest blessing, as God's officer, is greater than those blessed by him. He that is in a lower state in God's church, is blessed by one set above him in office by God himself, better and greater than he for his place and dignity in office. He must have the pre-eminency for his blessing, which he authoritatively, powerfully, and effectually conveyeth from God to those he blesseth, representing therein God communicating by him the good he wanteth in his benediction.

Hebrews 7:8

Ver. 8. His greatness as to his priesthood above the Levitical, is proved from its immortality. Immortal is greater and better than mortal; such is his order of priesthood. This argument he brings in to heighten the former, and

so connects it to it.

And here men that die receive tithes: the particle *ὧδε*, *here*, if referred to time, notes during Moses's economy, while the Levitical law lasted; if it refer to place, it notes Jerusalem in the land of Canaan, where the temple was: in that habitation of the Israelitish church the Levitical priests were not only as to their nature and persons withering and decaying, ceasing to be on earth, though they had the honour to decimate their brethren, but as to their order and office, mortal, they were no better than the tithed and blessed by them, in prospect of death. Aaron himself, the first of the order, died, and so did all his successors, as well as Israel.

But there he receiveth them, of whom it is witnessed that he liveth: but how much better is Melchisedec and his order! *ἐκεῖ*, *there*, may refer either to the place where his business was transacted with Abraham, near Salem; or to the place of Scripture record concerning him, either Ge 14:18-20, where there is no account of his death, or in Ps 110:4. By the prophet David is the testimony borne, that his order is for ever; that Melchisedec, as to his order and office of priesthood, now liveth and subsisteth in the Son of God incarnate, and continueth for ever. It is suggested by a great light in the church, as if Melchisedec was translated as Enoch was, and so continued a priest to the very moment of his translation; and that neither his person nor priesthood died, but liveth for ever: but in this the Scripture is silent. An other refers it immediately to Christ, reading it thus: Here, i.e. in this world, they receive tenths, or are priests; but there, i.e. *within* the innermost of *the veil*, *whither the forerunner is for us entered, Jesus*; supplying this out of Heb 6:19,20. *Here*, is to be understood, not who receiveth tithes, but who is, *of whom it is witnessed that he liveth*. He saith this sense is to be found in so many words in Heb 7:23-25, where those who receive tenths, and die, are no other men than those many priests who were not suffered to continue by reason of death, Heb 7:23. Nor can *he, of whom it is witnessed that he liveth*, be any other than Jesus, who, Heb 7:24, is the *man* that *continueth for ever*; and, Heb 7:25, is ever-living.

Hebrews 7:9

Ver. 9. *And as I may so say:* the Spirit now sets this priesthood above the Levitical by instance, which instance being not so proper or direct, his

form of introducing it is considerable, as $\omega\varsigma$ $\epsilon\pi\omicron\varsigma$ $\epsilon\iota\pi\epsilon\iota\nu$, as to say the word, which is a Greek elegance of speech, when that is uttered which is remarkable, and yet hard to be understood; and it is not only conclusive to what was spoken before, I will speak a word more, and then end the discourse, but interpretative of what he was about to say concerning Levi, born a hundred and sixty-two years after this transaction; *As I may so say*, or, in some sense it may be said.

Levi also; Levi, not so much taken personally as collectively, for the tribe that sprung of him, who were priests or ministers to Israel, which Levi personally was not. He was the third son of Jacob, and his seed God separated for, and consecrated to, his service, settling the priesthood in Aaron's family, which was a branch of that tribe, and making all the rest servants to them.

Who received tithes, paid tithes in Abraham; these did receive these tenths by God's law from their brethren, and these paid tenths by or in Abraham, and so showed them to be inferior in office to Melchisedec, who received this homage from them as due to God, and to him as his high priest. This was not properly, but figuratively; true parents and children being accounted here as one person before they exist, as well as after; Levi, not actually existing then, but virtually in his parent. Christ was in his loins virtually too, as to his humanity, but not to descend of him by natural propagation, but by miracle; and in him as an antitype to this Melchisedec, and one to be set above him, in whom Melchisedec himself was to be blessed, and therefore could not pay tenths to him in Abraham.

Hebrews 7:10

Ver. 10. *For,* introduceth the proof, that Levi tithed in Abraham, being virtually in him, as his productive cause; so near is the unity and identity of descending children; and as truly were the posterity of Adam in him when he ate, sinned, and fell, Ro 5:12. To remove all question of the truth of it, the time is annexed to it, when Melchisedec met Abraham, and blessed him, then did Levi pay tenths in him; so as Melchisedec was greater than the Levitical priest: Christ, typified by him, being greater than himself, must be greater than them also.

Hebrews 7:11

Ver. 11. *If therefore perfection were by the Levitical priesthood:* now the Spirit infers from the doctrine of Melchisedec's priesthood, the dignity and perpetuity of Christ's, typified by it: so that it is not Aaron's priesthood, but Christ's, which the Hebrews were to use for their salvation after Aaron's was expired. For perfection was not to be had by Aaron's priesthood or law, but by a better, of another order, even Christ and his law. The form of these words are interrogative, implying a vehement denial of what is queried in them. A perfecting of persons to life eternal by expiation, justification, renovation, &c.; see Heb 9:9 10:1; freeing sinners from the guilt, stain, filth, and consequents of their sins by an expiatory, satisfactory sacrifice to God, and fitting of them for an eternal enjoying him; a self-efficiency to these things without Christ, is, as to the Aaronical priesthood, vehemently denied; as to this, that is defective.

For under it the people received the law; for with the priesthood, about the time of its institution by God, the Israelitish church, God's covenanted people, *received the law;* by which, as well as by its priesthood, there is no expiation, remission, nor eternal life to be obtained, Ga 3:17-19; compare Mal 2:4-8. This law and priesthood being types of far better to succeed them, they were but leading to them, which in the fulness of time were to be revealed, and which should perfect what they could not, Ga 3:23,24 4:3-5.

What further need was there, &c.? It was needful, since the Levitical priesthood and law could not perfect sinners, that another should take place which could perfect them. David therefore, who lived above four hundred years after their institution, and feeling their imperfection, did by the Spirit foresee and tell of a royal priesthood and law to take place after this, that should perfect sinners, which could not be done by any called after Aaron's imperfect order. This was the Lord Christ the Messiah, who must be after the order of Melchisedec, Ps 110:4, and who by his priesthood and law should abundantly effect it; which was far more excellent for both, than any of the Levitical family can pretend to.

Hebrews 7:12

Ver. 12. *For the priesthood being changed: for* refers to the expiration of the Aaronical order, to which these Hebrews now were not bound, for that a better priesthood and law were to fill up their room in the church. The Levitical priesthood was changed and abolished to make way for this; God designing that to continue for a time, and then to expire, when the truth perfecting it should take place.

There is made of necessity a change also of the law; the mutation of the priesthood indispensably requireth the change of the law, i.e. the legal dispensation of the covenant of grace, and the bringing in with another priesthood a better hope, Ga 3:17-27; compare Heb 7:18,19 of this chapter; even the covenant of grace in the gospel dispensation of it. This was made necessary by the decree of God, who determined, that both priesthood and law should expire together, and accordingly hath fulfilled it. For when Christ, the gospel High Priest, had in his person and work perfected all of it in heaven, he roots out that order of priesthood, abolisheth the law, scatters the people which would cleave to it; demolisheth the temple and city to which he confined the administration, so as all designs and endeavours of Jews, or of apostate Christhins, to repair, or to restore it, have been ineffectual to this day.

Hebrews 7:13

Ver. 13. *For he of whom these things are spoken pertaineth to another tribe:* that this priesthood was so altered, he proves by Christ's being of another tribe than Levi. This is a periphrasis, describing the priest after Melchisedec's order. Of whom was this said in Ps 110:4, but of Christ, God-man, the royal High Priest of God? Mt 21:42. He, as to his human nature, descended of the tribe of Judah, and not of Levi; and so the Aaronical priesthood was ended by him, Heb 2:14 Ge 49:10.

Of which no man gave attendance at the altar; of which tribe none was at priest, whose work was to attend the altar, and offer sacrifice; if any of another tribe pretended to, or would usurp it, God either smote them, as Uzziah, 2Ch 26:18, or destroyed them, as those rebels, Nu 16:1-3, 28-35; neither was the priesthood hereby made tribual, or continued in any such

tribe as in Levi, but confined to our Lord only, not because he descended of Judah, but extraordinarily selected of God out of it to discharge it.

Hebrews 7:14

Ver. 14. *For it is evident that our Lord sprang out of Juda;* the proof of this change of the tribe, and of what tribe he was, was undeniably evident to these Hebrews from their own genealogies, and the Roman census and enrolment of him; the providence of God ordering this, that it might be universally known that he was David's seed, as well as Abraham's, and as called by his name, Eze 34:23,24 37:24,25. Our Lord was God-man, Lord-mediator, Ps 110:1,4 Mt 22:42,46. He was, as to his humanity, born of the tribe of Judah, as his genealogy by his mother doth evince, Lu 3:33, and the concomitant evidence of the Roman rolls, in which his name was registered and kept in their archives above an age after his ascension.

Of which tribe Moses spake nothing concerning priesthood: no man of which tribe was so designed by God, or so revealed to have the royal priesthood, but himself; none of them having any right to it, as they could prove out of Moses's writing; and the rule of priesthood is to be found there, and no where else: so that a negative argument taken from Scripture in matters of religion is valid, though never so much puffed at in this age.

Hebrews 7:15

Ver. 15. *And it is yet far more evident:* the change and abolition of the Levitical priesthood, and law, that the perfecting of Christ might succeed, is not only clearly represented to the understanding of all, that they assent to it, but *it is far more evident* from the eternity of this priesthood's constitution, as is proved, Heb 7:16.

For that; εἰ it, is a particle vehemently asserting, as in form of swearing, and not doubting, and therefore rendered *for that*.

After the similitude of Melchisedec; like and parallel in order to him, and in all the properties foretold, which make him a most excellent priest; a priesthood far above that of Aaron, upon the account of the law and

covenant to which it is related, which was not only the law of nature, serving God as Creator, but the law of grace, as he was Redeemer in Christ, who with the patriarchs worshipped God by, as believed in, a Christ to come.

There ariseth another priest; not only of another tribe than Aaron, but of a different order from his; is constituted, manifested, and beginneth the exercise of his office with the abolition of Aaron's.

Hebrews 7:16

Ver. 16. *Who is made, not after the law of a carnal commandment;* the gospel High Priest, the Lord Jesus Christ, was not constituted nor consecrated after that order and rule of God which did bind the Aaronical priesthood, and regulate it as to their consecrations and ministrations, obliging them by annexed temporal promises and comminations, which could not reach an immortal soul. The Mosaical rites and ceremonies were bodily, fleshly, only external. He was not made a priest by legal purifying with water, nor anointed with oil, nor sprinkled with blood, nor clothed with priestly garments, as Aaron and his order was, Ex 39:1-43 40:13-15,31,32; nor initiated with sacrifices of bulls, goats, &c. He was not to minister in a tabernacle or temple, as they did, which was carnal, and reached only the flesh, could not expiate sins, nor procure spiritual and eternal blessings, Heb 9:1-12, 19-26.

But after the power of an endless life; but was constituted and consecrated by God according to his powerful law. He was anointed with the Holy Ghost and power, Ac 10:38, which mighty influence enabled him to execute his office effectually for saving sinners; and by it he receiveth life peculiar to his priesthood, opposed to the dead letter of the commandment, by which, and under which, souls perished by multitudes. But this High Priest hath by this law life in himself, and the best of life to give out to those who wait on his ministry, Joh 5:21, 24-26, and such life as is indissoluble, opposite to carnal and bodily, which corrupts and perisheth; but the powerful life of this priest is not to be destroyed, neither in himself, nor his people. He by his death and life makes eternal expiation, and procureth eternal blessings for them: see Heb 7:25, and Heb 9:11,12,28.

Hebrews 7:17

Ver. 17. *For he testifieth:* this is proved by infallible testimony in Ps 110:4, God the Father himself solemnly declared him to be so before the angels in heaven, and revealed it to men on earth by the prophet David.

Thou art a Priest for ever after the order of Melchisedec: that as Melchisedec had no end of days recorded, so this is repeated again to prove, that the Priest after his similitude, i.e. after his order, (the words being here synonymous), must continue for ever. Christ was not a temporary Priest by a carnal law, but was made a Priest for ever, with everlasting power endowed to save all his people: see Heb 7:24,25,28, and Mt 1:21.

Hebrews 7:18

Ver. 18. *For there is verily a disannulling of the commandment going before:* the Spirit having proved the disannulling of the Aaronical priesthood for its imperfection, proceeds to prove the abolishing of the law or covenant annexed to it, like it for weakness and unprofitableness; αθετησις is a displacing, deposing, or laying it aside as to its binding force, so as there is no obligation from it on any as to obedience or penalty; and this is so disannulled of the Law-maker, God himself, by setting up the gospel by his Son-priest, which is most certainly true.

For the weakness and unprofitableness thereof; for the Mosaical covenant and law wanted strength to bring about what the Jews sought by it, and wanted good fruit to them who made their boast of it; both which weakness and unprofitableness arose from the Hebrews' abuse of it, expecting expiation and sanctification by it, without minding the promise which preceded it four hundred and thirty years, to which it should have led them, and by its neglect proved so fatal to them. For they would be justified and saved by an external obedience to this law, without any regard to Christ and his sacrifice, by whom alone it could be attained, Ga 3:17-27. It was strong and profitable to the end for which God made it, to lead to Christ; but weak and unprofitable to justify or sanctify them without him, which was the end they used it for, or rather abused it.

Hebrews 7:19

Ver. 19. *For the law made nothing perfect:* the proof of this weakness and unprofitableness of the law is its imperfection; it had no supernatural moral power to justify or sanctify any person, or to bring him to perfection; neither did it perfect any person of itself so as to reconcile him to God, or bring him to salvation, whatever was expected by it, Heb 9:9 10:1,2.

But the bringing in of a better hope did: δε *but,* shows the opposition of *hope* to the *law*; though *the law* could not perfect any, yet the *better hope*, the gospel, promulgated to and received by them, could perfect them. Πεισάγωγη, superinduction, i.e. it was brought in, and put in force, after the legal covenant expired; and brought in to abolish that, so as by it it was repealed and abrogated. The gospel law is styled *a better hope*, because it is conveying better promises, Heb 8:6, which gives firm and certain hope of sinners' perfection by it, viz. their enjoyment of justification, sanctification, and eternal life. This hope wrought by the Holy Ghost in their hearts, enableth them to obey the gospel, and seals the promises to them.

By the which we draw nigh unto God; and by this they have free access to God, as Heb 4:14,16; compare Heb 10:19-22 Ro 5:1,2; not only to worship him, but to receive the blessings of the covenant from him, without fear of displeasing him, or being consumed by him, as under the law, but in the greatest confidence of pleasing him in Jesus Christ, of having communion with him, and of being blessed in the enjoyment of him for ever: see Heb 12:18-22, and compare Heb 7:22-25 with them.

Hebrews 7:20

Ver. 20. This is a further proof of the excellency of Christ's priesthood above Aaron's, taken from his constitution in it by oath. He who is made a priest by oath, is a better and a greater priest than any made so without it; but so is Christ. Καθ' οσον is a comparative, answered Heb 7:22, insinuating by how much the cause constituting or confirming an office of

priesthood is more excellent, by so much the effect and office must excel, receiving greater power for some more excellent end. This ὀρκωμοσία is as much as a double oath, ἀπο τοῦ ὀμνῆειν ὀρκον. By the swearing of an oath by God the Father was the gospel High Priest constituted an eternal one after Melchisedec's order; and it addeth so much the more strength and glory to the sanction. This is testified by David, Ps 110:4. The Levitical priests were made by a Divine designation, and with external rites were consecrated; but Christ was constituted a Priest by oath, as our translators well supply it out of the following verse.

Hebrews 7:21

Ver. 21. *For those priests were made without an oath;* those priests of Aaron's order were selected, instituted, consecrated, without any oath mentioned by Moses, who did all exactly as the Lord commanded him, Ex 40:16. God gave only command for it, and made their priesthood but a temporary and passing honour and office, which he might alter when he would.

But this with an oath by him that said unto him: The Lord sware and will not repent: but he, or Jesus, was made a Priest after Melchisedec's order, by an oath of God his Father, speaking to him, as is recorded by David, Ps 110:4. The Lord Jehovah the Father, sware unto his Son the Lord Messiah, lifting his hand, and saying: *I live for ever*, De 32:40, when he ascended and sat down on the right hand of the Majesty in the heavens, solemnly by this oath ratifying and confirming him in this office; and that he would not repent, i.e. change, or alter, or retract what he swore to him, there being no need of any other, he so effectually performing the work of it, that all that God bestows upon his by him, are gifts not to be repented of even eternal life and salvation.

Thou art a Priest for ever after the order of Melchisedec: that which the oath ratified was, that Christ should be God's only and eternal Priest, who was to have no sharer with him in the priesthood, and no end of it; taking away from himself by oath any power to make Christ no priest, or take away his office at will and pleasure, as he did Aaron's; hereby honouring his Son, and highly gratifying sinners by giving them such a royal High Priest, who should effectually manage all their concerns with him for

ever.

Hebrews 7:22

Ver. 22. This brings in the consequent on Heb 7:20.

As much excellency as was in God's oath constituting, *so much* there must be in the office constituted. The Aaronical priesthood, by God's constitution, was excellent; but Christ's is much more so, being by God's oath made personal and everlasting, relating to the best covenant; so as the Hebrews had the greatest reason to renounce Aaron's, and to cleave to Christ's for salvation. He being God-man, is a Surety, one that bindeth himself for another, to see something paid or performed, to give security for another; and is proper to him as a Priest, Job 17:3 Ps 119:122 Pr 6:1. In the Mossical economy the priests were typical sureties, or undertakers for the people; so Aaron, as a surety, was sent by Moses to stand between the living and the dead, when God was cutting off those sinners, Nu 16:46,48. The Spirit interprets this *Surety* to be a *Mediator*, Heb 8:6, which is the general comprehensive name of all his offices: as he gives all from God to us in and by his promises, he is *the Testator* fulfilling them, Heb 9:15,16; as he gives satisfaction to God for us, and returns our duty performed with the incense of his merits, he is our *Surety*; which merit of his resulted from his perfect obedience to the whole law and will of God, and from the full satisfaction he made to God by his death for our sins, Ro 5:19 2Co 5:21 Ga 3:13.

A better testament; the gospel covenant, described Heb 8:10-12, and referreth to what the Lord foretold of it, Jer 31:33,34, which is better than the Mosaical for perspicuity, freeness, fulness, spirituality, and the Spirit promised in it for its ratification by the death of Christ, and its perpetuity: see Heb 8:8,9,11.

Hebrews 7:23

Ver. 23. *And they truly were many priests*: this further demonstrates the excellency of Christ's priesthood above the Aaronical for its singularity and self-sufficiency; whereas theirs was, for the multiplicity of it, weak,

vanishing, and mortal, like themselves. They had multitude of priests together under the high priest, to manage the service, and above seventy high priests, beside their sagans, such as were to officiate for them if at any time they were legally disabled from the institution of the Aaronical order, to the destruction of the temple, and were made according to the law successively.

Because they were not suffered to continue by reason of death; death cut them off one after another; they were all mortal, and could not abide, neither in their priesthood or life, Ex 28:43. Death transmitted that priesthood from one unto another, till the priesthood itself, by the succession of a better, was abolished, and did expire; so frail, passing, and imperfect were both their persons and office.

Hebrews 7:24

Ver. 24. *But this man, because he continueth ever;* this Priest, Jesus, Heb 7:22, is opposed to the Aaronical multitude; this excellent one, 1Ti 2:5, after his resurrection abideth immortal. He is eternal and permanent for person and office: see Heb 7:25 Ro 6:9. They are vanished, but he continues for ever, Re 1:17,18.

Hath an unchangeable priesthood; απαράβατον, a priesthood that cannot pass from him to any other, as Aaron's did to his successors: no person is to be a sharer in it, nor a successor to it: it is reciprocal with himself; his individual person terminateth it for ever; he hath no vicars nor successors of his priesthood, whatever the pope pretends to in it.

Hebrews 7:25

Ver. 25. *Wherefore he is able also to save them to the uttermost:* this inference proves his eminency in office above Aaron's order by the efficacy of it; for he is possessor of a supernatural Divine power, which is able to save to perfection, to the full, to all ends, from sin, in its guilt, stain, and power; from its consequents, the curse, and wrath, and eternal death. What neither ourselves nor others could do for us, he is only able, and an willing as able, to set us in a safe, happy, blessed, and glorious state for

ever, Ro 5:9-11,17.

That come unto God by him; all such who will come to God by him as their High Priest, and no other, praying for remission of sins for his sake and merit, by faith in his blood, renouncing self, expecting the mercy of God to flow in him to them, subjecting themselves entirely to him, and depending on him to present them unto God their end, without spot or blemish, or any such thing, and to make them blessed in the enjoyment of him for ever. This is his work, Joh 6:35-40 1Pe 3:18.

Seeing he ever liveth to make intercession for them; since he always exists and lives a High Priest for the good of those who wait on him, having life in himself, and quickening them; compare Ro 8:6; and, as their Advocate, 1Jo 2:1,2, answereth all charges against them, suing for those penitent believers, and pleading for all promised them by the Father in him. He sitting at God's right hand must ever be in his presence: and appears as the general Representative of his, and useth all his interest with the supreme Lawgiver, Judge, and Governor, for them, (see Heb 9:24), as it was foretold he should, Isa 53:12, even for them who cannot plead their own cause through guiltiness or weakness; he will manage it for all of them who believe in him, and apply themselves to God by him, atoning him for their sins by his sacrifice, performing their duties and person by the incense of his merits, and presenting them to God, answering in heaven his type on earth, Ex 30:1-10: compare Re 8:3,4 Ro 8:31-36.

Hebrews 7:26

Ver. 26. The last excellency of the gospel High Priest, preferring him to Aaron's order, is the qualification of his person, by which he is described in himself, distinguished from and set above all others, and is that which remained out of David's proof to be cleared, who this person was, who was different from Melchisedec, though after his order, to take place after Aaron's was expired, who was immortal, and constituted an everlasting Priest by God's oath.

For such an High Priest became us, who is holy: this was God-man, the Messiah, and gospel High Priest, who was convenient, congruous, suitable, useful, and necessary, for us guilty, filthy, miserable sinners, in respect of

ourselves hopeless and helpless, and cannot approach God without consumption; and, unless we have a person who can manage our cause with God, are lost for ever. To such is he agreeable and necessary, who only can help and save us. This the titles given him evince, showing all the perfections of a priest, of which others were dark shadows and types; as he was not only externally and relatively by office, but internally and morally holy. His essence as God was holiness; as man his nature was entirely agreeable to God's will; he was *that holy thing*, Lu 1:35; not having holiness engraven on a mitre, as Aaron, Ex 39:30,31, but in his person; holy in his conception, birth, life, and death. The devil could find nothing but holiness in him, Joh 14:30. Pure in his soul, in his body, transcendently beyond his type, Le 21:17-23; not a creature, angel or man, so holy as he, the most like to God of any, Joh 1:14.

Harmless; ακακος, void of all natural evil in his spirit and flesh, no lust, no disposition to evil, not injurious to any, having no guile, an Israelite indeed beyond a Nathanael, of the most simple, pure, and innocent nature; he was good, and all his work was good, Ac 10:38.

Undefiled; αμιαντος, without any spot, not soiled or stained without or within; the angels and heavens are not so clean in God's sight, as lifts Priest of his; he was never tainted with the appearance of sin: if his church be so pure, what must himself be! Eph 5:27.

Separate from sinners; free from all vicious habit, quality, act, or stain, by what was in sinners, or by his converse with them; as separate from guilt or stain, as if he had never been with them; conjoined with God in being and fulness of righteousness, making sinners righteous, but contracting nothing from them.

And made higher than the heavens; by the constitution of God, after his sacrifice, mentioned Heb 7:27, he ascended far above all heavens, Eph 4:10, and is settled on God's throne at his right hand, having all principalities, powers, might and dominion, and every name, subjected to him, and all things put under his feet, Eph 1:21,22. Never priest can reach where he is; this is his supereminent excellency, Heb 4:14 8:1 9:11. How able, mighty, and successful is he for managing all for his clients there! His work now is intercession.

Hebrews 7:27

Ver. 27. In this verse the Spirit shows the ground of his intercession work in heaven, and why he doth not sacrifice as a High Priest there; therein setting his far above the Aaronical priesthood.

Who needeth not daily, as those high priests, to offer up sacrifice; he had no necessity, being so holy as he was, to multiply sacrifices.

First for his own sins, and then for the people's; for himself, being sinless, and having no infirmity to atone for, as the Aaronical priesthood had, who annually on the day of atonement did offer sacrifice for themselves, being sinners, and needing pardon as well as the people, Lev 9:7. And he had no need annually on a day to offer for the people's sins, as Aaron and his successors had, and did continue to do, till his sacrifice took place and abolished them; he having once offered a sacrifice for the sins of the people, which outweighed all their multiplied sacrifices.

For this he did once, when he offered up himself; and this he did once when he himself died a sacrifice for sins, when he offered up the human nature by the eternal Spirit without spot, a propitiatory sacrifice to God, when his body hung on the cross, and his soul ascended and entered into the throne of God in the holy of holiest in heaven, with the blood of the testament, and atoned him for all his people. How transcendent was this sacrifice to all the Aaronical ones, whereby sinners were reconciled unto God for ever! Heb 9:11,12,14,24-26. On this offering was he exalted by God fitr above all heavens, confirmed by oath in his office, and his intercession became so powerful and effectual to save all his people from their sins, and the consequents of them.

Hebrews 7:28

Ver. 28. This is the reason why the Aaronical priests had need to sacrifice for themselves, and the gospel High Priest had not, and is finally describing him who is so.

For the law maketh men high priests which have infirmity; for the law

which God gave to Moses, the ceremonial law, constituteth, sets up, and puts into this Aaronical order and office of priesthood, such as are not only liable to bodily infirmities, but to moral ones, sins. Aaron and all his sons had their spiritual sinful infirmities, Heb 5:2, for which they were to offer their propitiatory sacrifices to God, as well as for those of the people; they were sinful, dying men, Heb 7:26.

But the word of the oath, which was since the law; but God the Father's promise to his Son, ratified with an oath, that he should be the great High Priest perfecting of souls for God, as David testifieth, Ps 110:4, to be revealed to him; and this four hundred years after the law was given which constituted the Aaronical priesthood. The word revealed God's promise to him, the *oath* made it irreversible; yet this promise was not actually performed to him till his ascension in the human nature higher than the heavens, Ps 110:1.

Maketh the Son, who is consecrated for evermore; God the Son incarnate, the man Christ God's fellow, the glorious only begotten and bosom Son of the Father, Zec 13:7 Joh 1:14,18 1Ti 2:5, is made by this ratified word the only single everlasting High Priest, who is not only completely and perfectly holy, as opposed to the infirmities of the Aaronical priests, but ever able and fit for his work, as successful in it. Who would not therefore leave that abolished priesthood, and cleave to this which must abide for ever?

Hebrews 8:1

Chapter Summary

Heb 8:1-5 Christ, our great High Priest in the heavens, hath amore excellent ministry than the priests on earth,

Heb 8:6-13 as he is also the Mediator of a better covenant thanthat which was given to Moses.

Ver. 1. The Spirit having cleared the doctrine of the priesthood of the great gospel Minister, now proceeds to show how he executed that office; and that therein as he far excelled, so he was to be valued and used before, the

Aaronical priests. He introduceth it with a reflection on his foregoing discourse.

Now of the things which we have spoken this is the sum; the sum then of the things spoken, is κεφαλαιον some read, the head, i.e. the scope in a discourse driven at; others, the chief of all the excellencies of the priesthood hitherto held forth; as if it were *palmarium argumentum*, the highest and choicest of all that hitherto had been spoken; and it is proportionably true, as will be seen in what followeth: but it must necessarily join the foregoing and following discourse together, and so it notes a sum, contract, or epitome; a breviate of the heads formerly discoursed on and largely, Heb 7:1-28; and so shows the dependence of the matter remaining to be handled on what went before, when many things are summed up in a few words; as Christ's priesthood, largely opened before from Ps 110:4, is, as to the substance of it, briefly handled in this verse.

We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; we Paul, and believing Hebrews, opposed to the infidel Jews, have not only a right to, and interest in, but actual possession of, Christ, God-man, as our High Priest, while their infidel brethren had only a sinful man: He who hath eminent power above, and though crucified by men, yet thereby became victorious over sin, death, and hell, and the lord of them the devil, led principalities and powers in triumph, when he passed through their kingdom in the air, Col 2:15, entered into the heaven of heavens, and there sat him down and settled himself, as was his right, on the right hand of God, as he sat on his throne, invested with all power and dignity, as God's royal Priest, near to him, and the great manager of all our concerns with him; while the sinful priest at Jerusalem stood trembling before the shadow of this heavenly temple on earth, Heb 1:3.

Hebrews 8:2

Ver. 2. *A minister;* this is spoken of the High Priest sat down on the right hand of the Majesty in the heavens, and relates to that work of his whereby he was constituted λειτουργος which, according to Suidas, is compounded of two words, παρα το ληιον *vel* ληιτον εργον, public

work; so as it might be rendered administrator, and notes any public officer from the highest to the lowest. The Spirit of God in the New Testament hath applied it to the highest and subordinate ministry; in this verse to Christ himself in his exalted state, and so notes a ruler, as he was now God's published, settled King, the Lord Administrator of all things in his kingdom, agreeably to what he foretold, Ps 2:6,7 110:1; compare Ac 13:33. And here properly it notes him in all his offices, his royal, sacerdotal, and prophetic ministry in the heavens and earth, administering and governing all things in them.

Of the sanctuary: the things about which his administration is concerned are τῶν ἁγίων, of holies. Some refer this to persons, as noting saints, of whom he is the Ruler and Governor, Re 15:3; others, to things, graces and endowments bestowed by him upon his: but most properly here, in the neuter gender, it notes the place, the sanctuary in heaven, the holy of holiest, where he is administering and governing all, though it may be applied to all of these. For heaven is the place, the sanctuary, wherein saints the persons for whom, and all holy endowments the matter about which, he administers, do descend. But the holy house, or *sanctuary*, is the proper import of it; and so, though expressed in the plural number, to all the holy parts of its types, the temple and tabernacle.

And of the true tabernacle: some, because of the connection of this to the former word, *sanctuary*, would have it import the same thing, even heaven; but the Spirit distinguisheth these from each other, Heb 9:1,2. Some would understand it of the body of Christ, but here not so properly and agreeably to what the Spirit is speaking of. But by *tabernacle*, here, is meant Christ mystical, the true temple, church, and habitation of God on earth. For as Christ was the body and truth by all the shadows and types of the tabernacle, Col 2:17, so not all one way. Some of the types were single, and terminated on his person, as priesthood, sacrifice, altar, shew-bread, incense, ark of the covenant, &c. Other types were aggregate, and compounded of many things, as tent, sanctuary, and tabernacle here; parallel to this, there must be a truth in Christ complex, that is, Christ the church, so framed and pitched a house by God, that he may dwell in it. The apostle so interprets it, 1Co 3:16,17 2Co 6:16; compare Eph 2:20,21 1Pe 2:4,5. Christ in person is its foundation; saints are the several living materials, of which the house and tabernacle is made; their dispositions, graces, and endowments, the ornaments of it; the laws, rules, orders,

ordinances, are the cement, the cords and stakes that join them together; and the glory of God fills it, as it did the tabernacle and temple, Hag 2:7,9 Re 21:23. It is styled, *the true tabernacle of God*, because of it the literal tabernacle was but an imperfect shadow and type; in this God dwells truly and personally, therefore to be entered into by the Hebrews; the old one, the type, being abolished and vanished by the appearance of this the truth. For now was that word fulfilled, Jer 3:16; the days were come that men should mention no more *the ark of the covenant of the Lord*; so no more the tabernacle of the witness; but the truth of God in Christ should be acknowledged by them. The reason of this interpretation is evident. A tabernacle is God's habitation; the Christian church is such, it answers in all parts, and bears its proportion to the complex type, and cannot fully be matched by any other things: it is congruous to Christ's session in glory; for thence he doth, as the honourable and glorious Administrator of God's church, order and manage all on it according to his will, having settled in his true tabernacle a ministry, Eph 4:8-13, covenant, as below, Heb 8:6-13, service, Heb 8:3,5, and privileges, far exceeding its type: all which this grand officer, as the only royal High Priest and Head of his church, Prophet of his people, orders by his Spirit, the only Vicar he useth in it. Of this true tabernacle, church, or house of God, the sovereign, independent, omnipotent, infinitely wise and holy, the eternal Lord, was the author; and such is his work as no other can question it, can add to or alter it, can reach it, so proportioned is it to its Framers.

Which the Lord pitched; $\epsilon\pi\eta\rho\zeta\epsilon\nu$ he framed and prepared every piece that constituteth this tabernacle himself, as the materials of the first were wrought by his pattern and order. He compacted and joined all the parts of it together, to make it his tabernacle; and especially reared, pitched, and firmly constituted this his own habitation. This he doth for ever so pitch, as hell and earth, with all their arts and force, can never remove it. Mt 16:16,18. It is his rest for ever, here he will dwell, for he hath desired it, and will make it glorious, Heb 12:26-28 Ps 132:14 Isa 11:10 Re 21:1-27.

And not man; this is denied because man is weak, sinful, and mortal, no such hands intermeddle with the work of God's tabernacle, for his work would be like him, weak, faulty, and perishing, which could not long survive its author.

Hebrews 8:3

Ver. 3. *For every High Priest is ordained to offer gifts and sacrifices:* in Christ's administration for his in heaven, as he is a King, so he is a High Priest; and as such must have service and ministration suitable to himself there, as the Aaronical high priests had on earth; every of which was constituted to stand and minister at God's altar, and were to offer sacrifices and gifts, as cleared before, Heb 5:1.

Wherefore it is of necessity that this man have somewhat also to offer; seeing these earthly priests had such service, it would follow thence, if he were earthly and of their order, he should need such too. Ἄναγκατον having no verb expressly joined to it, is variously supplied: some, by *it is*; but those who would make the tabernacle his body, do not allow it, that being offered before this, and therefore add, it was, or hath been: but it is best supplied potentially, it would be necessary for this High Priest, if he were so low as those priests, to have something of the like nature or kind of gifts and sacrifices, that he might offer as they did. Now such he needed not, as being utterly inconsistent with his priesthood, as is proved after.

Hebrews 8:4

Ver. 4. *For if he were on earth, he should not be a priest:* this gives the reason why the Levitical gifts and offerings were inconsistent with Christ's priesthood: for if he were earthly for person or office, or was existing on earth, or in an earthly sanctuary or tabernacle proper to the law, he could not by Divine ordination be an offering priest, being not of Aaron's family, nor of the tribe of Levi, nor such a priest as he was made by God's oath after Melchisedec's order, if he were for temper, office, or place of ministry earthly.

Seeing that there are priests that offer gifts according to the law: this earthly office, state, and work, was by the law settled on Aaron's family, and none could legally offer sacrifices or gifts in God's earthly tabernacle or temple, but his sons alone. Christ, as he was not of that tribe, so he never was either in the court of the priests, or in the holy place in the temple, neither did minister in them as a priest at all; this was proper and peculiar only to his types.

Hebrews 8:5

Ver. 5. *Who serve unto the example and shadow of heavenly things;* these Aaronical priests and their service in the literal tabernacle, were only subservient, as the model in the mind, to represent the truth, as the platform of a tabernacle serves toward the making and pitching of it. Υποδειγματι is an obscure and underhand resemblance, the first draught, that which is the rough part of what is to be represented, Heb 11:23, such as the shadow is to the natural body, a dark resemblance of it: such were these of Christ's person, ministry, and those heavenly things performed by him; they were leading them to, and instructing them in, Christ and his work, though the veil on their mind and hearts hindered them from discerning it. So true is that, Joh 1:17. Moses's law was the shadow, Christ the truth of all; compare Heb 9:6,23 10:11. And it is not unlikely, that both the literal tabernacle and temple economy are but grosser and obscurer discoveries of that form and manner of the manifestation of God in glory, and the most excellently regulated service and ministry in the economy there.

As Moses was admonished of God when he was about to make the tabernacle; κερηματισται. Moses was in the mount, from God's own mouth, (the best of oracles), charged and admonished about, and infallibly guided in, his duty, Ex 25:1-40, confirmed by the Spirit in Ac 7:44: when he had his commission for the work resolved to enter on and perfect it according to God's charge, then was this oracle given out about the earthly tabernacle, priesthood, and service.

For, See, saith he; look you to it, observe this, take heed and beware, saith he, who is Jehovah, the Sovereign Lord of him and Israel, a Being of power to enjoy, and command, and to require any neglect, Ex 25:1-40.

That thou make all things according to the pattern showed to thee in the mount; thou shalt make, frame, and work, by enjoining Israel what they are to make, and perfect what thou art to do, all those things of the vessels, parts, and structure of the tabernacle for officers and service, for conjoining, rearing, and pitching of it, Ex 25:1-40:38; all after the type, copy, pattern, exemplar, showed thee by me, and seen and viewed by thee,

when thou wert with me in the top of the Mount Sinai forty days and forty nights. This tabernacle was framed by its type, and was to be an ordinance resembling, figuring, and typifying a spiritual tabernacle and ministry of Christ that was to succeed and fulfil it, being different in the whole kind from this type; it being spiritual and heavenly, this a gross, material, earthly fabric. Moses was most exact in framing all as God commanded, after his own pattern; he did not add, diminish, nor alter any thing in it, Ex 40:1-38.

Hebrews 8:6

Ver. 6. *But now hath he obtained a more excellent ministry: but* is here adversative, setting this High Priest over against and above the Aaronical, on the account both of his ministry and covenant, of which theirs were but types and shadows. The Lord Christ hath now really and fully obtained, and doth possess as the gospel High Priest, a public ministration, which, as to its glorious effects, transcendently excels the Levitical, Heb 9:11,12,14 10:12,14,18.

By how much also he is the mediator; by how much he is Mediator of a better covenant, by so much he hath a more excellent ministry, so that this is a proof of the former. Μεσσητης is a middler, one that interposeth, not only between persons at distance, but at enmity: his parleying between God and sinners could profit little, God being so highly injured by and offended with them; and therefore he mediates here as a Surety, as Heb 7:22, and so undertakes for sinners to satisfy God, wronged by them, by sacrificing himself for them, and so secure the performance of his covenant mercy to them. By which sacrifice he purchaseth and merits the Holy Spirit, to enable man to perform the conditions which God requireth from him; to repent, and believe, and obey the Redeemer, and wholly to rely upon his sacrifice for God's favour; as by his intercession he secures to them all the blessings of God's covenant for time and eternity, as proved, Heb 9:1-28.

Of a better covenant; the gospel covenant, which was a solemn agreement between an offended God and sinners; wherein he binds himself to give forth pardon and life to them upon certain conditions; and they bind themselves to perform, in order to the obtaining these. Which covenant

was brought about by the intercession of Christ the Mediator between them, who became a Surety for the performance of it, and solemnly ratified and confirmed it by the sacrifice of himself; as other covenants were by the blood of federal sacrifices, of which we have frequent mention in the Scripture; called *better* than the Mosaical covenant, not for the matter of it, but for the manner of exhibition, Heb 7:22, being comparatively a greater good than that which was less, Ga 3:17.

Which was established upon better promises; which gospel covenant was *νενομοθετηται*, as the Mosaical one, confirmed, ratified, and established by the blood of the sacrifice according to the law, Heb 9:18-21. This was its sanction, it was by it settled unchangeable, attended with and founded on the best promises, such as were more spiritual, clear, extensive, and universal, than those in the Mosaical covenant were.

Hebrews 8:7

Ver. 7. This proves the gospel covenant better than the Mosaical, for if it had not, there would have been no second.

For if that first covenant had been faultless: that first covenant, of which Moses was the mediator, as to the administration of it, (as to the matter of it, it was the same from Adam throughout all ages), was faulty; not because God made it, though it was a less perfect good than what succeeded it; it was able to save those who would rightly use it, and come unto Christ by it, Ga 3:24; but accidentally, by reason of the priests' faults, and people's sinfulness, it became wholly ineffectual to them for saving them; therefore the blame and fault of it is charged on them, Heb 8:8.

Then should no place have been sought for the second: the question here is vehemently assertive; if that covenant in its Mosaical administration had reached effectually its end, brought all that were under it to Christ, to be saved by him, no place nor room was there, that then being so perfect, for another to succeed it, God would have rested there; but his excellent wisdom and counsel determined to put in being the second, and to set it in the place of the first, that was faulty, and which was to be abrogated by it, Ga 3:21.

Hebrews 8:8

Ver. 8. This is the proof of the faultiness of the Mosaical covenant, from the right cause of it, those who did abuse it.

For finding fault with them: the Lord, by the prophet Jeremiah, being distasted and offended, accuseth, and with complaints and aggravations chargeth the houses of Israel and Judah, both priests and people, for frustrating God's covenant with them by their unbelief, mistaking God's mind in it, and using it to justify them, and not bring them unto Christ, who justifieth the ungodly. That the covenant was not faulty in itself, but only accidentally, is evident; for it was given to change hearts, though its spiritual efficacy was not so fully revealed, De 10:16 30:6; for Moses, Joshua, Samuel, David, were saved by the right use of it. It did not bind them by works to obtain justification, for it was delivered with blood, which taught them it was to be had only by faith in Christ's blood. But when they would not be led to Christ by it, they were faulty, and not the covenant, and so they perished in their gainsaying. The administration of this covenant by men being so defective, he finds fault with them, and resolves on the change of the administration.

Behold, the days come: *Behold,* imports attention to and observation of the rare, excellent, and important thing proposed in the word to the eye and mind of those for whom it was written, and to whom it is sent: so is this here, in Jer 31:31; the days of the Messiah's coming in the flesh, when *a woman shall compass a man*, as Jer 31:22; the known times of grace, Jer 23:5,6. A time to come when the prophet wrote it, past when the apostle quotes it here; so ordered by God to teach those there the imperfection of that covenant administration, so as they might make out to Christ by it, and not rest in it, as he had revealed him to them in the prophecy; and to strengthen believers in their faith in Christ when come, and to convince and leave inexcusable such Jews as would not believe in him, and further to confirm his priesthood.

Saith the Lord: this is not an invention of the prophet, but a revelation of the Supreme Lord to him. It is his certain, true, and infallible speech, illuminating his mind by it, and directing him in his words and writings for to convey it to those to whom he sent him; so that the word is firm, and

worthy of all acceptance; and the more of the Hebrews, because sent by Jeremiah, a Levitical priest, to them.

I will make a new covenant with the house of Israel and with the house of Judah: I will make perfect and complete. In the prophet it is **וְכַרְתִּי** I will strike or cut, because in covenant-making the sacrifices were cut asunder; and thence is it transferred figuratively, to signify covenant-making. A covenant, for form and manner of administration, second, later, better, stronger, and more excellent than the Mosaic; such as should be effectual to God's saving ends in the ministry of Christ, with the whole seed of Jacob, the visible church of God, when the prophet wrote this, divided into two kingdoms of Israel and Judah, and that of Israel removed afar off by the Assyrian, and seemingly lost, but by this covenant to be made one people again, and to be saved by Christ, David their King, Jer 23:5,6 Eze 37:21-28.

Hebrews 8:9

Ver. 9. The Spirit proceedeth to show the form of the covenant denied.

Not according to the covenant that I made with their fathers; not the same covenant for habit or form, nor any like unto the same for the manner of its administration, as was made by the Lord with the Hebrews their progenitors, when they were strangers in Egypt, and under great bondage there.

In the day when I took them by the hand; the day that I laid my hand on them, and took hold of theirs, even the last day of the four hundred and thirty years foretold to Abraham, Ge 15:13,16; compare Ex 12:40,41; as a father takes hold of his child to pluck it out of danger. It is a metaphor setting out God's special act of providence, in their miraculous deliverance out of Egypt, keeping them in his hand, while he was smiting their enemies; setting them at liberty, and then striking covenant with them, and binding them by it to be his obedient people, as such redemption mercy did deserve. At which time the covenant was unlike the promise or gospel one for external habit and form only, as carried on by a ceremonial law and priesthood, over which Christ's was to have the pre-eminency for power and efficacy of administration.

Because they continued not in my covenant; these unbelieving Hebrews, under that administration of the covenant, continued not faithful to it, as by their own word and consent they bound themselves to it, but apostatized from God and his truth, De 5:27. The word used by the prophet **הִפְרִין** signifieth the breaking and making void the covenant. The administration of it did not hold them in close to God, but they frustrated all God's ordinances, turned idolaters, forsook the Lord, and worshipped the gods of the nations round about.

And I regarded them not; ημελησα, I took no care of them, I did neither esteem nor regard them, but cast them off from being my people for their lewd, treacherous covenant-breaking with me; they would not return unto me, and I rejected them from being my people, or a people as they were before. Who knows where the nine tribes and the half are? And in what a dispersed, shattered condition are the remaining Jews to this day! The apostle in this follows the Septuagint, who read the effect of their sin, their rejection, for what was their sin itself, which by the prophet is expressed **וְאִזְבִּי בַעֲלֵהּ** should I be a Lord or Husband to them; which is an aggravation of their sin from God's dominion over them or marriage-relation to them; yet did they break his marriage-covenant with them according to their lewd and whorish heart: see Eze 16:1-63, 23:1-49. But in this quotation by the apostle, and translation of the Septuagint, it is a metonymy of the effect for the cause, to reject, cast off, or neglect them for their treachery to him in their marriage covenant, which was the true cause of it. The verb itself **בַּעַל** may signify to neglect or despise; and so Kimchi reads it, Jer 3:1, and is so rendered in this place by other rabbies, and so it signifieth in other languages.

Saith the Lord: this is God's irrevocable word, used four times by the prophet, Jer 31:31-34, and three times repeated by the apostle here, as proper only to the Lord; none can speak so truly, certainly, infallibly, as he.

Hebrews 8:10

Ver. 10. *For this is the covenant that I will make: for,* showeth it should not be such a covenant-form as was given on Mount Sinai, it being wholly

different, and that denied before, being carnal and ceremonious, full of types and shadows, and through their sin ineffectual to them. This is the firm administration of the covenant which I will strike. To which three words answer is in this scripture, I will perfect, make, and dispose; which last is the root from whence the notion of a covenant in the Greek is derived, διαθησομαι.

With the house of Israel: Israel is the comprehensive name of all the twelve tribes, as Heb 8:8; compare Ex 16:31 40:38; and is so used by the Lord himself Mt 10:6, and by Peter, Ac 2:36.

After those days; in the prophet it is, after those days of their delivery from Babylon, Jer 31:1,8,11,16,21, but especially when those days of the first administration of the covenant are accomplished, when the fulness of time for the Messiah's revelation is come, Ga 4:4. To this God again puts his seal, he saith it.

I will put my laws into their mind; the great God, the Redeemer himself the infinitely wise, and good, and powerful Spirit, who only can reach the soul, will make impressions, and write clear characters of Divine truth on it, 2Co 3:3. None can alter, new mould, frame, and temper a spirit, but him, who hath a true original right of all the good he promiseth, which he will freely, graciously dispense from himself, Joh 4:10,14. All the doctrines of the gospel, which include in them the moral law, as now managed by Christ, all the will of God concerning our salvation, promises, and commands; and these in their spirit and power, which God not only ratified in, but conveyed to the world by, Jesus Christ, and especially into the mind. διανοιαν renders the Hebrew בקרבים the inward parts, in the prophet's text. The mind or understanding being the innermost part of the soul, is capable of receiving impresses of Divine truth, and its characters are by it made legible to the soul; which as promised here, is so prayed for by the apostle, Eph 1:17,18.

And write them in their hearts: επιγραψω is a metaphor setting out a real, actual, powerful work of the Spirit of Christ, which leaveth the express characters of all God's saving mind and will upon the heart or soul as plain as writing upon paper, or engraving upon stones; such an operation of the Spirit of Christ on the souls of them, as whereby is conveyed into them a new light, life, power, so that they are made by it partakers of a Divine

nature; and though they are not other faculties, yet they are quite other things than they were for qualities and operations, so as they are enabled to know, observe, and keep his laws, which are set up in authority and dominion in their souls, ruling and ordering all there, Eze 11:19,20 36:26,27 2Co 3:3,8,9,10,18.

And I will be to them a God: as in the former word was the promise of conversion, regeneration, and renovation, so joined with it is the promise of adoption. In which God engageth in Christ to be to penitent believers, Ro 9:6,8, a God, i.e. the cause and author of all good, Ge 15:1-21, 17:1,7; what he is, hath, or can do for them of good, is all theirs, and himself terminating all the knowledge, faith, and worship of them. He will exercise all his wisdom, power, and goodness to deliver them from all evil, and to make them eternally happy and blessed in himself.

And they shall be to me a people; and to him this true Israel shall be a true, spiritual, eternal, adopted seed and people, partakers of all that he hath promised to them or they can desire of him; so as their name is better than the name of sons or daughters, an everlasting one, not to be cut off, Isa 56:5. They, as his people, attend on, witness to, and contend for, him and his glory, are always at his beck, being purchased, made, and covenanted so for his use and service, that they are not their own, but wholly at his disposal, Jer 23:7 32:20 Eze 11:20 37:23,27 Zec 8:8 2Co 6:16.

Hebrews 8:11

Ver. 11. *And they shall not teach:* the subject implied in the plural verb, and by a partitive particle expressed, *they*, and *every man*, is in Jeremiah's text **וְכָל אִישׁ** a man, even every truly covenanted one who hath the knowledge of the Lord.

And they shall teach no more, in Jer 31:34. A double negative supplieth it in this verse, οὐ μὴ denying that weak and fruitless kind of teaching which was under the Mosaical covenant administration, whereby souls were not savingly edified in the knowledge of God, there was imperfection both in their knowledge and teaching, which should not be under the gospel.

Every man his neighbour; such as are nearer to each other in society or commerce, a fellow citizen; or are near by relation, by nature or alliance, by consanguinity or affinity, one near at hand, ignorant of the Lord; and that needs instruction, one capable and possible to be taught.

Saying, Know the Lord: this intimates the manner of teaching denied, a formal, customary way of teaching, *saying*; it was proverbial with them; and so was the matter of it: *Know the Lord*; as they used to say: *The temple of the Lord*, Jer 7:4; *The burden of the Lord*, Jer 23:34; *The day of the Lord*, Am 5:18; or otherwise, not to teach them to know the Lord notionally only, without any influence on their heart, without believing, loving, fearing, or obeying him, 1Jo 2:3,4; or to teach them to know the Lord, as redeeming and delivering of them out of Egypt, or out of the land of the north, that is, bringing them back from their captivity in Babylon, as they were taught, Ex 20:2 Jer 23:7,8; but as delivering them from sin, the curse, wrath, and hell. Or, they shall not teach one another so darkly, slenderly, and imperfectly in the meaning of types, shadows, and ceremonies, that they might know the Lord in truth, and worship him according to his mind; or to take so much pains to instruct them concerning the Lord and his worship, as they took with the Gentiles when they proselyted them.

For all shall know me, from the least to the greatest; for under the gospel administration all the covenanted ones, the infant in the church and the aged, Isa 65:20, all ages in Christ, children, fathers, and young men, as 1Jo 2:12-14, young and old, shall have his laws put into their mind's, and written on their hearts, the true saving knowledge of him in Christ in the fulness of it, as Isa 11:9: they shall so perfectly know him, as not to depart from him; he shall be theirs and they his by an everlasting covenant, ordered in all things and sure; by the plentiful effusion of his Spirit in all the gifts and graces of it through his gospel institutions on them; they shall be so enlightened in gospel truths, that they shall know their duties, and perform them, as if they were immediately enlightened from above, rather than by the common methods of teaching by his word; that they shall not need so much cautioning, threatening, correcting as they did under the law; but shall entirely cleave to him, without a disposition to revolt.

Hebrews 8:12

Ver. 12. *For I will be merciful to their unrighteousness:* this *for* states the cause of all the former acts promised in the gospel covenant, as regenerating, illuminating, adopting, and God's gracious removing all sins that might hinder the communication of these and all other good to his covenanted ones; God, in and by the administration of this covenant, ratified by his blood, propitiating him, will of his free mercy pardon, blot out, and take away, Heb 2:17, and thereby free them from the guilt, power, and punishment of their original and actual unrighteousness; implying his reconciliation to, and free acceptance of, their persons in Jesus Christ, on whose account it is he dealth so graciously with them in all things, Isa 55:7-9 1Jo 4:9.

And their sins and their iniquities will I remember no more; all the breaches of God's law by commissions or omissions, whatever they may be for number or for aggravation, he will always through Christ save his covenanted ones from them all, Mt 1:21 Ro 3:21-26. All of these shall not only be for the present blotted out, but his mercy will be so great and certain through Christ, that he will neither punish them for them, nor charge them to them; he will abundantly pardon, and for ever take them away, so as if they be sought for they shall not be found, Heb 10:3,14 Isa 43:25 Mic 7:18,19. And when he forgets their sins, he will have their persons in everlasting remembrance, Ps 112:6.

Hebrews 8:13

Ver. 13. *In that he saith, A new covenant, he hath made the first old:* the inference from what was before said, Heb 8:8, (in the Lord's saying this by the prophet Jeremiah, that he would make a new covenant, for form and manner of administration later and better, even the last and best he will make, and in which he will have penitent, believing sinners to acquiesce), is this: That the Mosaical one, though first in respect of the gospel, hath lost its power, strength, and vigour, its binding force; and so, by God's instituting another, is abrogated, as useless, needless, and imperfect.

Now that which decayeth and waxeth old is ready to vanish away; this Mosaical one, thus grown old, weak, and decrepit, and by the institution of

the new gospel covenant abrogated, may continue for a while, but in no force; and so gradually moulder and decay by little and little, till it at last vanish and totally cease. It was near to it upon finishing of the ministry of the gospel High Priest on earth, when by his death he fulfilled the truth of this typical one, and so virtually nulled it; and, as to its binding force, vanished, when the gospel was published throughout the world, Ro 10:16-18; compare 2Co 5:17; as is owned by the apostolical synod, Ac 15:1-41. It was high time for these Hebrews to cease from that vanishing Mosaical one, and effectually to close with the gospel priesthood and covenant, which must remain and continue for ever; see Da 9:24,26,27; which if they did not, must end in the total destruction of them, their temple and city, which came to pass not many years after the apostle wrote this Epistle.

Hebrews 9:1

Chapter Summary

Heb 9:1-14 The service and sacrifices of the first tabernacle were far less perfect and efficacious to purge the conscience than the blood of Christ.

Heb 9:15-22 The necessity of Christ's death for the confirmation of the new covenant,

Heb 9:23,24 and of better sacrifices than those legal ones to purify the heavenly things.

Heb 9:25-28 Christ was offered once for all.

Ver. 1. The Holy Spirit, Heb 9:1-10:18, is illustrating his two last arguments taken from the tabernacle and covenant administrations, about which both the Aaronical priests and the gospel High Priest did minister; in both which Christ hath beyond all comparison the pre-eminence, which the Spirit proves by an argument drawn *a comparatis*, of the tabernacle and service of the Aaronical priests, and the tabernacle and work of Christ. He beginneth with a proposition of the adjuncts of the first covenant from Heb 9:1-10: The three particles introducing it, $\mu\epsilon\nu$, $\omicron\upsilon\nu$, and $\kappa\alpha\iota$, agree, the one in connecting, the other demonstrating, and the last in asserting, that which followeth to depend on what went before, as: And then truly the first.

The first covenant: η πρωτη is an ellipsis, nothing is in the Greek text joined with it, though some Greek copies add σκηνη, the first tabernacle; but this is to make the same thing a property of itself, and it is absurd to read, the first tabernacle had a tabernacle; it is therefore better supplied from that which *first* relates to in Heb 8:7,13, viz. the Mosaical covenant administration, which had or possessed, as its proper adjuncts, even those three distinct ones following.

Had also ordinances; δικαιωματα, we read *ordinances*; others, ceremonies or rites. It is derived from a passive verb, and may signify, a righteous sentence or ordinance of God, or a righteous event that answers that law or decree, as Ro 8:4. In the plural it notes *jura*, the laws of God, but especially here the ceremonial laws, these just constitutions for ministry which God gave by Moses to the Aaronical priesthood.

Of divine service; λατρειας, which our translators make of the genitive case singular; but this is repugnant to the next words connected to it, which should strictly be of the same case; it is therefore best rendered in the accusative case plural, and by apposition to ordinances, and so is read services or worship, which because it refers to God, our translators have added to it the word *Divine*. How various this worship was in the ministry of the high priest and ordinary priests, the apostle showeth afterward, and therefore most properly to be rendered services.

And a worldly sanctuary: το αγιον was the sanctuary where these services were performed, called the holy, from its relation to God and his service. It consisted of two tabernacles, as is described, Heb 9:2,3. It is styled κοσμικον, being externally decent, beautiful, and glorious, as is evident by its description, Ex 26:1-37. Made it was after God's own model, a mystical structure, and a type of a better; yet though that were so pleasing to the eye of the world, its materials were, like it, frail, brittle, and passing away, as things made with hands make way for better, Heb 9:24.

Hebrews 9:2

Ver. 2. *For there was a tabernacle made:* the Spirit descends to a particular account of the three former adjuncts to the covenant, beginning with the last, the *sanctuary*; which being glorious, he advanceth the glory

of Christ from the place of his ministry above it.

For is demonstrative of what was asserted Heb 9:1, the first visible habitation that God had amongst men, 2Sa 7:6, as a token of his gracious presence with them. This tabernacle consisted of three parts, of the court where stood the brazen altar of burnt offerings, the brazen laver for the priests to wash the sacrifices in, and to purify themselves when they came and offered them upon the altar, Ex 27:1, &c.; Ex 30:17-21 38:1-20 40:28-33. This court the Holy Ghost here leaves out. Separated from this court by a veil was the first tent or tabernacle, called the sanctuary, or holy place, where the priest did the daily service, which is called the first, Ex 26:36 40:22-29. Inward of this, and separated by a veil, was the holy of holiest, where the ark was, and where the high priest only entered once a year, Ex 25:10,22 40:20,21. This tabernacle was according to God's pattern and command, prepared, finished, and reared up by Moses, Ex 40:1-38.

The first; the sanctuary, or holy place, separated by one veil from the holy of holiest, and from the court by another, had in it the following sacred utensils.

The candlestick; for matter and form answering God's pattern, as Ex 25:31,40 37:17,25 40:24,25. It was of pure gold, and of six branches artificially wrought, by which was typified that Spirit of light which Christ giveth to the true tabernacle, his body mystical, the church wherein God dwelleth, not unusually set out by lamps, Re 4:5. And by reason of that light is the church set out by the emblem of candlesticks, Re 1:4,12,13,20.

The table; for matter, of plates of pure gold covering the shittim wood, and a crowning verge of gold round it, Ex 25:23-30 37:10-16 Ex 40:22,23. Most excellent for its spiritual use, setting out Christ in all his excellencies, well stored and furnished for his; which the Jews by their unbelief and profaneness made contemptible, Mal 1:7.

The shewbread was twelve cakes made and set on the table, new every sabbath day in the morning, and when taken away were to be eaten by the priests only, Ex 25:30 40:23 Le 24:5-9. However, on David's necessity God dispensed with that law, and allowed him to eat of it, Mr 2:26. This was an emblem of God's provision for the twelve tribes, the type of his church; and the bestowing on them the bread of life from heaven, the all-

sufficient food for them, Joh 6:32-58; compare Col 2:16,17.

Which is called the sanctuary; which first tabernacle was called the holy place or sanctuary, being relatively so, as God's tent, and no otherwise, so is it styled by the Spirit, Ex 26:33.

Hebrews 9:3

Ver. 3. *And after the second veil:* this distinguisheth the second tabernacle from the first; for, passing through it to the end of it, there hung up a curious veil made of blue, purple, scarlet, and fine twined linen, with figures of cherubims, Ex 26:31,32 36:35,36 40:21. The mystery of which is interpreted after, Heb 9:8: see Heb 6:19. A veil noteth distance and obscurity; or, covering, opposite to that which is open and free.

The tabernacle which is called the holiest of all: behind this veil was the second tabernacle, called the holy of holiest, Ex 26:33, by God himself, which did really, though typically, hold out the place of God's special appearance for propitiation and gracious answers of peace to the desires of his people in the Lord Jesus; applied afterwards to heaven itself, the holiest of all, where the High Priest is entered for us, and sits at the right hand of his Father, making intercession for us, Heb 6:19,20 7:25 9:24 10:19.

Hebrews 9:4

Ver. 4. *Which had the golden censer;* in the holy of holiest was reserved the golden censer, on which the high priest put the incense when annually he entered there, (see Le 16:12,13), that the cloud of it might cover the mercy-seat, and so was kept for that service in it: see Joseph. Antiq. lib. 3. 7. Many would refer this to the golden altar of incense that stood before the veil in the holy place, Ex 30:6-8; and so they read it, having the golden altar of incense before it for its service, and not within it; signifying the Godhead, by which Christ maketh his intercession, sanctifying and perfuming his own, and all offerings made in his name.

And the ark of the covenant; it was a coffer or chest of shittim wood, plated all over with gold, Ex 25:10-22 37:1,6 40:20,21. This chest had for

its cover a mercy-seat, listed or verged with a crown of gold round it; and is called *the ark of the covenant*, because the tables of testimony were laid up in it, Ex 25:16 40:20; those two stone tables wrought by Moses, and carried up into the mount, (after he had on the idolatry of Israel broken those of God's own making, and on which God had written the ten laws, the terms of his covenant with them), on which God wrote afresh his laws, and renewed his covenant with them, Ex 34:1,2,28,29; compare Ex 31:18. This ark was a type of Christ interposing between God and us, who had broken the covenant of his laws.

Wherein was the golden pot that had manna; $\epsilon\nu \eta$, *wherein*, refers not to the ark mentioned just before, for in it was nothing but the two tables of the covenant; but the tabernacle, called the holy of holiest, in which was reserved the golden censer, pot of manna, provided by God's charge before the giving of the law, and laid up afterwards in that archive by God's order, Ex 16:32-34. This manna was the bread God fed Israel in his church with forty years in the wilderness, and is called *angels' food*, Ps 78:25; a type of Christ *the true bread*, that God gave from heaven to his church, Joh 6:31-58.

And Aaron's rod that budded; which was by God's order put before the testimony in the holy of holiest, and not into the ark, for it was to be in view there as a token of the true priesthood, the type of Christ's, against all after-murmurers and usurpers: see Nu 17:1-11.

And the tables of the covenant; and as these, the urn of manna and rod of Aaron, were in the holy of holiest; so especially the two tables of the covenant were there too, but laid up in the ark which was in that place: see 1Ki 8:9 2Ch 5:10. Others think the preposition $\epsilon\nu$ is to be read, by which, or about, near which ark, as it is used of Christ's sitting $\epsilon\nu \delta\epsilon\zeta\iota\alpha$, Heb 1:3; and so notes, as to the pot of manna and Aaron's rod, an apposition of them to or by the ark, when the tables of the covenant were undeniably put into it.

Hebrews 9:5

Ver. 5. *And over it the cherubims of glory shadowing the mercy-seat*; on the cover of the ark at each end was a cherub of beaten gold; these and the

cover of the ark were all of one piece, they had their feet on the ledge of the cover, or its crown, at each end; their faces looked towards each other, and their wings touched each other in the extreme part of them, and so on the cover formed the mercy seat see Ex 25:17-22: and Ex 37:6-9 40:20. Their form is described by Ezekiel, Eze 1:1-28 and Eze 10:1-22. They were glorious for matter and service, God in his glory manifesting himself over them, gave propitious answers unto Moses about his church, Ex 25:22 Le 16:2. These cherubims typified the ministry of angels to our Lord Jesus, especially in his great work of rendering God propitious to his church, and saving it, Heb 1:14. Standing on the two ends of the ark's cover, they showed Christ to be the basis of their own standing, when others fell: they spread out their wings, to show their readiness for serving him in all; with their faces opposite to each other, and looking down on the mercy-seat and ark, typifying what the apostle saith of them, 1Pe 1:10-12, desirous to pry into the mystery of this great Propitiator, the Surety and Mediator of God's testament, and on his propitiation and its effects, which is admirable and astonishing, not to sinners only, but to angels, Eph 3:10.

Of which we cannot now speak particularly; the apostle apologizeth for his but mentioning these mysterious things now, that it was not to eclipse the glory of that administration, but because the matters were well known to them already, only in this they were defective, that they reached not after Christ, the truth and substance of all these types; and therefore he proceeds from the places, to treat of the services to be performed by the Aaronical priesthood in them.

Hebrews 9:6

Ver. 6. The Spirit now proceeds to the second adjunct of the Mosaical administration, having stated the places of them, even the Aaronical priests' services in them.

Now when these things were thus ordained; when the tabernacles were made and reared, and the utensils rightly disposed in them, and all things set in God's own order, now *the priests went always into the first tabernacle, accomplishing the service of God;* into the holy place or sanctuary within the first veil, described, Heb 9:2. Not only the high priest, but all the common priests, consecrated by God's order to their work;

every one in his daily course, constantly performing, and completely acting, all the services enjoined on them by God to be done there, as to put on the shew-bread, and to eat what they took off, Ex 25:30 Le 24:5-9; to keep the lights in the candlestick, supplying it with oil, and clearing the lights, Ex 25:37,38 Ex 27:20,21 30:1,8 Nu 8:2,3; to burn incense on the golden altar before the ark: the priests took a censer, and filled it with fire from the altar of burnt sacrifice, and then came to the altar of incense before the veil, and there put the incense on the fire in the censer; during the evaporating of which, the people in the court were pouring out their prayers for pardon, each person by himself; see Ex 30:1-9,34-36 40:26,27 Lu 1:9,10; even all the ordinances of worship commanded by God, did the priests perform in it. All which services in the holy place do but typify the true services in the gospel church, of all made priests by the blood of Christ, 1Pe 2:5,9 Re 1:5,6 5:9,10; offering prayers and praises to God continually in the name of Christ, perfumed with the incense of his merits, Mal 1:11; compare Re 8:3; obtaining thereby the light of his grace through his Spirit, and the bread of life, till they are perfected by their great High Priest, and carried into the holy of holiest, there to be praising and enjoying God in him for ever, as he hath prayed for them, and promised to them, Joh 14:2,3 17:20,21.

Hebrews 9:7

Ver. 7. This verse contains the special anniversary of the high priest alone in the inward tabernacle, the holy of holiest, of which you have the law, Ex 30:14 Le 16:2, &c.

But into the second went the high priest alone once every year; into this place the high priest was to enter once a year only, and every year to repeat it, as Ex 30:10, upon the atonement day, being the tenth day of the month Tisri, the seventh month in their ecclesiastical year, and the first of their civil: that day was he to enter several times into that place, first for himself, Le 16:11-14, and then for the people, Le 16:15,16, &c., carrying in the blood first within the veil, and then coming out again, and carrying in the incense on the golden censer: none of the other priests were to enter into the holy place while he was ministering, but him alone, as Le 16:17.

Not without blood: when he first entered into the holiest of all, it was with

the blood of a young bull, of a ram, Le 16:3,14, with the blood of the he-goat, Heb 9:15,27. After he had offered the incense on his golden censer, Heb 9:4, he must sprinkle the blood upon the mercy-seat and before it, by which expiatory blood there was made an atonement, Heb 9:12-14.

Which he offered for himself, and for the errors of the people; first, for his sinful self and family, Le 16:11, and then for the ignorances, incogitancies, errors, and all sorts of sins committed by the people, Heb 9:16 Heb 7:27; all of them being committed with some error of the understanding. Which type, in all its parts, was perfectly fulfilled in Christ, the gospel High Priest, as is shown in the following verses; whereby not only his office, but his services, are transcendently set above, and preferred to, all the Aaronical ones.

Hebrews 9:8

Ver. 8. *The Holy Ghost this signifying;* God the Spirit himself, the third relation in the Deity, the author of all the Mosaical institutions, who commanded all these ritual, ceremonial services in this tabernacle to be performed, who revealed all this to Moses, and who inspired him with it, Le 16:1,2, the most infallible interpreter of his own institutions, declared by these signals and types, and demonstrated by the frame of ordinances, then given to the church, in these expressions, Ex 30:10 Le 16:2, 12-15,17: the veil ever covering the holy of holiest, but only on the day of expiation, when it was drawn aside, and that laid open.

That the way into the holiest of all was not yet made manifest; the true and very means to God's presence in heaven itself, which is only by Christ the great High Priest, through whose blood we can come to the throne of his grace there boldly, Heb 10:19-22, and by the perfect work of his Spirit on us, can enter with him into the holy of holiest in heaven; this was not so plainly, clearly, fully, universally known as afterwards by the shedding of Christ's blood, and the revelation of it in the gospel to all the world. Christ was revealed to the Hebrews, and all these ceremonial ordinances did hold him out, and by him only the saints under that covenant administration got to heaven; yet the manifestation of it was obscure in comparison of what it is since.

While as the first tabernacle was yet standing; while the Mosaical covenant administration was to continue, till the coming of Christ in the flesh, and perfecting the work by his death, for the space of near one thousand five hundred years, was the true, right, and proper way for entering into heaven, darkly, and obscurely, and typically revealed unto the church; when by the death of Christ the veil of the holy of holiest was rent asunder, heaven laid open to be seen, and entered into by all penitent believing sinners through Christ, every day in their duties, and then in their persons, Mt 27:51.

Hebrews 9:9

Ver. 9. Which was a figure for the time then present: the tabernacle in all its parts, and the whole economy of it, was παραβολη, which signifieth the translation of a word or thing from its own natural signification to signify another, which thing so signified by it is commonly more excellent than itself, as the substance exceeds the shadow; equivalent it is to those terms of types, examples, figures of things to come: such are the tabernacle and its services, representations of things spiritual and Divine, and very imperfect shadows of them, serving only for that infant state of the church: and when its nonage was to expire by the coming of the truths themselves, then were they to expire too. The only time when the tabernacle administration was present, and no longer.

In which were offered both gifts and sacrifices; in which tabernacle were performed services to the great God, whose tent it was, suitable to his person, and agreeable to his will, even gifts and sacrifices, as before described, Heb 5:1 8:3.

That could not make him that did the service perfect, as pertaining to the conscience; they were all impotent as to the restoring of a sinner to God's favour by themselves; they could not reconcile him to God, preserve communion with him, nor bring them to happiness in him, Heb 10:3,4; no perfect justifying, sanctifying could be had by any of them, though never so often repeated. They might do all to the letter which God required, absolving the worshipper as to the external part, but not at all according to the conscience; or they could not take the guilt of sin from the conscience as to themselves, but it would cry guilty still; neither could they remove

the power of it, for it was under bondage to it still; neither could they take away the fears and terrors of it, but left it shaking under them and unquiet still, being abused by them as a veil to keep them from Christ the true Priest and sacrifice, when as types and shadows they should have led these worshippers to him.

Hebrews 9:10

Ver. 10. Having shown the typicalness, weakness of the Mosaical covenant administration; in respect of the tabernacles, services, and ordinances, he closeth his description of them in this verse, by showing their carnality and mortality. As they were external things, they could reach no further than the flesh only, as appears by particular instances, and therefore could not quiet the conscience, considered without Christ, nor justify, sanctify, or save the sinner. For meat and drink offerings, and meats clean and unclean, and drinks prohibited by God, in which the Jews placed much of their religion, separate from what they signified, commended no man unto God, 1Co 8:8.

Which stood only in meats and drinks: as to *meats*, see Le 11:1-47 De 14:3-21. As to *drinks*, forbidden the priests, Le 10:9, and the Nazarites, Nu 6:2,3; the jealousy water, Nu 5:24, and the paschal cup, Ps 116:13, and cup of thank-offerings; see Le 1:1-17 and Le 2:1-16.

And divers washings, which were many for the priests in their services, and for others in performing theirs by them; some by sprinkling with blood, Ex 29:20,21, with water, Nu 8:7 19:9-19; some by washing at the brazen laver, as the priests, Ex 29:4 30:17-21; so the sprinkling of healed lepers, Le 14:4-9, and the purification of the unclean. All these were of God's own instituting, but still reach no further than the flesh or body of the sinner: see Heb 9:13.

And carnal ordinances: other carnal rites and ceremonies, such as could not reach the conscience, as they used them, yet were to be used by them in obedience to God's will, and to discriminate them from others, which were various in the ceremonial law.

Imposed on them; ἐπικειμενα, imposed, may agree with δωρα, Heb 9:9,

gifts imposed; or may have the whole sentence for its substantive, as, being matters imposed or settled in meats and drinks. All these things were not the inventions of Moses, but God's own institutions, enjoined by his own authority on the Jewish church, to lead them by a regular use of them to life by Christ, but by their own corruptions were made burdens to them. The Divine precept obliged them to an observation of them, and to the serving God in, by, and through them.

Until the time; as they were outward, bodily, and carnal things, so they were mortal; as to their being and continuance enjoined by God, they were *μεχρι καιρου* *until* is a term settled and limited, and not indefinite, and its limit is a singular time, even that point of time wherein Christ, having finished the work of redemption, ascended and sat down on the right hand of God, and powerfully thence breathed forth the Spirit, of infallibility on his apostles, for guiding them in laying the foundation of his church, by preaching the gospel throughout the world, and perfecting of it, and no other. This the Jews and others expected from the Messiah, Joh 4:25, in his time. All the New Testament perfecting was by them, and therefore they give a charge against the least alteration of the gospel, truth, and law, which they left as a rule for ordering of Christ's church to his last coming: see Mt 28:20.

Of reformation; διορθωσεως, of putting things to rights by the law, rule, and ordinance of Christ, the work of this special point of time. He, the great church reformer, thoroughly righteth things to God-ward, by removing and taking away what was faulty, not in itself, but by man's abuse of it, even all the Mosaical economy and church-frame, which carried men about to God, by opening and making that to be seen with open face, which was well veiled, and so mistaken, even the mystery of Christ hid from ages, by manifesting and establishing that which was the truth itself, instead of the shadows that did but represent it; even that true churchframe intended first by God, and now fully revealed and settled by his Son as a standing rule and pattern to all for ever; which unmovable kingdom of his is described further, Heb 12:22-28.

Hebrews 9:11

Ver. 11. *But;* the Spirit, by this adversative *But*, opposeth and applieth the

truth to the type, and brings in view the antitype, the office, tabernacle, sacrifice, and ministration of Christ, which vastly exceedeth the Mosaical one.

Christ being come an High Priest of good things to come; the High Priest preferred is no less person than God the Son manifested in the flesh, and anointed to his office with the Holy Ghost and power, [Ac 10:38](#). In the fulness of time, before the antiquating and removing the former order, was he exhibited and consecrated the true High Priest, of which all the other were but types, and bringing with him all those good things which were figured and promised under that economy, all pardon, reconciliation, righteousness, holiness, adoption, and glorious salvation, which were under that dispensation to come, being present and exhibited with, as effected by, this High Priest at his first coming, but to be completed and perfected at his second, which is intimated, [Heb 9:26,28](#).

By a greater and more perfect tabernacle; the anti-type of the Mosaical sanctuary and tabernacle, where there was the holy place, and the holy of holiest, correspondent to, and figured out by, these, was the more glorious sanctuary of this High Priest; he passeth through the tabernacle of his church on earth, of which he is the minister, as hath been cleared, [Heb 9:10](#), and [Heb 8:2](#), and so enters into the heaven of heavens, the holiest of all, [Heb 9:24](#), where God sits on his throne of grace.

Tabernacle here cannot signify the body of Christ, for that is the sacrifice that answereth to the legal ones offered in the court, and without the gate, [Heb 13:11-13](#), and with the blood of which he enters the holy of holiest as the high priest did, and he doth not pass through his flesh there, but carrieth it with him. The word εσκηνώσεν, [Joh 1:14](#), may not only refer to the Godhead's tabernacling in flesh, but that God the Son incarnate tabernacled in his church; those with whom Christ dwelt while on earth, for his human nature dwelt or had a tabernacle in this world as well as his Deity; and this is such a tabernacle where he in his whole person and his church may meet and communicate together. This tabernacle is greater than the Mosaical for quantity, as it refers to earth the place, even the whole world, where his church is dispersed, beyond all comparison larger than its type, which was a little limited and confined place; and more perfect than that, which was only made of boards, gold, silver, brass, silk, linen, skins, &c. This being a spiritual temple and tent, in which God will

inhabit and dwell for ever, 1Co 3:9,16,17 2Co 6:16 Eph 2:12, 20-22 1Pe 2:5; it is far more glorious than that tabernacle, Hag 2:7-9.

Not made with hands; what is hand wrought, or made by men, is at the best mouldering and decaying; but this was wrought by the Spirit of God himself, most excellent for the quality, permanency of the materials, and work, Eph 2:22. Man had neither power nor skill to form, polish, frame, or pitch this, Heb 8:2. Creation work is God's work, as to the old and new creation. Hands may frame and pitch the other, and pluck it up; but he that worketh, frameth, raiseth, createth this, is God, 2Co 5:5 Eph 2:20.

Hebrews 9:12

Ver. 12. From his office and sanctuary he proceeds to clear up his service.

Neither by the blood of goats and calves; it was not about weak, typical, vanishing sacrifices, the blood of goats or young bulls, that he was concerned, as the Aaronical priests were, Le 16:14,15, opened before, Heb 9:7; and this annually on the expiatory day, Le 16:29,34; which could not satisfy injured justice, nor expiate sin, nor purge nor quiet the conscience of the offender, Heb 10:1-5.

But by his own blood; but with his own pure, precious, and unspotted blood, 1Pe 1:19. Not a drop or few drops must go for it; then what dropped from his body in his agony, from his head pierced by thorns, from his back when whipped, from his hands and feet when nailed on the cross, might have done; but it must be his own life-blood, the blood of the Second Adam dying by it for the first, Ro 5:8-20 Php 2:6,8. And as it is the blood of Adam, that it may have value enough and worth, it must be the blood of him who is God too, *with his own blood*, Ac 20:28. This price surmounts all treasures, Joh 6:51 10:11,15.

He entered in once into the holy place; with this blood of the covenant he entered, immediately upon the breathing out of his soul on the cross, (the veil of the temple being rent asunder, and room made for the great High Priest to fulfil his type), into the holy of holiest in heaven, where never angel came, nor any but himself, till his now piercing through, rending the veil, and laying it open, Heb 10:19; compare Isa 57:15; and came with it to

God's throne of justice there, and made the everlasting atonement for sin, and so turned it into a throne of grace, fulfilling his type, and as the high priest did before the sacrifice was burnt or consumed, Le 16:1-34. For the expiation of sin was not deferred by Christ to his ascension, forty-five days after his death, but was immediately on his giving up the Ghost by him performed; and in this he fulfilled *all righteousness*, Mt 3:15. This is the *once* that he entered heaven for expiation, satisfying the injured justice of God by sin, fulfilled the law, and then publicly appeared at God's throne, to show all was complete, Lu 23:43,45,46 Joh 19:30. This *once* he did that which the high priest did annually typify, but could never accomplish for so many hundred years together, Heb 9:26,28 10:10,12,14. By which it is evident that *one*, and *once*, refers to the shedding of his blood as a sacrifice, and presenting of it to the Father, as completing propitiation work at that once for ever.

Having obtained eternal redemption for us; when he with the incense of his merit and prayer to the just and merciful Judge, even God his Father, sued for, found, obtained, and fully received eternal redemption for sinners; i.e. deliverance of their guilty persons from eternal death, full remission of all their sins, Ro 3:25,26, full reconciliation to God, 2Co 5:18,19,21, with an instating them into all spiritual good. This work is styled *eternal*, because its virtue is of perpetual continuance, which freeth the duly qualified subjects (Col 1:21,23) from the guilt and punishment of all sins for ever.

Hebrews 9:13

Ver. 13. This service of Christ in his sanctuary exceeds the Aaronical, not only for reconciling souls to God, but purifying of them, as cleared in this and Heb 9:14.

For if the blood of bulls and of goats: the *blood* is the same as spoken of Heb 9:12.

Bulls, here put for calves, are but to distinguish the sex; and it is to be noted, where our translators read oxen, as to sacrifices in the Old Testament, as particularly Nu 7:87, they mean bulls, for no oxen were by the law to be offered to God at all as sacrifices; see Le 22:17-23; because

they could not be true types of the true sacrifice, which was to perfect them. This blood was sprinkled on the mercy-seat and before it, and on the altar, Le 16:14,19, &c., expiating sins, and taking away the guilt and legal punishment.

And the ashes of an heifer sprinkling the unclean: the rite of preparing it, read in Nu 19:1-10. A red heifer was by the people given to the priest; he was to bring her without the camp, and order her to be slain, and then take the blood with his finger, and sprinkle it towards the tabernacle seven times; after which she was to be wholly burnt in his sight, with cedar wood, hyssop, and scarlet, the ashes of which were reserved; when they used them, they took them in a vessel, and put running water to them, and then sprinkled them with a bunch of hyssop on persons legally unclean, Heb 9:18-20, and so they purified them from their ceremonial filth and pollution; but none of these could purify an unclean soul, that was left unholy and unclean still.

Sanctifieth to the purifying of the flesh; these sprinklings did sanctify those who were legally unclean, and did procure a legal purity and acceptance of them the service of the sanctuary, from which else they were excluded; by this they were looked on as externally holy with the congregation, their flesh and outward man being made pure by it for their external worship.

Hebrews 9:14

Ver. 14. *How much more shall the blood of Christ?* The question supposeth an unexpressible difference between Christ's purifying and the legal sacrifices. The blood with which he pierced within the veil to the throne in the highest heavens, on which sat the just God, the proper, precious, powerful blood of God the Son incarnate.

Who through the eternal Spirit; who in his immortal soul obeying all God's will in suffering, did, through his own eternal God-head, to which both body and soul were united, and which sanctified the body offered, as the altar the sacrifice, Mt 23:19, which is called the spirit of holiness, Ro 1:4, and gave value and virtue to the sacrifice, offered up his body a sacrifice for sin, when he died on the cross. Not sheep, bulls, goats, turtles,

pigeons, &c., not man, nor the life of angels, were his sacrifice; but himself, pure, holy, and unpolluted, an innocent, harmless person, 2Co 5:21. How much beyond his types for innocency and purity! Le 22:20,21 Nu 19:2.

Offered himself without spot to God: the offended, injured Creator and Judge of sinners, who constituted him to this whole work; and was by this most perfect sacrifice propitiated; his justice was satisfied, his law obeyed, and himself set fully free to pardon and forgive sinners without injustice; and to be just, as well as gracious and merciful, in doing of it, Ro 3:25,26; and they might be put in possession of his favour, presence, and person again, as their own God, 1Pe 3:18.

Purge your conscience; though the sacrifice be over, the virtue and excellent causality of it doth abide, purging now as ever, not only justifying and absolving of a penitent believing sinner, but purifying and sanctifying the soul, procuring the Holy Spirit to renew it, and take away inherent corruption and infuse holiness into it, Eph 4:24, and making willing in the beauties of it, Ps 110:3 1Co 6:11 Tit 3:5,6; making body, soul, and spirit one frame of holiness to God, 1Th 5:23. So as the most quick, lively, and sensible part of the immortal soul, conscious of sin, is freed from the guilt, filth, and fears of sin that did cleave to it; this thus purged, no consciousness of guilt remains, nor fear of punishment, but it is filled, from the interest it hath in this blood, and the work on it of this Spirit, full of joy and peace and righteousness by believing, Ro 5:1,2,5,11.

From dead works; all operations of sin, which come from spiritually dead souls, and work eternal death, Eph 2:1, of which they are as insensible as dead men; all sorts of sin which do taint, pollute, and defile the soul, much more contagious, pestilent, and polluting the soul, than any of those things forbidden to be touched by Moses's law could the flesh, Nu 19:18: they are as offensive to God, and more, than carcasses are to us, and pestilential things, though themselves keeping souls from any communion with him.

To serve the living God: as under the law there was no coming to the congregation of the tabernacle without legal purifying, Nu 19:13,20; so by this purifying correspondent to the type, souls are quickened, have boldness and confidence God-ward in point of duty, present themselves living sacrifices, Ro 12:1, aim at him through their whole life; that he

delights to keep up communion with them proportioned to himself, till he fit them for their complete serving and enjoying of him in the holy of holiest in heaven.

Hebrews 9:15

Ver. 15. *And for this cause he is the Mediator of the new testament:* as Christ's priesthood and service, his sacrifice and purifying, so the testamental covenant, and his administration of it, did incomparably exceed all those of Aaron's; so that for what was spoken, Heb 9:14, even the effects of his sacrifice, the justification and sanctification of sinners, is he the great gospel High Priest, the mediating person between God and sinners, confirming and making effectual by his death God's testamental covenant to them, which is for the administration of it the very best and last, in which God bequeatheth pardon, reconciliation, righteousness, holiness, adoption, and heirship to an eternal inheritance to penitent, believing sinners.

That by means of death; the death of Christ himself, God-man, the most excellent sacrifice, without which there could be no remission, Heb 9:22, nor the testament of God about it put in force; for which cause he was the Mediator of it, that they should value him so much the more for his death, fulfilling therein all his types, and reach that which was unattainable by these, both for their fathers and themselves.

For the redemption of the transgressions that were under the first testament; for the satisfying the justice of God for the wrong their sins had done it, paying that price without which they could not be expiated, by which they were remissible, and to the duty qualified, actually forgiven, even the sins of those who were under the Mosaical administration of the covenant. Aaron, Samuel, David, and the saints, believers in that time, had their transgressions pardoned by virtue of the death of Christ to come, shadowed by these sacrifices typifying him and his death in their own times. What the death of beasts or birds could do for them, his did, delivering them from the guilt and punishment of their transgressions, under which otherwise they must have perished for ever: this Peter publisheth, Ac 15:11. This virtue of Christ's death is not mentioned exclusive of New Testament sins being remitted by it; but if it did expiate

those old ones, reaching so much backward, even to Aaron, it will much more expiate those under the New Testament to penitent, believing, praying sinners for it, as those Old Testament transgressors were.

They which are called might receive the promise of eternal inheritance: such as on God's call repent and believe on the Lord Jesus, that Angel of the covenant then revealed to them, and enter into covenant with him, Ex 23:20-23; compare 1Co 10:3,4,9 Joh 5:45-47; such as by it have sins expiated, consciences purged, so as to have a title to and fitness by the work of the Spirit for the heavenly Canaan, Ro 4:16,24,25; may be put into the possession of that eternal inheritance made over to them by promise, and which the Spirit gave them an earnest of here, Heb 12:10,14,16; compare Eph 1:13,14 1Pe 1:3,4. All this is confirmed to these by Christ's death.

Hebrews 9:16

Ver. 16. *For where a testament is: for* gives the reason of the Mediator's death, even the putting the called into the possession of the bequeathed inheritance, demonstrated by a common, natural law in all nations of the testament's effect on the testator's death; a testament being a disposition by will nuncupative, or written, of either goods or lands, which are the person's own, to be the right and possession of others after his death, whom he nominateth in it: such in proportion is the new covenant, where God gives freely all spiritual good things with a heavenly inheritance, as legacies to all his called ones in Christ, by this last and best will and testament of his, written in his Scripture instrument, witnessed by the prophets and apostles, sealed by the two sacraments, especially the Lord's supper, Lu 22:20.

There must also of necessity be the death of the testator; he who maketh a testament by the law of nature, as of nations, must die before the legatees have any profit by the will; the son and heir inherits not but on the father's death; then is the testament firm and valid, the time being come for the heir's inheriting, and for the will's execution, it being now unalterable; the necessity of which is cleared, Heb 9:17.

Hebrews 9:17

Ver. 17. *For a testament is of force after men are dead:* the testator being by death disseised of his goods and lands, the right takes place of the legatees, and the time of their challenging it; such a sacred tie there is upon the surviving, that none can of right add to it, alter, or disannul it.

Otherwise it is of no strength at all while the testator liveth; it is of no force while the maker of it liveth, because they have need of the things bequeathed; they can alter and change it, and by the will itself it is declared none shall have any right to the things bequeathed in it till the testator be dead. The consequent of all this is, that the Testator of the new testament must put it in force by death; and his death is of greater force to confirm his testament than that of men, because his will can never be violated, it being a Divine constitution, but the human testament may. Christ, God-man, after dieth, as Testator, and puts the testament in force; and by breaking the bonds of death, doth gloriously effect that the legatees perform the conditions required in the will, to fit them for receiving their legacies; and then faithfully distributeth them to them by his grand executor the Holy Spirit, who applieth the virtue of it to the legatees under the Old Testament, as well as these under the New; he being the Testator, as well as the Lamb slain from the beginning of the world.

Hebrews 9:18

Ver. 18. Forasmuch as all testaments are put in force by the death of the testator, and all covenants are most strongly confirmed by death and blood in God's own judgment, thence it is that the Mosaical covenant was confirmed by them.

Dedicated; *εγκεκαινισται*, strictly taken, signifieth made new, or renewed. It is not used in the New Testament but in this place, and Heb 10:20: the Syriac translate it here confirmed, or ratified. In the Old Testament the Septuagint use it to express the Hebrew הִנְכִי De 20:5. In which law, for a man who had built a house, and was called out to the wars, to return and dedicate it, was to take possession of it, and secure it from the claim of another. Here it is properly used to make sure, firm, and inviolable; and that by blood, typical of Christ's, which is the highest and

most solemn ratification. So were the covenants before ratified, but especially under the law, and the Mosaical covenant itself, as appears by instance, Ge 15:9,10,17,18 31:44,54; compare Ex 24:5,7,8.

Hebrews 9:19

Ver. 19. *For when Moses had spoken every precept to all the people according to the law:* that the Old Testament was ratified by blood the Spirit proveth by instance, Moses as mediator having spoken every command, promise, and article of the covenant to all Israel, who came out of Egypt, according to God's charge, reading all to them out of the book, wherein by God's order he had written it; and the people declaring their assent and consent unto this covenant, as Ex 24:3,4,7, as God covenanted and bound himself to his part of it.

He took the blood of calves, &c.: the Mediator then took, according to the common rite in such ratifying acts, a sprinkling bush made of scarlet wool, cedar wood, and hyssop, Le 14:4,6 Nu 19:6,18; to which David alludeth, Ps 51:7; and with this bunch sprinkles the blood and water (which he had received into basons from the sacrifices, killed by the first-born, for burnt-offerings and peace-offerings, and there mixed, Ex 24:5,6 Le 9:3,4 14:51) on the altar, book of the covenant, and all Israel, Ex 24:6-8, confirming and ratifying the covenant on God's part and theirs, as the words annexed, Heb 9:20, and Ex 24:8, affirm: Behold the blood by which this covenant is made firm and inviolable. All this is but a shadow and type of the ratification of the new covenant with sinners by the death of Christ; he is the Mediator that brings God's testamental covenant to them; he dieth and puts it in force; by his blood ratifieth it on God's part and theirs, by his Spirit applying it to them, and sprinkling it on them; he brings home the testamental blessings to them, Heb 10:22 11:28 12:24 Isa 52:15 Eze 36:25 1Pe 1:2.

Hebrews 9:20

Ver. 20. Moses, after his sprinkling the altar, book of the covenant, and all Israel, taught them the meaning of it; saying: This that is the blood wherewith I have sprinkled you, is a sign or a seal of the testament, the

blood by which it is ratified and confirmed. The blood typified and represented by it, was that of Christ the Testator, by which all the new testament is ratified to all penitent, believing sinners that look to it, without which it could never have been made good. The blood of Christ is the immovable foundation of this testament, Ex 24:8; compare 1Co 11:25; even the testamental covenant which Jehovah had made with them, and which he enjoined them by such a rite as this to ratify and confirm.

Hebrews 9:21

Ver. 21. Moses did not only sprinkle the book of the covenant with blood, but the tabernacle itself, yearly, on the atonement day, as is charged, Le 16:14,16,17. For as the altar and persons were to be atoned for, so was the tabernacle itself, Heb 9:18,20. First they were sprinkled, and then anointed, Le 8:10,11, as the gospel tabernacle was in the truth of it, 1Co 6:11. All the garments and vessels of that priesthood were thus to be purified, typifying how unclean all the persons ministering with them, and atoned for in and by them, were; and how polluting all things, and polluted by them, till they were purified by the blood of Christ.

Hebrews 9:22

Ver. 22. *And almost all things are by the law purged with blood;* all such things as are capable of purifying, and which were not to be so by the water of separation, or by fire, as Le 16:28 Nu 31:23, were ceremonially purged by blood.

And without shedding of blood is no remission; and without the death of some living creature as a sacrifice, and the blood of it not only shed, but sprinkled, there could be neither legal pardon of guilt, nor purging of ceremonial filth. By this God signified to Israel, that without the blood of Christ his Son, and the Testator of his testament, shed as a sacrifice, to purchase and procure both remission and the Spirit, there could be neither pardon of the guilt of sin, and removal of the punishment, nor purging the filth, or renewing the nature of the sinner, his blood being the inestimable price purchasing both for them.

Hebrews 9:23

Ver. 23. *It was therefore necessary:* this conclusion the Spirit draweth from the antecedent, Heb 9:18, proved in the following verses, therefore is it here rehearsed. The illative particle *therefore*, is but to sum up the use of blood about the first tabernacle, and that Testament dispensation. It is positively *necessary* by the will of God, expressively enjoining them, to point out better, and that there might be an agreement of the type with the truth.

That the patterns of things in the heavens should be purified with these: the tabernacles in all their parts, the book of the covenant, vessels, services, &c., being types, signs, examples, shadows of things in heaven, must be ceremonially purged and separated from common use to Divine, by those external, ritual sprinklings and lustrations, especially with beasts' blood, mystically representing better blood and purifications of persons and things than these.

But the heavenly things themselves with better sacrifices than these; but things more excellent and glorious than earthly ones, the gospel tabernacle in its parts, testament, and services, about which Christ ministereth, which are heavenly for their descent, agreeableness with, and tendency to it; they are spiritual and incorruptible, Heb 9:11,12 Heb 9:8:2 12:22 Ga 4:26 Re 21:1-27; are to be dedicated, set apart, put in force, and sanctified to God by the one sacrifice of Christ, of more value, worth, and virtue than all the legal sacrifices together. It is expressed plurally, to answer the opposite term, and to set out its excellency, being far above all others; the blood of it being that of God by personal union, and which is only efficacious for eternal good, and available with him; so ought it to be esteemed as it was in truth, and not quarrelled with by these Hebrews.

Hebrews 9:24

Ver. 24. *For Christ is not entered into the holy places made with hands:* *for* shows this to be a rational proof of the transcendency of Christ's death and sacrifice; and this he demonstrates from the place of his ministry, far exceeding that of his type. The gospel High Priest did not, like Aaron,

enter with his blood into the holy of holiest of an earthly tabernacle, frail and movable, and appear before the mercy-seat on the ark there, Heb 9:9.

Which are the figures of the true; all these were but like and correspondent figures and resemblances of the true, holy, and glorious place of God's residence.

But into heaven itself; but he, as our High Priest, did enter with his atoning blood, after the sacrificing of himself on the cross, into the heaven of heavens, and approached the throne of justice, and propitiated it, making it a mercy-seat and true throne of grace unto penitent, believing sinners; and then perfected the work of propitiation and redemption: afterwards at his triumphant ascension, he entered in his whole person immortal, and laid open a way for our entering there.

Now to appear in the presence of God for us; where he now appears as our advocating Mediator, pleading his merit for the remission of our sins, and rendering of God's face smiling on and favouring his clients, which was terrifying and affrighting to guilty Adam before: see Heb 7:25 10:19 Ro 8:34 1Jo 2:1,2 Re 5:6. Here he represents our persons to God's face, fitting in the mean while us beneath for our seeing him face to face, and being blessed in the enjoyment of that prospect for ever.

Hebrews 9:25

Ver. 25. The excellency of Christ's sacrifice beyond the Aaronical is argued here from its singularity; it needs no repetition, as their multiplied sacrifices did.

Nor; οὐδε, introducing it, is but inferring this excellency of Christ's sacrifice, by denying in it that weakness which was annexed to the legal ones; there was no need that he should die yearly, to fulfil the type of the often yearly sacrifices of the legal high priest, who entered with the blood of bulls and goats, strange blood to him, and not his own, into the holy of holiest in the tabernacle, and entered so every year once, to show the virtue of his sacrifice to be only signal, typical, and passing, to make room for a better, that single, individual one of Christ, in respect of sacrifice and oblation.

Hebrews 9:26

Ver. 26. *For then must he often have suffered;* επει the consequent is drawn *ab impossibili*; if he had often offered himself, he must have often suffered, but he could not suffer often. For where there was offering, there must be a sacrifice, and so suffering. Now that Christ should do so in his own person, was impossible and absurd, for God to have put his Son on suffering so cruel a death so often.

Since the foundation of the world; from the fall of Adam at the beginning of the world, ever since sin needed a sacrifice: but his once suffering as a sacrifice for it was of eternal virtue in God's purpose, answering and satisfying God's justice; one death of the Second Adam for the sin said penalty of the first, in the efficacy and virtue of his death, which was everlasting. The often and annual sacrificing of the Aaronical priests, and entering of the holy of holiest with the blood of beasts, was to show the Jews their weakness, and to instruct them in, and lead them to, this one sacrifice once to be offered, of eternal avail, as is subjoined.

But now: but Christ the gospel High Priest was not only God-man, manifested to be so, and exhibited as such an officer by his work, but was manifested to be such by promise, and in types and figures from Adam's fall; but now showed it clearly in his suffering work, 1Ti 3:16.

Once in the end of the world; the days of Christ's ministry on earth under the fourth monarchy, called *the last time*, 1Jo 2:18, *the ends of the world*, 1Co 10:11, *the fulness of the time*, Ga 4:4, God's set and best time for his appearance; and it was but once that he appeared in these days, performing this work.

Hath he appeared to put away sin by the sacrifice of himself; then he sacrificed himself, offered up his blood to God within the veil, taking away by his own blood, which God required, the guilt, stain, and power of all sin, justifying believers from any condemnation by it, by what he did and suffered in their stead for their good, who fly from it for refuge to him, Isa 53:1-12 Da 9:24 Ro 7:24,25 1Jo 3:5.

Hebrews 9:27

Ver. 27. *And as it is appointed unto men once to die:* the proof of the necessity of Christ's suffering death but once, is introduced in this verse by the conjunction *And*. It was according to God's decreed and published statute of men's but once dying; for God the Supreme Lord, Governor, and Judge of them, set, constituted, and appointed by an unalterable and irrevocable decree, as Lawgiver, and sentence, as Judge, to all of the sinful human race, the corrupt seed of apostate Adam, their grand representative, whom God threatened with this penalty upon his sinning and transgressing his law, Ge 2:17; which sentence was denounced upon him, Ge 3:19; compare Ro 5:12,14 Ro 6:23. This sentence was but *once* to be undergone by himself and all his sinful offspring, and by their Surety, and no more; so that the Second Adam needed but once to die by this statute. No man can keep himself from this, it being the general rule of God's proceeding with all persons. The Supreme Legislator may make what exceptions and provisos to his law he pleaseth. Those that were translated by him, did suffer a change proportionable to death, as Enoch, Heb 11:5 Ge 5:24, and Elijah, 2Ki 2:11,12; and those that shall be changed at Christ's coming must undergo the like, as 1Co 15:51-54 1Th 4:17. Those that were raised from death by Christ, Peter and Paul, &c., God might glorify his name by reiterating it; but whether they did die again, is not certain. This is to be the general settled law and rule of God.

But after this the judgment: in order, after souls by death are separated from their bodies, they come to *judgment*: and thus every particular one is handed over by death to the bar of God, the great Judge, and so is despatched by his sentence to its particular state and place with its respective people, Ro 14:12. At the great and general assize, the day of judgment, shall the general and universal one take place, Ac 17:31, when all sinners in their entire persons, bodies and souls united, shall be adjudged to their final, unalterable, and eternal state, Ro 14:10 2Co 5:10 Jude 1:6 Re 20:11-15.

Hebrews 9:28

Ver. 28. *So Christ was once offered to bear the sins of many:* οὕτως και

is an illative connection between the antecedent Heb 9:27, and this consequent; As it was appointed to men once to die, so it was appointed to Christ once to offer himself. God's statute determineth both of these; Christ the High Priest, opposed to *men*, Heb 9:27, having died once as a sacrifice for sins, and offered his blood to God to expiate them, bearing their punishment which God laid on him, Isa 53:6; and so took away sins, guilt, filth, power and condemnation from many, whom the Father gave to him, and he undertook for, in it, Mt 20:28 26:28 Joh 10:15,16.

And unto them that look for him shall he appear the second time without sin; and to his believing, penitent expectants, such as long for his coming, Php 3:20 Tit 2:13, stretching out their heads, as the mother of Sisera, Jud 5:28, with a holy impatience of seeing him, such as by faith and prayer are hastening it, Ro 8:23 2Co 5:1-10 1Pe 1:3-9, shall he once more visibly appear to them and the world, Ac 1:11 Re 1:7, gloriously, without need to suffer or die again for them, having at his departure after his first coming, carried all their sins into the land of forgetfulness.

Unto salvation; and to their persons will he bring entire and complete salvation, raising and uniting bodies and souls together, Php 3:21; and then take them as assistants to himself in the judgment-work on men and angels in the air; and having despatched that work, return with them to the holy of holiest in heaven, there to be completely blessed, in praising, serving, glorifying, and enjoying God in Christ, and the blessedness that attends that state, for ever and ever, as 1Co 6:2,3 1Th 4:17.

Hebrews 10:1

Chapter Summary

Heb 10:1-4 The sacrifices of the law, being often repeated, could not take away sins.

Heb 10:5-9 The abolition of them, and substitution of Christ's body in their stead, foretold by the psalmist,

Heb 10:10-18 by the offering of which body once for all we obtain perfect remission.

Heb 10:19-25 An exhortation to steadfastness in the faith, and to love and good works.

Heb 10:26-31 The danger of a wilful relapse after having received the knowledge of the truth, Heb 10:32-39 and of forfeiting the reward of a good beginning for want of perseverance.

Ver. 1. For: this *for* is connecting this to the foregoing discourse, and is a further improvement of the argument laid down, Heb 9, proving the necessity and excellency of the one sacrifice offered by Christ for sinners unto God, from the weakness of all the legal ones. For if all the multitude of them were not able to take away sins, and Christ's one offering is mighty to abolish them, and to perfect all who use it, then not these legal ones, but his is necessary to be valued by the Hebrews, and preferred to that end; the demonstration of which takes up from Heb 10:1-18 of this chapter.

The law; the whole Mosaical economy given from God to Israel by him in the wilderness of Sinai; priesthood, covenant, sacrifices, and services, which that did contain.

Having a shadow of good things to come: see Heb 8:5. A *shadow* is lower than an *image*, and of another kind from the reality or substance; a dark, obscure representation of what was to fulfil them, viz. of Christ, with all his ministry and privileges attending his covenant, both for time and eternity; this the Mosaical law-real comprehended, but all in shadow-work.

And not the very image of the things; they are not the very essence and substance themselves of these things, the pattern, or real sampler, but a shadowy representation; they lead their users to Christ and his matters, which they represented, but were not the substantial good things themselves. So *image* is read, 1Co 15:49, *we have borne the image of the earthy Adam*, that is, his nature.

Can never with those sacrifices which they offered year by year continually make the comers thereunto perfect: the legal sacrifices are not only impotent in respect of their constitution, but of their very nature, being only shadows, so as they cannot render a soul complete, either in respect of justification or sanctification; they could not free any either from the guilt or punishment of sin at present, much less eternally: with all

the renovation of them either on the day of atonement yearly, or those daily offered by them, though they should continue to be offered for ever, yet could they not perfect either the priests ministering, or those for whom they ministered, who were externally humbling themselves on the expiation day; they being designed only to point the people to this better sacrifice of Christ, which was to perfect them, that work being so noble, and above, the power of shadows to perform.

Hebrews 10:2

Ver. 2. *For then would they not have ceased to be offered?* for proves the weakness of that shadowy service under the law, because it never ceased, which it would if it had perfected its users; and having reached its end, and done that work, have ceased; for these sacrifices would not of right have been repeated, neither needed they, if they could have justified and sanctified souls for ever.

Because that the worshippers once purged should have had no more conscience of sins: for then this effect would have followed, the worshippers who were to be atoned for or expiated by these sacrifices, if they had perfected them, i.e. pardoned, justified, and acquitted them from guilt of sin and punishment, there would have nothing remained to have troubled, vexed, or tormented their souls, they being no further accused or condemned by their conscience about sin, God having justified and sanctified them, Heb 9:14,26,28; compare Ro 5:1,2,11.

Hebrews 10:3

Ver. 3. If the legal sacrifices could have perfected their offerers, there would have been no remembrance of sins; but there is a remembrance of sins yearly, therefore they are weak and cannot perfect. These shadowy-sacrifices yearly reiterated, still left sins in their guilt and killing power, loading and grinding the conscience by accusation and condemnation for them, as well as setting them in the light of God's countenance. For in the expiation day Aaron was to remember and to confess over the head of the scape-goat, laying his hands on it, all the church's sins of the past year and life, notwithstanding former expiatory sacrifices offered for them, Le

16:22. For as soon as that was done, their expiating virtue vanished, and so they renewed sacrifices without any spiritual profit by them, the guilt of past and present sins remaining still: whereas Christians now renewing sin, do renew their faith and repentance, but not their sacrifice for it; the virtue of which, in a full and final absolution, applied to them by the Spirit, makes them to have, upon their final accounts, no conscience of sin for ever.

Hebrews 10:4

Ver. 4. *For* gives a reason of the precedent proof, that the legal sacrifices did keep sins in remembrance; for they were of such matter as could not have any causal power to take them away.

It is not possible: this is equivalent to a universal negative, the impossibility being absolute as to the things themselves in their very nature; they being corporeal, can have no influence upon a spiritual evil in the soul, Mic 6:6,7; and by God's constitution they were to lead them to better things, God being not pleased with flesh and blood, Ps 50:13 Isa 1:11.

That the blood of bulls and of goats should take away sins; the blood of these were only carried into the holy of holiest on the atonement day, yearly, Le 16:1-34, to which this is chiefly applied; nor could the blood of all the other sacrifices by expiation pardon their offerers, nor by sanctification cleanse them, nor by removing the sense of them comfort the soul; they could neither pacify God, nor the sinner's conscience, having no virtue or power to satisfy God's justice, or merit his grace, only it had by his constitution a power to typify that blood which could do both.

Hebrews 10:5

Ver. 5. *Wherefore*, $\Delta\iota\omicron$, introduceth the proof of the invalidity of legal sacrifices, and the efficacy of the one sacrifice of Christ, from Divine testimony about both of them.

He saith; God the Son, who existed before his incarnation, bespeaketh

God the Father, when he was coming into this world, to become a part of it, by uniting a holy human nature to the Divine, as David voucheth by the Spirit of God, Ps 40:6.

Sacrifice and offering thou wouldest not: the bloody atoning sacrifices of bulls and goats, the peace-offerings, and thank-offerings, Lev 7:16, and offerings of every sort without blood, required by the law of Moses, God did neither desire, require, nor delight in as in themselves propitiatory; for he never intended them to take away sins, or perfect the worshippers: see 1Sa 15:22 Isa 1:11-15 Jer 6:20 Am 5:21,22.

But a body hast thou prepared me: but, the Hebrew text reads, the ears hast thou bored for me. The apostle makes use here of the Greek paraphrase, *a body hast thou fitted me;* as giving in proper terms the sense of the former figurative expression, discovering thereby Christ's entire willingness to become God's servant for ever, Ex 21:6; and that he might be so, which he could not as God the Son, simply, the Father by his Spirit did articulate him, and formed him joint by joint a body; that is, furnished him with a human nature, so as that he might perform that piece of service which God required, offering up himself a bloody sacrifice for sin, to which he was obedient, Php 2:8. Thus were his ears bored, which could not be if he had not been clothed with a body.

Hebrews 10:6

Ver. 6. Two other sorts of sacrifices are added to the former, as whole *burnt-offerings*, which were all devoured by fire on God's altar, and no part of them came to the priests, Le 1:3,9,10,13,14,17; and peace-offerings, which were not totally consumed, but part of them was the priests' portion, Ex 29:27,28. These four sorts of sacrifices comprehend all the Aaronical offerings for expiation. God did not require or desire any of these for themselves, or for the perfecting of sinners; he did not as to such an end approve them, or take any pleasure in them.

Hebrews 10:7

Ver. 7. *Then said I, Lo, I come:* when the Father declared the sacrifices of

beasts and birds would not please him, nor be accepted for expiating sins, then I said, I appeared in person, and declared, Lo, I come with a fit and proper sacrifice; I approach myself with my human nature, fully resolved to offer that to thee as a propitiatory sacrifice, Joh 12:27; compare Ps 40:7.

In the volume of the book it is written of me: κεφαλῆς, the head; our translators keep to the Hebrew, במִצְלַת סֵפֶר *the volume of the book*, Ps 40:7. Books, with the Hebrews, were rolls of parchment stitched at the top, and so rolled up. In this book was Christ every where written and spoken of, as he testifieth himself before his death, Joh 5:39, after his resurrection, Lu 24:44-46. The Septuagint render it, *the head*, as beiag in the top and beginning of the whole roll to wit, in the books of Moses; compare Lu 24:27. And in the entrance of them the Spirit testifieth of his Deity, and of his union to the humanity, being to be conceived and born of a virgin, and offering himself a sacrifice to expiate sin, and reconcile sinners, Ge 3:15; compare Joh 5:46,47.

To do thy will, O God; to obey his Father's command, of dying an expiatory sacrifice for sinners. It was his Father's will that he should so offer himself for satisfying his justice, making way for his mercy, and so redeeming and recovering lost souls. This will of God was in his heart, he delighted to obey it, Ps 40:8; and his own natural will that would regret it, he would deny, and would not use his Divine power to deliver himself from it, Mt 26:39,46 Joh 18:11.

Hebrews 10:8

Ver. 8. In this verse the apostle repeats the whole testimony, produced out of the Psalm, only with a specification in a parenthesis, *which are offered by the law*, viz. such sacrifices, against which the apostle argueth, which could not purge away sin, nor procure righteousness, nor make no more conscience of sins. He observes from the Psalm, that the will of God was plainly signified by his Spirit to David under the law, about the nature, state, and design of his institution of sacrifices, that they were typical of, and leading to, a better sacrifice than themselves; and that for their own sake only they were no way acceptable to God, and so rejected by him.

Hebrews 10:9

Ver. 9. In this verse the apostle collects the psalmist's assertion of God the Father's accepting his sacrifice, the offering whereof was so exactly agreeable to his will, when he was displeased with the legal ones; and this revealed to David when he was punctually using them according to the law.

He taketh away the first, that he may establish the second: God therefore abolished all the legal sacrifices, which he commanded to be used as types of the better sacrifice he had provided, because of their insufficiency and weakness as to expiate sin, or pacify conscience, that he might establish that sacrifice of the body of Christ for abolishing sin, and bringing in everlasting righteousness, which was effectual, and an actual obedience agreeable to his will and command, Php 2:7,8. This being thus proved, he concludes from it ... (See Poole on "Heb 10:10").

Hebrews 10:10

Ver. 10. *By the which will;* that spoken of Ps 40:8, that will and command of God given to Christ, God-man, that he should once offer up his body a sacrifice for sin, which he willingly and heartily obeyed, Php 2:8.

We are sanctified: *sanctified* is to be taken largely, for a communication to us of all the benefits of redemption, as pardon, reconciliation, absolution from punishment, renovation of God's image, and such a discharge of sin at last, as never to be guilty of it more, perfection of grace in glory.

Through the offering; the volutarily and heartily yielding it up, and presenting the blood of it to the Father within the veil in heaven to atone him, according to his own command and will, without which it would not have been accepted by him, Lu 23:46; compare Joh 20:15,17,18 19:28,30.

Of the body of Jesus once for all: it was that part of Christ's person that was to die a sacrifice, and the blood of it that was to be shed for purchasing the remission of sins, as appears in the memorial of it, Lu 22:19,20; the very body of God-man, Ac 20:28. The *once* offering of which was eternally available to take away sin from sinners, and perfect

them to glory. So that God's end being once reached in it, it is of perpetual virtue to apply its fruits to believing penitents, and needs not any repetition.

Hebrews 10:11

Ver. 11. Having proved, that not the yearly repeated legal sacrifices could perfect a sinner, but only the sacrifice of Christ, the Spirit proceeds to prove, that the daily legal sacrifices can do as little for this work as the annual; and therefore these Hebrews ought to desert all these, and depend only upon Christ's, Heb 10:11-18.

And every priest standeth daily ministering and offering oftentimes the same sacrifices: every priest in Aaron's family in his course daily ministering, stood at the altar, and performed the service appointed him by God, offering often the same bloody sacrifices to God, of bulls, goats, sheep, fowl, many times in one day, and for many days together, Heb 7:27.

Which can never take away sins; these were not available either to the priests offering, or those who brought them to be offered, for the spiritual and eternal expiation of their sins, as to their guilt, stain, power, or punishment, not any, nor all of these, none could do it at any time: see Heb 10:4.

Hebrews 10:12

Ver. 12. *But this man, after he had offered one sacrifice for sins:* opposed to the legal priests is this Priest, God-man, an almighty Minister, having once offered, and no more, one sacrifice of his body for the sins of others, (he had none of his own, as every other priest had), that they might be pardoned and remembered no more, it being of eternal virtue and efficacy.

For ever must be joined to the sacrifice to complete the opposition, Heb 10:11. The legal one could *never take away sins*, but his *one sacrifice* could take them away *for ever.*

Sat down on the right hand of God; he ceased from sacrificing any more,

and ascended up to heaven, and there he sat himself down (having abolished sin, and finished his work as a servant for ever) in the highest place of dominion and power at God's right hand, while the Aaronites stood trembling and waiting at God's foot-stool: and thence he powerfully and efficaciously commands the blotting out of sins, applieth his merits, and dispenseth to his servants the covenant mercies which he purchased by his own blood for them, Heb 1:3 2:9 8:2.

Hebrews 10:13

Ver. 13. That which remaineth he expecteth, even the fulfilling of his Father's promise to him, Ps 110:1, patiently waiting, earnestly looking, for what is most certain, and wherein he cannot be disappointed; for in respect of himself. His enemies cannot infest him more, being entirely vanquished already; but in respect of his administration, he waits till all that oppose his royal priesthood, as the devil and his angels, sin, the curse, death, and the world, with which he conflicts as a Priest to destroy them with his own blood, as his members do by it, Re 12:11. Having given them their death's wound by his own death, he sits down, and waits in the successive ages of his church, until upon his elect it be made good, putting all under his own and church's feet, so to overcome and trample on them, as men on their footstools: see Heb 2:8 1Co 15:26.

Hebrews 10:14

Ver. 14. *For by one offering:* *for* here gives the reason of the precedent effect, and it is opposed to the reason of the legal offerings' defect; their sacrifices multiplied could not perfect sinners, but this *one* doth it fully.

He hath perfected for ever: Christ, God-man, the gospel High Priest, by the *one offering* of himself a sacrifice for sin to God his Father, and once performed by him, hath secured perfection of justification, sanctification, and blessedness, perpetually to be continued, whereby the persons interested in it are qualified and consecrated to be priests to God and his Father, (as the Aaronical priests were by the sacrifice of the ram of consecration, Ex 29:22,24), to serve in their proportion here, but especially after the completion of it by their resurrection, they shall perfectly serve

him before his throne in the holy of holiest for ever, 1Pe 2:9 Re 1:6 5:10 20:6.

Them that are sanctified: the renewed souls by the Holy Ghost, such whose consciences he hath sprinkled with the blood of Jesus, and by it freed them from the guilt of sin and its punishment, and whose natures he regenerates and sanctifieth, freeing them from their evil habits, and making them inherently holiness unto the Lord, Ps 110:3 1Co 6:11.

Hebrews 10:15

Ver. 15. The assumption cleared before, the apostle now proceedeth to prove out of the Old Testament, viz. that God's purpose was, by Christ's one sacrifice to take away all sins for ever; therefore there was no need of the repetition of the legal sacrifices.

Whereof the Holy Ghost also is a witness to us: the authority avouched, is the testimony of the Holy Spirit of truth, that cannot deceive nor be deceived in what it witnesseth, but confirms the truth beyond all just ground of doubting, by his amanuensis the prophet Jeremiah, Jer 31:31,33,34; where the person that the prophet styleth Jehovah, is by the apostle declared to be *the Holy Ghost*; and by it is proved to be the eternal God. He testifieth *to us*, the church of God, in the prophet's time, and to us all called to be members of it to this day.

For after that he had said before: this contains the preface of the Spirit's testimony, that which he spake before, the covenant, which is his evidence; and this preface is laid down, Jer 31:31. Here they are all the apostle's words.

Hebrews 10:16

Ver. 16. God promiseth his true Israel his entering with them into a new testamental covenant; after the days that the covenant administration at Sinai was expired, then the Lord saith, Jer 31:33, that he will renew minds and hearts by his Spirit, and contorm them to his will, that they shall be living, walking exemplars of his law; of both which see Heb 8:10. This

work of sanctification of souls is properly inferred here, to prove that such as enjoy it are perfected by Christ, because the promise of holiness is joined with that of perfect righteousness. Formerly it was urged from the text to another purpose, to prove God's will of changing the Aaronical administration of the covenant, because this was better. Here it is urged to prove the perfect effect of the sacrifice of Christ once offered to God, without which these promises of the covenant of justifying and sanctifying sinners had neither been made nor effected.

Hebrews 10:17

Ver. 17. God covenanteth to give not only sanctification, but justification to his believing Israel, so as their sins shall be remitted, and God will solemnly absolve them from the punishment they merit; see Heb 8:12; promised, Jer 31:34. In which proof, though there be no express mention of the sacrifice of Christ, yet is it implied, for it is urged by the Spirit to that purpose; and in other scriptures, speaking of the same thing here promised, it is expressed, as hath been shown, Heb 8:6, (compare Isa 53:1-12) that the death of Christ confirms this covenant, of which he is Mediator, and secures remission of sin for ever to the duly qualified subject for it.

Hebrews 10:18

Ver. 18. The Spirit having cleared his assumption before, now concludes; Whereas perfect forgiveness of sins is from God's grace, by the one sacrifice of his Son once offered, acquired and effected for penitent believers for ever, as the promise voucheth, Jer 31:34: For he will in no wise remember their sins, but will forgive them for ever; therefore there needs no repetition of that sacrifice again, or of any other for sin. But the Hebrews had the highest reason now to desert the legal sacrifices, and to rest upon and to cleave to his alone, any being, use, or consistency of such, after the effect of Christ's one sacrifice, being vain; for all being completed in his, it is but just theirs should cease from them.

Hebrews 10:19

Ver. 19. At this verse the Spirit applieth and maketh use of the doctrine of the great gospel High Priest, and his one all-sufficient sacrifice, and continueth it through part of Heb 13:1-25. The transition to it is made by the particule οὖν, *therefore*, which refers to the whole of his doctrinal discourse before of the excellency of the gospel High Priest, for his person, as to both his natures, being God-man, and his sacrifice, with its effects. Seeing these things are so, *therefore, brethren*; see Heb 3:1,12; inviting them with this endearing term of relation, to receive what his brotherly love imparted to them for their salvation.

Boldness to enter into the holiest; freedom granted us of God for this motion, and confidence and freeness of Spirit in ourselves to move, so as not only to look into the holy of holiest, but of spiritual and real access for supplication and conversation, while we are personally upon earth; and others are denied such an entrance and approach to him on his throne of grace there, while they have their petitions received, Eph 3:12, and thence their persons blessed, Heb 4:16.

By the blood of Jesus: and this only vouchsafed them *by the blood of Jesus*, which atoned him, who sits on the throne, for us, and made it accessible to us. How much greater is this gospel privilege than that under the law! Aaron alone, and not the Israelites, could enter into the holy of holiest, and that but once a year, and then with the blood of beasts sacrificed for himself and them; whereas every penitent believing sinner can now by faith in Christ's blood and prayer, enter into the holiest of all in heaven, and there converse with God every day, while sin hath made him inaccessible to others.

Hebrews 10:20

Ver. 20. *By a new and living way*; which way is figuratively setting out the means of entering into the holiest in heaven by the blood of Christ. By way is understood that by which approach to God in heaven is made, and wherein we must have our access to him, even Christ himself, Joh 14:6: προσφατον, a way newly made manifest by Christ's sacrifice newly slain and offered, rending the veil that hid heaven from them, so as they could

not so clearly discern the throne of grace then, as now; and the way is not only *new*, but ζῶσαν, a quickening way, giving life and ability for motion and refreshment to those who walk in it, Joh 14:6, such as is everlasting, and is opened, not as the legal way, only to the high priest, but to all true Israelites to enter into it, and that not once a year, but continually. This is the way of life permanent and safe, Isa 35:8-10.

Which he hath consecrated for us; this way Christ himself hath newly made, finished and opened unto them that they might walk therein, and reach home to God; nothing could obstruct or hinder them in it, he having perfected it unto this end.

Through the veil, that is to say, his flesh: the inner veil, that separated the holiest of all from the holy place, was a type of the flesh of Christ, veiling his Deity; through the breaking and rending of which by death, he opens the way to the throne of grace in the holy of holiest in heaven, and so made God accessible to believers there, Heb 9:12; compare Mt 27:51.

Hebrews 10:21

Ver. 21. Christians have not only a liberty of coming, but a way wherein, and a help whereby, to reach home to God; which help is a surpassing Priest to all others, the great and eminent one for real worth and dignity, Christ himself, God-man, exalted to the right hand of the Majesty on high, after he had fulfilled his work here; where he was invested with all authority and power, and set over the church of the living God, consisting both of Hebrew and Gentile Israelites, Heb 3:6 Ac 20:28; whose sacrifices of praise and prayer offered up to God, he presenteth, perfumed with the incense of his own merits, before the throne, representing their persons, pleading their cause, and continually interceding for their good, making all they are and perform acceptable to his Father by his own blood, Heb 8:2.

Hebrews 10:22

Ver. 22. *Let us draw near;* this contains the duty grounded on, and encouraged to, by the former privileges, viz. the spiritual motion of his church, using Christ for their coming home to God, in prayer, and all parts

of worship and conversation: see Heb 4:16 7:25.

With a true heart; with sincerity and integrity of heart, both as it is the subject of actions, and exercising them as such in all acts of worship and service unto God, when the mind and heart is fixed to perform all strictly, according to God's will, for matter and manner, so as to reach him glory, and to obtain from him a blessing, Ps 37:31.

In full assurance of faith; believing in, and being fully assured and confident of, Christ's merits and God's promise, which is true, faithful, and immutable, to all who perform the duty required by it, Heb 6:11 Col 2:2 Jas 1:5-7.

Having our hearts sprinkled from an evil conscience; having the soul in all its rational faculties, the inward man, the prime efficient of all actions, and here under bond to the law of God, purged and cleansed; alluding to the Aaronical rite of purifying by sprinkling of blood, as souls are to be now by the blood of Christ when they are justified, Ro 3:23-26, that God may admit them into his presence, hear them when they worship him, Heb 10:19,20; so as they may be free from an accusing or, condemning conscience, on the account of the guilt of sin gnawing them, and making them obnoxious to punishment; as also of the stain and pollution of sin, making them unfit for any communion with God, Heb 9:14.

And our bodies washed with pure water; the body (as the priests were under the law washed before their service) is the outward man, which is, as well as the soul, to be sanctified by the Holy Spirit, and cleansed from all filthiness of flesh: these corrupt members of the old man must be put off, and mortified by the Spirit of God, before they can be fit to approach to worship him, Eze 36:25 1Co 6:11,19,20 2Co 7:1 1Jo 3:3.

Hebrews 10:23

Ver. 23. *Let us hold fast;* this duty is inferred from the doctrine of the gospel High Priest, and the perfect work he wrought in taking away sin, and bringing in everlasting righteousness: let us herefore persevere in the faith and hope of him, really, actually, stedfastly, retaining it with all our might and power; whatsoever insinuations may be used to entice us, or

violence by persecutions to force us, from it, retaining it still in mind, will, affection, and operation.

The profession of our faith; an outward exhibition to the world both in word and deed, as we have it sincerely in our hearts, solemnly owning it in the ordinances of God in his church, of the hope we have in Christ our High Priest, and of all that he hath purchased for us, and promised to perform in us and to us, Heb 3:1,6 4:14 6:11 Ro 10:9,10 1Pe 1:3,21.

Without wavering; ακλινη, without any declining from it, either to the right or left, from the first and due state of it; not warping or wavering from the revelation of God about it, when others weakly made a defection from it, Heb 6:6,9. And good reason for this unbiassed retention of it, while others declined.

For he is faithful that promised; for God, who covenanted with them what he will be to and do for them, is only primitively, eminently, and reciprocally faithful and unchangeable for his person and purpose; all is sure on God's side, Nu 23:19, and his power is irresistible. He hath promised to reward those who persevere and continue to the end true to the Redeemer, and to give them grace and assistance that they may so continue, so as they need not fear the power of their enemies, nor their own weakness, for he will enable them to perform the duty, endure the afflictions for it, and then to reach the blessing, 1Co 10:13 1Th 5:23,24 2Th 3:3.

Hebrews 10:24

Ver. 24. Having urged from the gospel doctrine of our High Priest our duty to God, the Spirit proceeds to show what influence it should have on Christians for performing their duty one to another, in their inspection and observation of the whole body of Christ, consisting of Jew and Gentile, who have equally shared in Christ's sacrifice, and are interested in and related to is his person; and by the apprehensive and judicial faculty so to discern the spiritual state and condition of each other, and the whole, as every particular member of it may be capable to animadvert, exhort, reprove, counsel, or comfort, and act suitably and seasonably in the discharge of their mutual duty, Heb 3:13 Ro 14:19 15:7,14 Col 3:16 1Th

5:11,15.

To provoke unto love; εις παροξυσμον it is a word borrowed from physicians, who use it to set out the violent incursion of a fever, when the fit is so strong as to make the body tremble and bed shake with the horror and rigour of it. In this place it is used to set out the vehemency of affection to which the sacrifice of Christ obligeth Christians, as those who had their whole persons acted by love to each other, with all vehemency, to the highest and fullest pitch of it; as who should exceed in benevolence, beneficence, and complacency in each other, such as is conscientious, pure, and extensive to the very end, Heb 13:1 Ro 12:9,20 1Th 4:9 1Pe 1:22; and manifesting itself in good works to them, especially merciful ones, pitying, counselling, succouring, supplying, and comforting them, Jas 2:13,15,16 1Jo 3:14,16-18 and this freely, cheerfully, and constantly, Eph 2:10 4:32 1Ti 6:18.

Hebrews 10:25

Ver. 25. Helps to the performance of both the former duties, to God and fellow Christians, with their respective motives, are laid down in the following part of the chapter. The first is couched in this verse; neither slighting in thought, nor vilifying in word, nor separating, nor leaving by dissociation.

Not forsaking: εγκαταλειποντες imports such a desertion, as leaves destitute in deep trouble or distress, when they should be helping.

The assembling of ourselves together: επισυναγωγην strictly notes an addition to this synagogue of the Jews; an accession of new members to the former church assembly, even the Gentiles, becoming Abraham's seed by their conversion to, and confession of, the faith of Christ. This some of the Jews, from the self-conceit of their being the only people of God, disdained, and continued in a separation from them, and all communion with them. This the Spirit reproveth, and adviseth not to leave the assembly thus augmented, lest in doing it they forsook God and Christ, as well as ordinances of worship and duties attending such church meetings, and promoting their salvation.

As the manner of some is; such desertion of those assemblies in the worshipping and serving of God, was the common custom among some of these Hebrews; a usual, frequent mode of them to do it; some idolizing their own nation; others, their own selves, thinking them holier than others, Ga 2:12-14; others, that valued honours, riches, and ease more than Christ or their souls; some for fear of persecution, as foretold, Lu 8:13,14, fulfilled, Ga 6:12.

But exhorting one another; παρακαλουντες supposeth assembling, in opposition to the former desertion, and the duty of the assembled; and signifieth, counselling, reprovng, encouraging, and comforting one another, so as they might persevere in performing the duties for which they assembled, according to Christ's mind and will; so as to strengthen each other's hearts and hands in the faith, and in the other duties instanced in before.

And so much the more, as ye see the day approaching; they have so much the more reason to do it, and intend the work, as they did not conjecture, but certainly know, that the day of their own death, and particular account to be given of themselves to God; the day of God's executing his judgments on Jerusalem, as Christ foretold, Mt 24:1-28, prophesied by Daniel before, Da 9:26,27, when the temple should be burnt, the city destroyed, and the people dispersed through the world; or, the day of the general judgment, testified by the gospel to the world, Ac 17:31: all these were every day nearer to them than other, and they believed them to approach; therefore ought they to be more exercised in denying evil and doing good, not forsaking church communion, but keeping close to Christ and his assemblies, that they might better stand together in that day.

Hebrews 10:26

Ver. 26. *If we sin wilfully:* the severe exaction which God will take upon such as apostatize from him, is further enforcing the former duty, and is introduced by the particle *for*, to that end; if we by a free and spontaneous desertion of Christ, and his ordinances, without a coercion by threats and persecutions; and this after we had professedly in our judgments, wills, and affections, with faith and reverence, acknowledged a love and subjection to the true gospel doctrine of the way of bringing sinners to God

by Christ our great High Priest, Joh 8:31 14:6, which was made known to them by Christ and his apostles, and confirmed by miracles and the gifts of the Holy Ghost, so as to profess a full conviction of this truth, so as to assent and consent to it.

After that we have received the knowledge of the truth; after all this, to renounce the profession of it, and to forsake the assemblies where it is held forth; this is the spontaneous and wilful sinning: see Heb 6:6.

There remaineth no more sacrifice for sins: this is unpardonable by the just constitution of God in the gospel, because no sacrifice can atone God for them, without which they cannot be pardoned; and the sacrifice of Christ, which only could do it, they renounce and desert; and so this, nor any other they can bring, can procure pardon for them, so that their sins remain in guilt and power on them, and between them and God's wrath are they like irrecoverably to be ground to perdition.

Hebrews 10:27

Ver. 27. *But a certain fearful looking for of judgment:* *But,* is introducing the terrible evil asserted to be expected when sacrifice cannot help such sinners, especial and certain, terrible and dreadful (such as fills the soul with fears and horrors) expectation of judgment by their awakened consciences, not knowing how soon it may come; as a malefactor under sentence, in daily expectation of execution, how doth he suffer it over and over! So will this worm gnaw them: to which is synonymous, Mr 9:44. How must the execution of the sentence of the just Judge terrify them!

And fiery indignation; when it must be by burning, or heat of fire; wrath of fire proceeding from an injured and wronged God, Eze 36:5 38:19 Zep 1:18 3:8. As in execution of just vengeance, which like fire devours and eateth them up, not putting an end to their being by consumption, but perpetual piercing, searching, torturing, and this for eternity.

Which shall devour the adversaries; these underhand adversaries, υπεναντιους, who are the most bitter enemies of Christ and his church, because secret ones, and seem to be by profession otherwise, Mt 25:41 Mr 9:43,44 2Th 1:8,9.

Hebrews 10:28

Ver. 28. The punishment threatened on such sinners is illustrated by an instance proper to the Hebrews; For if the lesser sin against Moses's law was punished by death, the greater sin against the gospel of Christ shall be more punished.

He that despised Moses's law; any person, whoever he were, none excepted, cantemning, rejecting, nullifying, or making to have noplace or force, (suitable to forsaking, before prohibited), the law of God, given by the mediation of Moses, so as to have no power on the conscience by apostacy from it, and to do it openly, proudly, and presumptuously, in the face of the church, Nu 15:30,31.

Died without mercy under two or three witnesses; was to be sentenced to death without any compassion or mercy, and indispensably executed without any pity, by stoning of the offender by two or three witnessess, which did evidence the fact, and convict him of it, according to the law, as De 13:6-11 17:2-7.

Hebrews 10:29

Ver. 29. *Of how much sorer punishment:* the expostulation aggravates both the sin and the punishment in the consequent on the former assertion; a punishment heavier, bitterer, sorer, more grievous, and unexpressibly greater, than death.

Suppose ye; you yourselves being judges, to whom I appeal about it; what can you suppose, think, or determine of it?

Shall he be thought worthy; doth he fully deserve, and is liable to, by the judgment of man, but much more by the righteous and inexorable judgment of God?

Who hath trodden underfoot the Son of God; who sinneth at a higher rate than a Jew against Moses's law, being an apostate from the gospel, a

revolter from and a rebel against it, discovering it by as much as in him lieth, tearing from his throne God the Son incarnate, and treading him under his feet, wickedly undervaluing and horribly vilifying him, treating him with the greatest contempt that can be expressed by such an action, as if he were the vilest malefactor. A person so much greater and more excellent than Moses, to be so used; so as, if he were here on earth, he would tread him (who is higher than the heavens, and had done and suffered so much for him) as the dust and dirt under his feet; and this by a contemptuous forsaking his church assemblies, wherein he was set out in all his excellencies.

And hath counted the blood of the covenant an unholy thing; accounting and so deserting the blood of Christ, (which ratified the everlasting covenant of grace, by whose virtue was made unalterable, firm, and effectual in all the promises of it of pardon, righteousness, holiness, grace, and glory, unto penitent believing sinners), as either the common blood of men, or the blood of a malefactor, to have not so much excellency in it as the blood of bulls, or goats, or rams, or birds, under the law; as not sanctifying souls, but polluted.

Wherewith he was sanctified; εν ω ηγιασθη, in or by which he was sanctified, is by most interpreters referred to the apostate, as aggravating his sin, to despise that blood by which he thought he was so, and boasted of it, and was so reputed by the church upon his baptism and profession of his faith, and, as a member of the church, had a visible relation to it, partaking of those ordinances wherein its fruits were conveyed, and enjoying the external privileges purchased by it. Others refer it unto Christ himself, the blood whereby he was consecrated to God as a holy sacrifice, Joh 17:19. All this was discovered by his forsaking the church assembly, wherein this was declared to be the only way and means to justification of life and salvation.

And hath done despite unto the Spirit of grace; injuring, wronging, despising, greatly grieving, not a creature, but God the Spirit, the quickening Spirit of dead sinners, who fits them for union to God, and in order to it, uniteth him to Christ and his God, animateth it; who graciously communicated to these apostates the knowledge natural and supernatural which they had and abused, Heb 6:5, by the desertion of the assemblies, where he manifested his gifts and graces. They reject him with them, and

treat his gifts and motions as if they were the delusions and impostures of an evil spirit; and this wilfully done out of malice to Christ, and abhorrence of his church and religion. A sin like the devil's, for them to forsake God loving, Christ redeeming, his blood justifying, his Spirit renewing, and so wilfully refuse to be saved, and expose themselves to the severest punishment God can inflict on such sinners, and they do deserve.

Hebrews 10:30

Ver. 30. *For we know him that hath said: For* brings in the proof of the soreness of God's punishment to be inflicted on apostates, from God's own testimony about it; which we, who are conversant with the Scriptures, are well acquainted with; we know what God hath spoken, and by whom he hath spoken it, Joh 9:29. Their knowledge of it was clear and certain, it being spoken to them by Moses, and written for them, De 32:35,36.

Vengeance belongeth unto me, I will recompense; to me is vengeance and recompence; which are the words of the Hebrew text. To me, the sovereign Being, the supreme and universal Lawgiver and Judge, doth belong the universal right and power of vindictive justice. It is his propriety, as he will avenge all injuries against his people, he will much more avenge the sins and injuries against his Son; and will actually return to evil-doers, as a recompence for their sins, the evil of punishment. He is not only just and powerful, but actually manifesting both in his retribution on them, De 32:41,43 Ps 94:1 Ro 12:19 2Th 1:8.

Saith the Lord; Jehovah saith it, who is faithful and true, powerful, and constant to his threatenings, as well as his promises. This he saith to, and threatens apostate Jeshurun with, who revolted from God, and served idols, De 32:15-17.

And again, The Lord shall judge his people: a further testimony is urged from God's vindication of his people, when he hath punished apostates, taken from De 32:6, and Ps 135:14. The sovereign Being of righteousness, the same Jehovah as before, will rule, justify, save, deliver, and vindicate his covenant people from the contempt and vilifying of his Son and them, by punishing severely such who, by their apostacy from him and them, are guilty of it. He will certainly take vengeance on them, and thereby clear

the innocency, truth, and goodness of his, who are trampled on by them.

Hebrews 10:31

Ver. 31. The punishment of these apostates is further aggravated from the inflicter of it, the knowledge of which should make them tremble; the thoughts of it might affect them, as the hand-writing on the wall did Belshazzar, Da 5:6. It should strike horror into their heart, trembling into their persons, De 28:65,66, by apostacy from him as a Father, to be subjected to him as a Judge, and as obnoxious to his severest judgment. Him in whose hand is power inexpressible, 1Ch 29:12, to avenge himself on his enemies, Ps 90:11, who have renounced him as their God, and provoked him to fury by it. A God that will not repent of vengeance, and who liveth ever to inflict it; who lifts up his hand to heaven, and saith, *I live for ever*, De 32:39,40; to punish with everlasting burning, and a devouring fire, such traitors to himself. So is he described, Isa 33:14 Mt 10:28. His vengeance on these apostates is like himself, everlasting.

Hebrews 10:32

Ver. 32. *But call to remembrance the former days:* *But* is not so much adversative as copulative, adding another direction for their persevering in Christianity, even the revolving in their minds, and bringing again to thought, what was past, carrying in it both the act and the end of it. It is a practical remembrance which bettereth them, while recollecting their own days, and the time that was past.

In which, after ye were illuminated; in which they were convinced of the truth of the gospel, and received it in the love of it, and externally professed it, by being baptized into Christ, and by it made members of his church, Heb 6:4, and testified the truth of their being Christ's.

Ye endured a great fight of afflictions; by their sufferings for him with patience and divine fortitude, willingly, cheerfully, valiantly: Ye have borne, and overcome by bearing, preserving your integrity, so as your faith was immovable, and strengthened you to endure the many and most violent assaults of the devil and his instruments, both within and without

the church; who thought to force them from the faith, by the many evils which they inflicted. If they were patient in the enduring these at the first, how much more now, after so long a continuance in it Ro 8:18 2Co 1:6-8 2Ti 1:8 1Pe 5:9.

Hebrews 10:33

Ver. 33. *Partly, whilst ye were made a gazingstock both by reproaches and afflictions;* their sufferings personal in this famous instance, *θεατριζομενοι*. They were so publicly exposed as on a stage or theatre, so as multitudes might sport themselves with them, 1Co 4:9; as many were exposed to be devoured by beasts in their public shows, 1Co 15:32. Or, to destroy them, exposed in their public courts of justice, and there taunted and reviled, as Christ foretold them, Mt 10:17,18. They were suffering reproaches and afflictions publicly both in word and deed. What nicknames imposed on them, what crimes imputed to them which they abhorred, what buffeting, scourging, tormenting, shackling, imprisoning, banishing, were they not exercised with, as their fellow Christians are to this day?

And partly, whilst ye became companions of them that were so used; their sufferings by participation, in presence and sympathy with their fellow Christians. This is another kind of it; they were consorts and sharers of all those members of Christ, who were so abused by the devil and his instruments, and they bore their burdens with them, were inwardly grieved for them, publicly owned and comforted them, supplied and supported them as they could, as Heb 10:34 2Co 11:25,26.

Hebrews 10:34

Ver. 34. *For ye had compassion of me in my bonds;* for ye sympathized in my bonds, &c., is a proof of both kinds of their sufferings forementioned. As to their suffering with others, he instanceth in himself, as a witness of it; for when he was in bonds for preaching the gospel, both at Jerusalem, Ac 21:33,37 22:24,25, at Cesarea, Ac 23:1-24:27, at Rome, Ac 28:1-31, they forewarned him of his danger, bore his burden with him, supplied, relieved him, and endeavoured, what in them lay, his release.

And took joyfully the spoiling of your goods; and in their own sufferings, by being rifled for the gospel; their goods, estates, and means of subsistence, were either by fines, confiscations, or violence, ravished from them; their enemies, like so many harpies, preying on them, 1Th 2:14. So as these Christian Hebrews at this time had their respective properties, and all was not levelled among them. Though they were so impoverished to make them comply with the Gentile superstition and idolatry, yet they cheerfully bore it, esteeming it their honour and privilege thus to suffer for Christ, and herein obeyed him, as Mt 5:11,12, and as the apostles did before them, in Ac 5:41.

Knowing in yourselves that ye have in heaven a better and an enduring substance; they were fully assured of this by faith in God's promise, and by God's work on their own hearts, qualifying and fitting them for it, Ro 8:15-17. That they have by promise given them as theirs, as fitted for them, a spiritual substance, an estate beyond what this world could afford them; riches, honours, and pleasures, better for their quality than all terrene ones; spiritual ones, proper for their souls, 1Pe 1:3,4. The sum of which is God in Christ, their exceeding great reward, Ge 15:1, and all he can be to or do for them. He is their portion and their inheritance, the most excellent in itself, and the most enduring, out of the reach of men or devils, who can neither take it from them, nor them from it, it is safe enough in the heavens, Mt 6:19,20 19:28,29 Ps 16:5 2Co 5:1 2Th 1:4,5.

Hebrews 10:35

Ver. 35. *Cast not away therefore your confidence:* this introduceth the last direction for helping on their perseverance in Christianity. Μη αποβαλλητε denieth all degrees of apostacy, from secret undervaluing to an utter renouncing, not to slight, despise, or reject; they had endured already so much as might steel and fortify them against what remained, and implieth the bold, resolute, and courageous retention, Eph 6:10,16, of the boldness of their confession of the Christian faith. It is an ingenuous, free, bold, and daring profession of it, which no brow beating nor violence can dash out of countenance, the fruit of a mighty, invincible faith, and hope of eternal life. This makes them persevere courageously in their religion, notwithstanding their being laden with reproaches and sufferings

for it, as Christ himself gave them a pattern, Mr 8:31,32 Ac 4:13,29,31.

Which hath great recompence of reward: what greater encouragement can there be to the retaining this confidence, than the great remuneration secured in the New Testament to them: God himself, in all his fulness, to be their exceeding great reward, seen and enjoyed by them; and which for quality and quantity is inexpressible, Ge 15:1 Mt 5:12 10:32.

Hebrews 10:36

Ver. 36. *For ye have need of patience: for* shows this to be an enforcement of the former direction: Cast not away your confidence, for you have need of grace, which that must maintain in order to carry back your reward. It is therefore absolutely necessary, as well as useful to you, for the bearing of your burdens, persevering in all duty, and waiting for your reward, notwithstanding your reproaches, afflictions, and fiery trials, that you preserve your confidence in maintaining this patience, Heb 6:12 Ro 2:7 Jas 1:4.

That, after ye have done the will of God; that having believed God's promises, obeyed his precepts, endured his trials, and persevered in all, according to the good, acceptable, and perfect will of God; and so exercised our patience, and evidenced our confidence, and finished our work; *ye might receive the promise;* you may carry back, as your full prize, after your race. It is a necessary and true reportation from God, after his will is done, 1Pe 1:9 5:4; the reward promised metonymically expressed by *the promise*, Heb 6:15 Heb 9:15; all that life and glorious inheritance in the reality and fulness of it, *called a crown of glory that fadeth not away*, 1Ti 4:8 2Ti 1:1.

Hebrews 10:37

Ver. 37. The reason of their retaining their confidence to the end, is the shortness of his coming, who will reward them for it, proved out of God's promise written to and for the church, by Habakkuk, Hab 2:3. A truth sufficiently known to these Hebrews, as brought them by their own prophet; and though spoken for the comfort of the captives in Babylon

then, yet it is extended to the suffering church in all ages, and so to these Hebrews, and to us also, *upon whom the ends of the world are come*, [1Co 10:11](#). And though the prophet speaks it of a vision of grace, in promise to be despatched, yet the Septuagint refers it to a person; and in this the apostle follows them, because the promise cannot be made good without the coming of its Author to fulfil it.

For yet a little while; in which promise there is the celerity or speed of it; as little, little as it may be, as is fit for Christ and them. How little is this time! A very short moment, as he speaks himself, [Re 22:7,12,20](#).

And he that shall come will come; he that hath promised to come and save you, and reckon with your persecutors, he will certainly come, he and his promise together, will despatch and put an end to the suffering of his, and put on their crowns. Metonymically, his coming is his saving, full refreshing, and rewarding his believing and patient sufferers.

And will not tarry; he will not spin out time to delay deliverance, beyond the set point; he will not come behind the last moment, the hour fixed and appointed, which is pitched in infinite wisdom and goodness, for the best comfort of Christ's suffering members, [Isa 46:13](#).

Hebrews 10:38

Ver. 38. These are, as the former, the words of the Prophet Habakkuk, [Hab 2:4](#), enforcing the former duty pressed from the gain of perseverance, and the loss by withdrawing, when Christ shall come. They are used by this apostle Paul to several purposes, as to prove, that righteousness is only obtained by faith from God, and not by man's own works, [Ro 1:17](#) [Ga 3:11](#); that whoever is righteous by faith, shall live for ever, by holding that righteousness in faith, as here.

Now the just shall live by faith; the justified, according to the terms of the new covenant, who hath obtained the righteousness of God in Christ by believing, and is renewed and sanctified by the Spirit, shall really, spiritually, happily, eternally live; and no end shall be to that life of his, till it be perfected by Christ in glory. And this he shall live by a real and spiritual assent to the gospel, and reliance on God's promises in it,

especially by an affiance to Christ, God-man, as the Lord their Righteousness, by which we have him ours, and so we live. This faith increased, continued in, and held fast amidst all reproaches, sufferings, and persecutions; by this only is the life, due to righteousness, made sure to sinners, drawing from Christ daily, and making real and present the fulness of it promised to and hoped for by it, Mr 13:13 Joh 6:47 Ga 2:20 Col 3:4.

But if any man draw back: see Hab 2:4, where עמלה translated here υποστειληται, is variously rendered, as, elated like a bubble, lifted up; making pride and unbelief to be the sins threatened there; and the proper sense of the word here used, is, for fear, or sloth, to withdraw, or leave their understanding: so that the meaning in both amounts to this: If any, out of the pride of their heart, will not depend on Christ's righteousness, as the Jews would not, or, out of fear and sluggishness, will not hold out, but withdraw themselves, in time of persecution, from their faith and confidence in Christ, professed; shrinking through fear, or losing it through sloth, or forsaking it by treachery, either gradually or totally, confiding in themselves, and so despising God; reject him, and draw away from him.

My soul shall have no pleasure in him; God himself will be so far from taking any pleasure or delight in such a soul, or vouchsafe it any joy or life, that his very soul abhors it, is highly displeased with its sin, and abominates its person. In his displeasure is misery, death, and eternal perdition: see De 32:15,18-21.

Hebrews 10:39

Ver. 39. The conclusion is a hopeful assertion of their condition, or a sweet intimation of what they ought to be, even like himself; and so the apostle removes all jealousy of his reflecting on them, as Heb 6:9.

But we are not of them who draw back unto perdition; the adversative, *but,* is an exception of them to whom he writes from the apostate state, and so joins himself with them, hoping they were such *de facto* as he was, and as they ought to be *de jure*; and so intimates their duty, and that of all Christians: We are not sons of defection, persons withdrawing and backsliding from Christ, his gospel, or duties; apostates from the truth, whose end is destruction, an utter separation from all good, life, and glory,

and full subjection of body and soul to eternal torments in hell, by the righteous sentence of God, Mt 10:28: who are sons of defection, are sons of perdition, Joh 17:12 2Th 2:3.

But of them that believe to the saving of the soul; sons of faith, true and sincere believers, cleaving to Christ and his body, rooted in his faith, and persevering in it to the end, Eph 3:17 Col 2:7: which faith acquiring, purchasing, or obtaining, according to the gospel covenant, the soul for salvation, and glory for the soul, Joh 3:15,16,36 5:40 2Th 2:14. Faith realizing, applying, and keeping fast the price which Christ himself paid to God for the purchasing of these for them on their souls.

Hebrews 11:1

Chapter Summary

Heb 11:1-40 The nature of faith, and its acceptableness with God, set forth in the examples of many excellent persons of old time.

Ver. 1. *Now faith:* the Holy Spirit proceeds in this chapter to strengthen the counsel he had given these Hebrews to continue steadfast in the faith of Christ, to the end that they may receive their reward, the salvation of their souls, Heb 10:39 1Pe 1:9; and so beginneth with a description of that faith, and proves it to be effectual to this end, by instances out of all ages of the world before them, wherein the Old Testament believers had found it to be so. The description of it is laid down, Heb 11:1; the proof of it in both parts, Heb 1:2,3; and the illustration of its power by examples, Heb 11:4-40. The particle δε shows this is inferred as a discovery of that faith, which is saving or purchasing the soul; which that none of these Hebrews may be mistaken in, he describeth from its effect, and not from its form and essence. Faith is here a Divine fruit of the Spirit, given and wrought by it in his elect, and is justifying and purchasing the soul to glory, Joh 12:38 Ro 5:1 2Co 12:9 Eph 1:19,20 2:8.

Is the substance of things hoped for: υποστασις, in 2Co 9:4, notes confidence of boasting; Heb 1:3, personal subsistence; and Heb 3:14, confidence of faith. Here it is a real, present, confident assent of the soul of

a believer to the promise of God, (which is the basis or foundation of it), by which the spiritual good things to come, and which fall not under sense, yet with a most vehement and intense desire urged for, are made to have a mental, intellectual existence and subsistence in the soul which exerciseth it, Ro 8:18,26 Joh 3:36.

The evidence of things not seen: ελεγκοι is a demonstrative discovery of that which falleth not under sense, such as is scientific, and puts matters out of question to a man; and therefore is styled by logicians a demonstration: here it notes faith to be that spiritual space which by God's revelation demonstrates or makes evident all things not seen by sense, or natural reason, without it, as matters of spiritual truth, good and evil in their several kinds, both past, present, and to come, Joh 17:6,8 Eph 1:17,18.

Hebrews 11:2

Ver. 2. This is a proof of the first part of faith's description, that it is *the substance of things hoped for*; for all the fathers were testified of to have this work of faith in realizing their hopes. πρεσβυτεροι were the fathers and ancestors of these Hebrews, run up through their genealogies to Adam, the special instances of whom follow. These received a testimony or witness, truly and fully from God himself, in some signal acceptance of them, eminent appearances and providences to them, with a Scripture record of them, that through this grace of our Lord Jesus Christ they walked with, worshipped, and pleased God, and were saved by him, even as these Christians; and all this by the same grace of faith, Ac 15:17, which wrought kindly in them, and made the invisible things of God to subsist with them.

Hebrews 11:3

Ver. 3. This proves the second part of faith's description, Heb 11:1, that it is *the evidence of things not seen*; for by it only we understand the creation, which no eye saw. It is the same Divine faith as described before, but as evidencing invisible truths, it communicates a marvellous light to the understanding, and leaves real impressions of it from the word of God,

whereby it arriveth unto a most certain knowledge of what is above the power of natural reason to convey, and gives a divine assent to it, such its as is real, clear, sure, and fruitful, different from that of the Gentiles, Ro 1:19-23.

The worlds; τούς αιωνας the ward noteth sometimes ages, Lu 16:8; the garb and corrupt habit of men who live in them, Eph 2:2; eternity: but there, as Heb 1:2, it is a word of aggregation, signifying all kinds of creatures, with their several places, times, and periods; things celestial, terrestrial, and subterrestrial; angels, men, and all sorts of creatures, together with all the states and conditions in which they were made.

Were framed by the word of God; heaven, earth, and seas, with all their hosts of creatures, the visible creation and the invisible world, were put into being and existence, placed in their proper order, disposed and fitted to their end, by the mighty word of God: Trinity in Unity the Creator, his powerful fiat, without any pain, or trouble, or assisting causes, instantly effected this miraculous, glorious work; *He spake, and it was done,* Ge 1:3,6,9,11,14, &c.; Ps 33:6,9.

So that things which are seen were not made of things which do appear; the visible world, and all visible in it, were made all of nothing; this reason could never digest. All was produced of that formless, void, dark chaos which was invisible, Ge 1:2; which void, formless, dark mass itself, was made of no pre-existent stuff, matter or atoms, but of nothing; which differenceth the operative power of God from that of all other agents. See Ge 1:1 Ps 89:11,12 Ps 148:5,6, &c.; Isa 42:5 45:12,18.

Hebrews 11:4

Ver. 4. The Spirit beginneth here to illustrate his description of faith, by induction of instances throughout the former ages of the church to the time of these Hebrews; and he begins with believers in the old world before the flood. Faith is the same Divine grace as described before, only here to be considered as fully receiving of God's will in Christ as to sacrificing work, and remitting such affections and operations to God in it as were agreeable thereunto.

By faith Abel offered unto God a more excellent sacrifice than Cain: Abel, the younger son of Adam, an eminent believer, whose faith orders him and his worship, the first martyr for religion in the world, Lu 11:51, who sealed the truth of God with his blood; he, in the end of days, that is, the sabbath, Ge 4:3,4, brought a bloody sacrifice of the fattest and best of the flock, and offered up to the Divine Majesty, the true and living God, his Creator and Redeemer, to atone him for his sin; having a regard to, and faith in, the great sacrifice of the Seed of the woman, for him in fulness of time to be offered up, and of which his was but a type. This sacrifice was fuller of what God required in offerings, than Cain his elder brother's, not, it may be, for external price, but internal worth. Cain offered the fruits of the ground, such as God afterwards required in the ceremonial law, but he was not sensible of the guilt and filth of sin, and of its demerits, nor desirous to remove it in the due way and order appointed, as appears by his murdering of his brother after: Abel's sacrifice was better, more excellent, because more fully agreeable to God's will for purging and pardoning sin, full of self-denial and abasement for sin, and faith in Christ's sacrifice.

By which he obtained witness that he was righteous; by which sacrifice of faith he had testimony that he acknowledged himself a sinner, that had need of the blood of Christ to sprinkle him; yet he was righteous by the righteousness of faith, Ro 3:22,25,26, which is upon Abel, as all other believers, Php 3:9. And this testified to his soul, by God's Spirit, that he was justified and sanctified, and so eminently righteous; and it was manifested to others, Christ himself, God-man, witnessing of it, Mt 23:35.

God testifying of his gifts; God himself witnessed from heaven to the truth of his state, by accepting of his person and sacrifice, and giving a visible sign of it, so as Cain could observe it, and be displeased at the difference God made between him and his brother, Ge 4:4,5,7; likely it was by sending fire from heaven, and consuming Abel's sacrifice, as he did others afterwards, Le 9:24 Jud 6:19,21 1Ki 18:38 2Ch 7:1; and by it testified him to be righteous.

And by it he being dead yet speaketh; by his faith, though murdered out of this world, and his place here knows him no more, and with a design that he should never speak nor be spoken of more, yet he now speaketh, i.e. liveth, Mt 22:32, and testifieth to God that he is true, and the only true God to make souls happy. He, in his example, and his record in Scripture,

bespeaketh all that read his story to imitate him in his faith and worshipping of God, and his patient martyrdom for God and his gospel worship through Christ. And by his blood he crieth for justice against his murderer, as Ge 4:10; see Heb 12:24; and its joined with the rest of the martyrs of Jesus, impleads God's righteous vengeance to be executed on their bloody persecutors, Lu 11:51 Re 6:10,11. By reason of his faith he is spoken of throughout all generations, recorded among the excellent sons of God, and renowned in the church to this day. Such a force hath faith to eternize the persons of believers in acceptance with God through Christ, their wrongs, injuries, and blood on God's remembrance, and their names in heaven and the church below.

Hebrews 11:5

Ver. 5. By faith Enoch was translated that he should not see death: by the Divine faith before described, that which reacheth home to God by Christ, Enoch, the seventh patriarch in a descent from Adam of the church's line, Ge 5:21, all eminent prophet and *Boanerges*, denouncing judgment against the ungodly ones of his time, so as to awaken them to repentance, Jude 1:14,15, was taken by God, Ge 5:24. The apostle keeps to the Septuagint translation of the text. He was miraculously changed in his body from a mortal to an immortal state, and this without any separation of his soul from it. God, out of an extraordinary grace and favour to him, dispensed with the common sentence passed on the human seed in Adam, as he did many ages after this to Elijah. He died not: all the rest of the fathers of the church, Ge 5:5,8,27, the longest liver of them, died.

And was not found; he was not, Ge 5:24, neither among men, nor in their sepulchres, as others were, but had changed his habitation and society. If any went to seek him, as others did Elijah he was far out of their finding, 2Ki 2:17.

Because God had translated him; for God had taken him to himself in heaven, the place of his residence, and in the very act changed his body into a spiritual, powerful, glorious, and incorruptible one; as all ours, who are true believers, shall be at last, 1Co 15:51 1Th 4:15; and so made fit for the place to which he was taken, made like an angel in person, and to be with those spirits in company; now did he fully see and enjoy him whom

by faith he walked with beneath.

For before his translation he had this testimony, that he pleased God; in the time of his life, and walking with God in this sinful world, all the time of his witnessing for God in it, God witnessed by his work on his soul to himself, by his ministry and life to the world, and by the prophet Moses's record of it to all generations to come in the church once and again, Ge 5:22,24, that in his walking with God he pleased him. He was not only justified, graciously accepted, and beloved of him, but he did that which was pleasing to God, putting out in thought, word, and deed all the power of grace to act for God; preserving constant converse and communion with him; and had no fellowship with the unfruitful works of darkness, but reprov'd them. By this he pleased God, and God testified to all the world he did so, by a miraculous translation of him from the world to himself. God cares not for, nor will take to him, such who please him not.

Hebrews 11:6

Ver. 6. The Spirit here proveth that Enoch pleased God by faith, though it was not expressly written in his text by Moses, because of the impossibility of pleasing God without faith.

But without faith it is impossible to please him; but without faith upon God in Christ, whom Enoch pleased, it is absolutely impossible to do any thing acceptable to God, so as to be justified by him; for infidelity, or want of faith, makes God a liar, 1Jo 5:10, Christ a vanity, Joh 5:40, and God's will a deceit, which peremptorily saith, there is no pleasing of him but by faith in Christ, Joh 14:6. The effect cannot exist without its cause, as is proved in the next words.

For he that cometh to God: for whoever he be, every particular soul, that cometh off from sin to God, so as to be under his conduct and influence; makes out by spiritual motions of his mind, will, affections, and members, in thoughts, desires, resolutions, and operations, to enjoy God, so as to be accepted with, justified by, and blessed of him; and at present makes his access to him with liberty and boldness in prayer, or any other duty, through Christ.

Must believe that he is; he must really, fully, and supernaturally receive all that which God revealeth in his word is pleasing to him, especially concerning himself; as, that he is the primitive, perfect Being, and the Cause of all; that he is three in relations and one in essence, most excellent in all his attributes, infinitely wise, powerful, just, good, and eternal, &c., the supreme Creator and Governor of, and Lawgiver to, all.

And that he is a rewarder of them that diligently seek him; and that he will recompense all men according to their works, but will eminently and freely give himself to be the reward of his, and whatever he can be to or do for them for their good, Ge 15:1; but to those only, who with an intent heart and spirit pursue him by faith, love, and longing after him as their supremest good, Isa 45:22 Ro 2:6,12 Re 22:12.

Hebrews 11:7

Ver. 7. *By faith Noah, being warned of God;* by the same Divine faith Noah, the last example of it in the old world, and the father of the new world, being warned by an immediate revelation from God, Ge 6:13,21, largely rehearsed by Moses: so that God's word is the ground or foundation of Divine faith in all ages of the world.

Of things not seen as yet; of things not yet seen, but only by faith in God's revelation: which things were the perishing of the world by a deluge of waters above one hundred years after; and that himself and family, with some creatures, should be saved from that deluge, to repeople the world, and to replenish the air and earth; none of which things did fall under Noah's sense then.

Moved with fear; ελαβηθεις imports in it a right reception of God's revelation, which made him afraid, and careful not to offend God; and a godly carriage to him who had revealed the imminent danger of the sinful world, and his own deliverance from it: see Heb 5:7.

Prepared an ark to the saving of his house; hereon he obeyeth God's precept, and prepared and perfected the vessel, both for matter and form, according to God's word; so as to be ready against the time of the deluge, for the preservation of himself and family by it, Ge 6:14-16,22; compare

1Pe 3:20. By virtue of this ark, that water which drowned the world saved them. So that flood was a full type of the water of baptism: his ark, of Christ our ark; his family, of Christ's small family in comparison of the world; their salvation from water, of the eternal salvation of these from the deluge of fire, 2Pe 3:6,7,11,14. The same Divine faith in Noah and in Christians, maketh them to obey God's precept, retire to and enter God's ark, and so enjoy his salvation.

By the which he condemned the world; by this faith discovered in his work about the ark, he testified against the sinful world of mankind for their unbelief and disobedience, who for one hundred and twenty years together, being by Noah's preaching and building the ark called to repentance, 2Pe 2:5, and to prevent the judgment God threatened on them; and so condemned them virtually by his word and doctrine, judicially by declaring God's sentence on them: see Mt 12:41,42 Joh 12:48.

And became heir of the righteousness which is by faith; by this faith he received the promise of righteousness, which made him an heir of it, and of that eternal life and salvation for which it fitted him, as well as to which it entitled him; and by it he sent out all the fruits of righteousness that are to the praise and glory of God, Ro 5:1 Joh 1:12.

Hebrews 11:8

Ver. 8. Here begin instances of this Divine faith after the flood from Abraham to Moses's time, Heb 11:8-22. The first is the father of believers, so entitled by God, eminent in the exercise of this grace, of whose ancestry, and their descent from him, these Hebrews did greatly glory. He had an express discovery of the will of God unto him, that he should leave the idolatrous place where he lived, Ge 11:31 12:1-3; compare Jos 24:2 Ac 7:2,3; and with his family should travel to a land which God would show him, and which he would give him as an inheritance for him and his, which was the land of Canaan, as described, Ge 13:14-17 25:18,19,21. This command of God, strengthened by a promise, he obeyed, Ge 12:4 Ac 7:4; through faith, really, freely, and fully resigning up himself and his to God's disposal.

And he went out not knowing whither he went; he went forth with his

father Terah from his country, kindred, and friends, in Ur of the Chaldees, to Charran, and there they dwelt till Terah died, Ge 11:31 Ac 7:4. After which, he pursued God's orders in his motion from place to place, though he knew neither the way, nor the place in which and whither he was to move, resting himself on God's word and guidance, and relying wholly on his provision for him, and protection of him in all his ways.

Hebrews 11:9

Ver. 9. *By faith he sojourned in the land of promise, as in a strange country;* by the same Divine faith he passed from tent to tent, moving it from place to place, as God ordered; so as he rather sojourned than dwelt in any. His journal is legible in Moses's history, moving from Charran to Shechem, from thence to Beth-el, and then more southward, and thence to Egypt; see Ge 12:1-20: so that he sojourned in Canaan, and the adjoining countries, which God had covenanted to give for an inheritance to him and his seed, Ge 15:18-21; yet by faith he would stay God's time for it, but lived in it as a stranger, not having in possession one foot of ground, but what he bought for a burying place, Ge 25:9,10 Ac 7:5.

Dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: here he, with his son Isaac, and grandson, and their seed, coheirs with him of Canaan, built no houses, but lived in tents, which they might pitch or remove at God's pleasure, and as he called them, as who were strangers to this country, and to the inhabitants of it, with whom they were to have no spiritual society, as travelling to a better; being in this world, but neither citizens nor inhabitants of it, but as denizens of a more excellent one, Ge 26:3 Ge 28:13,14.

Hebrews 11:10

Ver. 10. The reason of this contented pilgrimage was the excellent end of it, the place and state to which it brought him; he did really discern by the Spirit's work in him, and promise to him, his title to it, and vehemently did desire and long for, and yet patiently waited for, a better place and state than this earthly; and was daily making his approaches to it, Ro 8:19 2Co 5:1,2,8,9.

For he looked for a city which hath foundations: πολις notes both a place made up and constituted of buildings and houses, such was the earthly Jerusalem; and a state, polity, or community. Here it must be understood spiritually, for such a place and state as is not to be shadowed out by any in this world; it being for nature, mansions, society, condition, such as no earthly can decipher, or set out. This city is heaven itself, often so styled in this Epistle, as Heb 11:16 12:22 13:14 Re 3:12. It is not movable, as a tent fastened by stakes and cords; nor as creature buildings, perishable. Histories tell us of the rise and fall of the best earthly cities; this city is built on the Rock of ages, as well as by him, whose immutability, almightiness, and eternity hath laid and settled its foundations, the basis and ground work, firm and incorruptible, 1Pe 1:4.

Whose builder and maker is God; the happy fabric, with persons and state, endures for ever, because of its Raiser and Founder. The great Architect, that cast the plot and model of it in his own mind, and the publicly declared Operator and Raiser of it, who laid the foundations, reared the mansions, and finished the whole, is no less person than the infinitely wise, almighty, and eternal God. It all became him alone, and doth as far exceed other cities as God doth men. No human art or power was fit or capable for such a work, but only God.

Hebrews 11:11

Ver. 11. *Through faith also Sara herself received strength to conceive seed;* by the same Divine faith in Abraham and Sarah was brought forth the child of promise. For though the instance be expressly in Sarah, yet it is inclusive of Abraham also, who was eminent for his faith in this thing, acquiring an eminent title by it, even of the Father of believers, as the apostle declareth, Ro 4:17-22, and therefore jointly to be considered with Sarah. She, who first through unbelief laughed at the promise, yet being reproved by Christ, the Angel of the covenant, for it, believed on the repetition of it, Ge 18:9-16, and gave testimony of it by her waiting for the promised mercy. As barren as she was, yet faith made her fruitful; when it was impossible of herself to expect it for nature or years, yet received she power and strength from God, by believing, to conceive seed, that is, laying the foundation of it, conceiving in her dead womb, and bearing a

son.

And was delivered of a child when she was past age; she was not only naturally barren, but of ninety years of age at this time, when the most fruitful were past such work; yet was she delivered of a son, and became the mother of Isaac by faith, as he was the son of promise, Ge 15:4 18:11; compare Ro 4:17-19.

Because she judged him faithful who had promised; she gave glory to God by a firm and hearty closure with his promise, accounting God faithful to his word, and able to perform it, and so rested on it, and waited for him, as Abraham did, Ro 4:18,20,21. The promise which he made was: That they in their old age should have a son, Ge 12:2; made in general, Ge 13:15,16 in particular, Ge 15:4,5; to both, Ge 17:15-17 18:10,14 21:1-3,12.

Hebrews 11:12

Ver. 12. Because of this faith of Abraham and Sarah, and the fruit of it in conceiving and bringing forth Isaac, was laid the foundation of a numerous seed by God's promise; from Abraham, a hundred, and Sarah, ninety years old, and barren, and both dead as to procreation, Ro 4:19, there were begotten a vast and unbounded seed, as the stars in the firmament, or the sand on the sea shore; and amongst them the teeming blessing, the one eminent Seed of Abraham, the Messiah, in whom all nations were to be blessed. Within four hundred years from the birth of Isaac, this seed increased to above six hundred thousand fighting men, besides women and children, and after increased to a stupendous greatness, according to the promise, Ge 13:16 15:5 Ex 12:47 1Ch 21:5,6.

Hebrews 11:13

Ver. 13. *These all died in faith;* all these, Abraham, Sarah, Isaac, and Jacob, &c., who were heirs of the same promises, and who had opportunity to return to the same country from which they came forth, as Heb 11:15: they did not only live according to faith, walking with, worshipping of, and waiting on God, testifying against sin, but finished their course by dying according to faith; by faith, as the instrumental efficient of it; in

faith, as the regulating cause of it; according to faith, as in the state of believing. Faith was immortal in them as their souls, making their death a covenant dissolution, Lu 2:29, a voluntary, hopeful, blessed death, as 2Co 5:8 1Th 4:13.

Not having received the promises; not receiving actually, and in sense, the things promised, which were a numerous offspring, the literal Canaan, the Messiah in the flesh, and a glorious resurrection; but departed triumphing, and in the faith of all, and that they would be made good to theirs; and this they discovered by the blessings they left on each other, as Isaac on Jacob, and Jacob on the patriarchs.

But having seen them afar off; but faith brought all these promises into their view, though so far off; so did Abraham see by it the Messiah, Joh 8:56. They all had a real, clear, and strong prospect of them, the inheritance temporal in its time to come, and the heavenly rest beyond the grave, seeing the resurrection, heaven, and glory, by faith, when they died, Ge 49:18.

And were persuaded of them, and embraced them; by a powerful impression of faith on their souls, of the truth, goodness, and certainty of the things promised, on their minds, with a mighty apprehension of and assent to them in their wills, to the choosing of and closing with them in their affections; cleaving to them in love, desire, and delight, as surely to be accomplished; having their souls thankfully receiving them, graciously returning to God for them, with the greatest satisfaction embracing them, as are welcome friends or relations long absent from us; hugging Christ, saluting heaven, and embracing glory in the promises by faith, when dying.

And confessed that they were strangers and pilgrims on the earth; in word and deed; while they lived they published it to the world, as Abraham, Ge 23:4, and Jacob, Ge 47:9; keeping themselves free from all entanglements of this earth, as became those who are strangers, having no possession of, nor intimacy with, this earth; incorporating with no other people, but as pilgrims wandered from place to place, took up and pitched their tents when and where God would have them, unpeopled as to this world, and desiring to be peopled with the Lord, Ps 39:12 105:12,13; compare 2Co 5:6,8. They were all of the same mind, loose from and above this world,

and longing to remove to their own country and be with God.

Hebrews 11:14

Ver. 14. The reason of faith's effect in their dying, is the bringing in view a better life, state, and place than any earthly one. For these believers, by word and life professing themselves to be strangers and pilgrims on this earth, and seeing God's promises, and embracing them, *declare* and show *plainly* to all who see them, or converse with them, *that they seek a country*, and a place of rest, which they were not possessed of. For no person is a stranger or pilgrim in his own country; but these inquired the way, and walked in it, which led them to a better than any this earth afforded them: and so the apostle brings us back to that which he had declared before, Heb 11:10, and immediately prevents the suggestion, that this country should be their former country, and clears it to be a better.

Hebrews 11:15

Ver. 15. Though they were strangers in Canaan, yet they might seek an earthly country, even Ur of the Chaldees, from whence they came forth, and which was their native country, and so might be dearer to them than any other; but it was not that, but a better country, they were mindful of, which they viewed by faith; whereas the other they might have seen with their eyes. If that had been all they desired, they wanted neither means nor opportunity of returning to it, but they remained fixed in obedience to the heavenly call; and when Jacob returned to it for a wife, yet he left it again when God summoned him, as appears, Ge 29:1-31:55. They did willingly leave it, and kept from it, and never looked back there, but looked for a better.

Hebrews 11:16

Ver. 16. *But now they desire a better country, that is, an heavenly:* having deserted this world, as strangers in it, they sought, desired, and hoped for with the greatest earnestness and fervency, a city in the country of heaven, Heb 11:10, in comparison with which they contemned and despised all

others; a country where there is perfection of life, and fulness of glory: it excelleth all others as far as heaven doth earth, 2Ti 4:18 1Pe 1:4. The state, society, enjoyments, and place, they longed for, were all heavenly, Php 3:20,21; nothing lower than this world would satisfy them.

Wherefore God is not ashamed to be called their God: faith having carried them thus estranged from this world to the grave, endearing to them the promises, and engaging of them for heaven only, therefore God did not disdain them, he did not think it any disrepute to him to own them his, but esteemed it an honour and reputation to him, took up his joy and delight in them: see him owning them when dead, Ex 3:6,15 Mt 22:31,32; surnaming himself by them, and adopting them as his own, as Jacob did Joseph's sons, Ge 48:5,6; so that though they are dead as to their bodies, yet they are alive as to their souls, and are owned by God in his name and title, and are assured, as to their dust, of a resurrection; for he will do it, giving them that rest that they never had in their pilgrimage.

For he hath prepared for them a city; that heavenly state and place which they sought for, Heb 11:10, which infinitely transcended Cannan, and the Jerusalem in it, of which they were denizens while here, Eph 2:19 Php 3:20; the pleasant, peaceful, rich, and glorious metropolis of the living God, Heb 12:22 13:14; which shall make abundant amends for all their sorrows, sufferings, and restless wanderings on earth, where they shall enjoy pleasures, riches, honours, and rest for evermore, 1Pe 1:4.

Hebrews 11:17

Ver. 17. *By faith Abraham, when he was tried, offered up Isaac;* by the same excellent faith Abraham alone, and by himself considered, being tried by God, in a rare way, to give proof of the truth of his faith in and love to him above all, was to take his only son, his darling, and to offer him for a whole burnt offering on Mount Moriah, to himself, Ge 22:2. Which command of God was not unjust, he having absolute sovereignty and dominion over all persons and their lives, having power to kill, and to make alive, De 32:39. This son of his he offered up as God commanded; for in his heart he had fully parted with him to God, and proceeded so far in execution, as, if God had not dispensed with it, it had been actually done, he would have killed him and burnt him to ashes on the altar, Ge

22:3,6-13.

And he that had received the promises offered up his only begotten son: this mighty faith enabled him to do this, though he was his only begotten son by promise, and in the church's line, concerning whom he had received so many promises, and in whom only they were to be fulfilled, as that a numerous seed should descend from him, who should inherit Canaan, and through whom Christ was to descend into the world, in whom himself and all nations were to be blessed. Yet faith silenceth reason and natural affection, assureth him God could fulfil his promises by him though he should offer him, as he raised him from a dead body and womb at first, and gave him to him: so he obeyeth God's word, and offereth him.

Hebrews 11:18

Ver. 18. This did greaten Abraham's trial, that unto him it was promised by God himself: That in this only begotten son Isaac, the eminently blessed and blessing Seed, with all his mystical body, should be called; that is, put in being, propagated and made known as by name in Isaac, Ga 4:28. This God revealed to Abraham, Ge 17:19,21, and hereby was his faith put to it to reconcile contradictions, as to believe this special promise, and yet execute this special command to sacrifice Isaac, yet to believe in him his seed should be called.

Hebrews 11:19

Ver. 19. *Accounting that God was able to raise him up, even from the dead:* faith put this into Abraham's thoughts in his reasonings about this trial between the temptation and God's power, and influenced him to conclude and determine under it. That since God could raise him from the dead to perform his promises, he would sacrifice him to obey God's command. This faith grew from what God had done, in giving him Isaac from his own dead body, and Sarah's dead womb, Ro 4:17-22. God's almighty power to raise from the dead answered all the difficulties in the trial. If God command it, who can raise from the dead, this can be no murder; for he can either prevent or recover. Promises should not fail, though Isaac was sacrificed; for God would raise him up and accomplish

them. As to arguments from natural affection: Shall a child be dearer to me than a God, who quickens me, and can raise him from the dead? Since God can do this, what difficulties can he not overcome? Hence is this principle so often revealed and repeated to be a sure prop to a Christian's faith throughout the gospel.

From whence also he received him in a figure: his generation was a kind of resurrection from the dead, and so was his restitution to Abraham, for in Abraham's account he was dead, his hand being lifted up to kill him, when the angel stops the execution, Ge 22:11,12. From the altar he carrieth him back as a trophy and reward of the victory of his faith, in such a manner as one risen from the dead, and an eminent signal of his victory over this temptation. Abraham had a figure of the resurrection in his son, and an earnest of a far more glorious resurrection in Christ.

Hebrews 11:20

Ver. 20. Isaac is the next example instanced in of the same Divine faith, described, Heb 11:1; only here exercised on the special revelation of God to him concerning his seed. By this faith he did not only wish and pray blessings, but prophetically applied them to his two sons, to Jacob and Israel his seed the covenant blessings, and to Esau and the Edomites his seed the temporary blessings, God designed them, Ge 27:27,39. Both these were things to come, and to be communicated to their seeds hundreds of years after. As the things to come that concerned Jacob, which were not seen, but hoped for from God's revelation of them, were, plenty, dominion over brethren, blessings above the power of a curse, even the spiritual and covenanted ones of Abraham and Isaac with him, Ge 27:28,29. The things to come concerning Esau and his seed, were only earthly, temporal blessings, escape out of servitude in time, common good things at the highest, Ge 27:39,40. By faith Isaac foresaw all these future events, foretold them, and applied their several portions to them from the mouth of God, and they were to a tittle fulfilled, 2Sa 8:11, and 2Ki 8:20, as to the Edomites; as in the whole Old Testament unto Jacob, and to his seed literal and spiritual.

Hebrews 11:21

Ver. 21. *By faith Jacob, when he was a dying, blessed both the sons of Joseph:* Jacob did not degenerate from his progenitors, but by the same excellent faith (being heir to the birthright and blessing, by God's appointment, and his father's confirmation, as Ge 28:1,3,4) doth, as a grandfather and a prophet, near expiring, weak in body, but strong in faith, bless Joseph, and each of his sons, Ge 48:15-20, preferring Ephraim the younger before Manasseh the elder, by laying his right hand on his head, and his left on the other's; and so adopts them to be his children, gives them the blessing of the covenant, as to their persons, and the inheritance of two tribes amongst his sons, as belonging to Joseph, as his birthright, Ge 49:22-26. These by faith he foretold, and applied particularly to each of them from God himself through prayer.

And worshipped, leaning upon the top of his staff: another effect of his faith, is his worshipping God, having bequeathed his body to the burial in a firm expectation of the promised inheritance, as the history clears, Ge 47:29-31 48:21,22. For having sent for Joseph, he raiseth up himself on the pillow at the bed's head, and for his support used his staff, leaning on the head of it, when in faith he declares his will to his son Joseph, and binds him by an oath to bury him in Machpelah in Canaan, with Abraham and Isaac, heirs of the same promise, as an earnest and handsel of the twelve tribes' possessing it; which Joseph having solemnly sworn to him, Jacob bowed himself and worshipped, lifting up his heart to God in thankfulness for his continual providence in the gradual accomplishment of his promise to the seed of Abraham, Isaac, and Jacob. This he did *by faith*, adoring his sovereign Lord and Saviour by his humbly bowing before him. There was no need of faith to bow to Joseph, who was inferior to Jacob, and blessed by him.

Hebrews 11:22

Ver. 22. *By faith Joseph, when he died, made mention of the departing of the children of Israel:* Joseph, the first son of Jacob by Rachel, whom God preferred before his brethren, envied and sold by them, but advanced by him to be lord of Egypt, and a saviour to them, heir of the birthright, and of his father's grace, a patriarch and prophet like him; drawing near to the

end of his pilgrimage on earth, and dying, he *made mention*, and brought to the mind of the Israelites his children, brethren, and nephews, and, likely, with a charge to convey it down to their posterity, as it might be remembered by them, that this he did with willingness find choice, looking for a better place and state than any in Egypt, and that his death should not obstruct the issues of providence to them for good; for God lived, and would surely visit them in their posterity, Israel living when he sent Moses to them, and would make them go up gloriously out of Egypt, and bring them into the Land of Promise, and give it to them for their inheritance. This testimony he gives them of it *by faith*, Ge 1:24; and God fulfilled it one hundred and sixty years after his death, as he had sworn to Abraham, Isaac, and Jacob.

And gave commandment concerning his bones: by faith likewise he charged them about carrying his embalmed body with them and burying it in Canaan, and obliged the Israelites to it by an oath, Ge 1:25, making it an earnest and signal to them of the promise and oath of God for their deliverance, that as he desired his bones might be buried in Canaan, being heir together with Jacob of the same promised inheritance, it might be a visible token of, and encouragement in, the appointed time, to their return. And this Israel fulfilled, Ex 13:19, carrying them away with them, and afterwards burying them in Shechem, the lot of Ephraim, Jos 24:32.

Hebrews 11:23

Ver. 23. *By faith Moses, when he was born, was hid three months of his parents:* the parents of Moses were as eminent in this faith as their progenitors; for by it Amram and Jochebed, both of them of the tribe of Levi, Ex 6:20, (πατρῶν) here put by a metaphor for γονεῖς, and though in the history ascribed to the mother only, yet it was by the father's direction, as Ex 2:2; compare Ac 7:20), hid Moses, born under the bloody edict of a tyrant for drowning all the Hebrew males in the Nile. He was born three years after Aaron, and sixty-five after Joseph's death. They kept him three months from the destroyers, and they adventured the penalties threatened by the edict, Ex 2:2,3; faith overcoming their fears and difficulties about it, and, in all probability, ordered their fitting the ark, and disposal of it for his preservation, with the other acts attending it.

Because they saw he was a proper child: the reason of faith's work was their seeing of him to be ἀστειον, fair, beautiful, proper; and this not in himself only, but, as Stephen interprets it, ἀστειον τῷ θεῷ, fair to God, Ac 7:20. Some glorious aspect was by God put upon him as a signal of some great person, and of great use in God's design to his church; some extraordinary stamp of God on his countenance, which faith could discern there, and so influence them to conceal and preserve him.

And they were not afraid of the king's commandment; faith made them fearless; for they were not afraid that the king's edict should frustrate God's purpose concerning the child, or keep him from its service to the church, wherein God would employ him, and of which he had given them a signal in that lustre cast on his person; and therefore they used means to preserve him, even when they exposed him, and which had a suitable success, Ex 2:3-10.

Hebrews 11:24

Ver. 24. Moses himself was as eminent a believer as his parents, and a mighty instance of Divine faith. He who was so named and saved by the enemies of the church, and adopted as a son to a notorious one of them, yet being great in age and stature, full forty, Ex 3:11 Ac 7:23, past the folly of childhood and rashness of youth, upon manly deliberation and a rational exercise of faith, notwithstanding he was by birth a poor Israelite, and saved from perishing by a princess, the daughter of a potent king; nourished through her indulgence by his own mother, adopted as her own son, educated by her in all the wisdom of the Egyptians, preferred, owned, and honoured as her son, and might have been in a fair way to have succeeded to the kingdom; yet, not out of any disingenuity, or base ingratitude to his eminent preserver, but out of a Divine faith, he layeth down all his titles and honours, and renounceth his relation, for the enjoyment of a better title with, and a greater good in, God; and this he manifested by word and deed in his after transactions, Heb 11:25.

Hebrews 11:25

Ver. 25. *Choosing rather to suffer affliction with the people of God:* the

same faith influenced his will, the cause of his former renunciation; for being in the present fruition of all court favours, and under the offers of all worldly delights by Egypt, and of all worldly discontents by God, faith determined his choice, made him a fellow sufferer in all the oppressions, afflictions, persecutions of his natural brethren the people of God, the most privileged society in the world for hope, as the most exercised by trials for God's sake: he knew there would be eternal rest and glory into which they would issue him, besides glorious effects they would have on his soul while he was enduring them; and that they were but passing, and would quickly have an end, Ro 8:18 2Co 4:17,18.

Then to enjoy the pleasures of sin for a season: the same faith made him to reject the enticing pleasures of sin, which could not be avoided by his continuance in Pharaoh's court, either in dissembling himself to be no Israelite, professing himself to be an Egyptian, taking part with them in their cruel carriage to his brethren, living after their vicious course in all manner of voluptuousness; and the pleasures which he was to enjoy were sinful, transitory, and momentaneous, neither satisfying nor enduring, and must be attended with a sting in the end of them, even eternal anguish and torment, whereas his afflictions would end in eternal joys and pleasures, Mr 9:43,44,47 Lu 16:25.

Hebrews 11:26

Ver. 26. *Esteeming the reproach of Christ greater riches than the treasures in Egypt:* faith influenced and determined his former choice from the most excellent ground of it, the representation of these by the Divine inspired truth to him; it made him weigh and deliberate about the matters proposed, and then to judge, and positively determine about them: That the reproachful suffering of all sorts of afflictions, poverty, distresses, tortures, most ignominiously inflicted on them by their enemies for their faith in Christ, and expectation of him according to God's promise, and who was now the Angel of the covenant that protected them, as well as their ancestor Jacob, Ge 48:15,16: these Moses chose to suffer patiently, out of faith in and love to Christ; these, with what excellent things were to follow by virtue of God's promise, he preferred as a better and richer estate, and infinitely more desirable, than all the treasures of honours and riches, which either Egypt or its king could oblige him with, the whole of them

founded in the dust, disposed by flesh, fading in enjoyment, and ending in vanity. What are these treasures, compared to those laid up in store by Christ for his in heaven?

For he had respect unto the recompence of the reward: these were the things Moses had in his eye, the end of Christ's reproach, and Egypt's glory; this made him turn his eye and heart away from Egypt, and intently to look on the excellent issue of his reproachful sufferings for Christ, even Christ rendering to him his unexpressibly glorious and eternal reward for it, 2Co 4:17,18. This God had promised to, Christ had purchased for, such, who were by faith bearing his reproach, and qualified for the enjoying of it, Ro 8:17,18 2Ti 2:12 1Pe 4:13,14.

Hebrews 11:27

Ver. 27. *By faith he forsook Egypt, not fearing the wrath of the king:* by the same excellent *faith*, after his demand from Pharaoh of liberty for Israel to leave Egypt, and he had brought on him and his people the ten plagues God threatened them with, then he brake the bands of captivity, and took up Israel, and left Egypt subdued, wasted by plagues, and a place to be abhorred; triumphing over it, he forsakes it as a conqueror, and carrieth away the spoils of it. The wrath and rage of Pharaoh at him and his work for Israel, did not appal him; he was not afraid of his threatening to kill him, Ex 10:28,29; yet he defied him, even when his rage made him to pursue him and Israel with his host to destroy them.

For he endured, as seeing him who is invisible; εκαρτερησε, he was of a bold, undaunted spirit, so as nothing was too hard for him, either to suffer or do: magnanimity expelled his fear, so as he would stand or march according to God's order, faith presenting to his view at all times the great Angel of the covenant, God the Son, the Redeemer of him and Israel, *the only Potentate, the invisible King of kings, and Lord of lords*, 1Ti 6:14-16; with him, and for him, against Pharaoh, leading, covering, and guarding him and Israel in all the way, and fulfilling his promise of delivering of his church from Egypt; this makes him to march undauntedly with God's host.

Hebrews 11:28

Ver. 28. *Through faith he kept the Passover, and the sprinkling of blood:* this Divine *faith* influenced him in all his work about God's ordinances, receiving the law about them from God's mouth, and obeying it. By it he made the Passover, i.e. as God's instrument, he instituted it, and put it into being, Ex 12:21; he celebrated and solemnly managed in each particular, and finished it, reaching the end of it according to God's law in that behalf, 1Co 5:7. Here he saw Christ, and testified of him, the true paschal Lamb of God; by whom God's wrath passed over the children of Israel, when it rested upon the Egyptians, Ex 12:21, &c.

By faith he took a bunch of hyssop, and dipped it in the blood of the paschal lamb, and struck the lintel and two side posts of the doors with the blood, Ex 12:22. He used it as a signal of God's sparing Israel, and passing over their houses by his angel, Heb 12:23; and he saw in it the true blood of sprinkling, of Christ our Passover, which saveth souls from the destroyer, Joh 5:46, and brings them out of the Egypt of this world into the heavenly Canaan.

Lest he that destroyed the first-born should touch them: the end of both these was, that the destroying angel, who slew the first-born of the Egyptians, might not touch an Israelite, Ex 12:29,30. Under all this, faith evidenced to Moses God's faithfulness in his promise, it ordered all his duty, and it realized to their hope in that time of danger, that God would save them, who were under that blood, working the assurance of it.

Hebrews 11:29

Ver. 29. *By faith they passed through the Red sea as by dry land:* the same faith enabled Moses eminently, and those other believers, as Aaron, Caleb, Joshua, &c.; for all Israel believed not, 1Co 10:5, yet for the faithful's sake were they kept from drowning, after Moses had, at God's command, (when the Israelites were ready to be fallen on by the Egyptians), lifted up his rod, and stretched his hand over the Red Sea, when God immediately, by an east wind, divided it, made the waters to stand up on each side like walls of crystal, and the bottom of it to be dry; then entered Moses and Israel into the empty and dry space, and walked through it on dry ground,

and not a soul of Israel miscarried, but might see astonishing power and mercy in it, Ex 14:22.

Which the Egyptians assaying to do were drowned: in the mean time the Egyptians, with their king, pursuing Israel for their ruin, find their own; for presumptuously adventuring to pursue them through this miraculous space, guided by sense, and not by faith, and thinking to pass as safe as Israel, when they had no word for it, God troubles them by his angels in their motion, makes them drive heavily; and having brought them into his pit in the midst of the channel, the crystal walls dissolve, and the waters, returning to their fluid nature, quickly overwhelmed and swallowed up all that host, so as not one of these unbelieving, presumptuous, persecuting wretches escaped. God's great work in this, as to Israel, had a double meaning; literal, their salvation from the Egyptians; mystical, their baptismal initiation into the covenant of God by Moses: though all of them had not faith unfeigned, yet they professed faith in God; and the doctrine Moses brought from him, was accounted sufficient to attain both, 1Co 10:2.

Hebrews 11:30

Ver. 30. This Divine faith, exercised by Joshua and Israel after their entrance into the Land of Promise, (who did, on God's word and command, compass the impregnable walls of Jericho once every day for six days together, and on the seventh day seven times, sounding with trumpets of rams' horns, and at last giving a shout), brought down these walls flat to the ground by the almighty power of God, to whom they were as nothing, Jos 6:20. Faith in all this realized God's promise to them, reached forth their love to him, and obedience in all particulars required by him, glorifying God, as the great Captain of their hosts, as he revealed himself, Jos 5:13-15; committing the work and event to him, who, by the breath of faith, doth crumble down these walls before them.

Hebrews 11:31

Ver. 31. *By faith the harlot Rahab perished not with them that believed not;* by the same gospel faith Rahab, who, as the Jews read the word, Jos

2:1, זִינָה; was an hostess, and kept a house of entertainment, and so came to lodge the spies; or, as the Septuagint read it, and the Holy Ghost confirms it here, and Jas 2:25, was a public harlot, who gat her livelihood by the prostitution of her body, as well as the sale of meat and drink: so notorious a sinner as she, and a Canaanite too, was preserved from the destruction that was inflicted by the Israelites on the unbelieving and disobedient inhabitants of Jericho, being, after her exclusion out of the camp, in order to a legal purifying, admitted into God's church, and honoured by him to be a mother in Israel, from whom the Messiah should descend, Jos 6:23,25.

When she had received the spies with peace: the full proof of her being a believer, was her entertaining of the spies sent from Joshua to Jericho, preserving them when sought for, and dismissing them, advising them what they were to do in order to their safety, Jos 2:3,10, to the end. The ground of all this, was her faith in God's promise of giving Canaan to Israel, confirmed by the great works she heard God had done for them, and her own expectation of good only in the portion of God's people, to whom she desired to be united, which was afterwards accomplished. Neither doth Paul and James contradict each other concerning her faith and works, Jas 2:25; for she was emptied from destruction by the same faith by which she was justified; and her faith was justified to be sound and true, by her carriage to the spies, for it was a full demonstration of her faith in God.

Hebrews 11:32

Ver. 32. *And what shall I more say?* Here the Spirit puts a period to the induction by an expostulation, as if he had said: Why do I speak of so many examples of faith? the Old Testament is full of them; but here is proof enough, I will say no more.

For the time would fail me to tell, &c.; for time of life and writing would be sooner gone, than a full account can be given of all the notable effects of faith by all these worthies who might be named; yet he would give some general hints of persons, and of the works of faith, which he judgeth sufficient, and so nameth promiscuously, and not in order of time wherein they existed. He nameth four judges, one king, and one prophet, and extraordinary prophets in a bulk, whose histories you have; of *Gideon*, Jud

6:11, &c., *Barak*, Jud 4:5, &c., *Samson*, Jud 13:1-16:31, *Jephthah*, Jud 11:1-12:15, *David's* history and *Samuel's* in the First and Second Books of Samuel, and the First of Chronicles; the excellent exploits of whose faith are, as their names, enumerated promiscuously; some of them agreeing to particular persons, others to them all.

Hebrews 11:33

Ver. 33. These, by the same gospel faith, *subdued kingdoms*, defeating the mighty enemies of the church; and eminently amongst them, David, who conquered Edom, Moab, Ammon, and the Syrian kingdoms, and extended his conquests to the Euphrates. This he and they did in obedience to God's call, in dependence on God's promise both of conduct and victory. All was done by God's arm at the instance of faith and prayer, Ps 18:29-42 20:5,9.

Wrought righteousness; they were all of them eminently righteous in their persons, and in their administration of justice to others: the utmost of their abilities were laid out in it, as became righteous judges, as to all matters of God and men, Jud 6:1-40 1Sa 7:15,17 12:2,6.

Obtained promises; a real and actual possession of all those good things which God secured to them by promise; especially as to Gideon and Barak, victory and success over the Canaanites and Midianites, Jud 4:1-24 6:1-40; Samson, victory over the Philistines; David, victory over the church's enemies. All which they first obtained in the promise, and then in the execution. Faith secured all, giving a real enjoyment of all the good made theirs in the promise, and then in the event; and will give the fulness of all good in general promises made to the church and them in the end.

Stopped the mouths of lions: Daniel, an eminent prophet of God, believed in him, and for his testimony to him was cast into the den of lions to be devoured, where God stops the mouths of them on his faith and prayer, and opens them to destroy their adversaries, Da 6:22. By the power and strength of God, both Samson and David slew those lions which would have preyed both on them and others, Jud 14:6 1Sa 17:34-36. Faith obtained this success for them.

Hebrews 11:34

Ver. 34. Quenched the violence of fire: by the same faith others of the prophets, Heb 11:32, eminently acquainted with God, and partakers of his secret, who defying idolatry, and the threatenings of a tyrant, became confessors of the true God and his worship, and were adjudged to the fiery furnace, Da 3:19,23, and by faith were secured from being consumed by those flames, which in an instant destroyed those which threw them in, Heb 11:22-28. How did this fetch down the Son of God himself to accompany them, and to suspend the consuming power of the fire, so as it did not singe either their persons or garments, or to leave any scent of it upon them! And how did Moses's and Aaron's prayers extinguish the fire at Kibroth-hattaavah, and at Taberah! Nu 11:1,3 16:22-45.

Escaped the edge of the sword: by faith these worthies, forementioned, Heb 11:32, were delivered, when others fell by the devouring sword, and all those instruments of war which were destructive to others. Their enemies fell by their swords in those many battles wherein they were engaged, fulfilling at that time God's will, and trusting on his promise. And how many of the prophets hath God delivered from the swords of those who would have killed them!

Out of weakness were made strong; by faith many of those who had really natural infirmities, both of body and mind, had their tremblings and faintings of spirit, and were, in respect of their enemies, weak, few in number, short of them, as to force, power, and policy, yet by faith in God were made bold as lions, and had wonderful success against numerous and potent enemies, Jud 4:8 6:15,16 7:5,7,10 Jud 11:29 15:11,19 1Sa 7:9,10, &c.

Waxed valiant in fight; faith made those who were called to the war by God, mighty for that service, 2Sa 22:30-38, so as no perils could daunt them, no service was too hard for them. How victorious in the most desperate attempts, as to sense, did faith make them! Ps 27:1,3.

Turned to flight the armies of the aliens; they overthrew the camps of adversaries. παρεμβολη notes a single castle or tower, Ac 21:34, or a whole camp or place where an army is pitched, Heb 13:11,13; in the plural, many such tents where soldiers lie; and is metonymically read

armies. Το κλινειν, actively taken, is to make to lie down, or to throw down, as applied to tents and camps; to put to flight, as applied to armies; all which were those of the idolatrous enemies of the church, strangers to their country, and more to their God, as the army and camp of Midian, Jud 7:13-23, which were overturned, routed, and destroyed by them.

Hebrews 11:35

Ver. 35. *Women received their dead raised to life again:* through this Divine faith, both the prophets Elijah and Elisha did raise and restore, the one to the window of Sarepta, 1Ki 17:22,23, the other to the Shunammite, 2Ki 4:35,36, their sons from the dead; and these women and mothers did by faith receive them from the prophets alive again, who by faith and prayer procured this mercy from the quickening Lord, for them. In the general resurrection all shall be raised by the power of God, and the effect of faith therein is only receptive; we shall enjoy life again, and receive others from the dead also.

And others were tortured, not accepting deliverance; others also, besides the prophets forementioned, Heb 11:32, ετυμpanισθησαν, were tympanized; what manner of torturing death this was, is not so certain, whether by excoriation, and making drum-heads of their skins, or extending them on the rack, as the skin or parchment is on the drum head, and then with clubs, or other instruments, beating them to death; of which sort of sufferers seems Eleazer to be under Antiochus Epiphanes, Apc 2Mac 6:19,30, for his not turning heathen, when urged to it by that torture; and though his deliverance from torture and death were offered to him by his tormentors on compliance with them, and renouncing his religion, yet he refused it, as others did, Apc 2Mac 7:24, resolving to endure the utmost extremity rather than turn idolater, and disobey God.

That they might obtain a better resurrection: that which influenced them to suffer, was their faith in God's promise of obtaining thereby a resurrection to an incomparable better life than they could have enjoyed on earth; for though they might have been spared from death now threatened them, which was a kind of resurrection, yet was it not to be compared with the resurrection to eternal life, glory, bliss, and pleasure, to be enjoyed by them with God in heaven. See what influenced them, 2Co 4:17,18.

Hebrews 11:36

Ver. 36. *And others had trial of cruel mockings;* the same gospel faith enabled others than those mentioned before, prophets and saints, as Micaiah, 1Ki 22:24, Elisha, 2Ki 2:23 Isa 8:18 Am 7:10, readily, cheerfully, and patiently to accept and receive the experience and trials of mocking, from the insulting, cruel enemies of God and his church, both national and aliens; being exposed and made a laughing-stock by reproaches, sarcasms, and nick-names, to aggravate their afflictions; and these inflicted on them by words and external signs, trials which, to an ingenuous spirit, bears harder than external torments, and which they more deeply sense and resent; yet faith makes them to receive all humbly, and carrieth them above them, as Ps 31:20 52:1-5 120:3,4 140:3.

And scourgings; they felt the scourges and whips of their enemies smart on them, such as were excessively shameful and painful, being inflicted on the vilest persons, as slaves; such as was the matter of these scourges, such their smartings, whether of thongs, cords, or wires, Jer 20:2 37:15. This torment was commonly inflicted on them, not in Antiochus's time only, and those before, but commonly in Christ's and the apostles' days, 2Co 6:5 11:23.

Yea, moreover of bonds and imprisonment: they cheerfully and patiently submitted to the cruel treating of their persecutors, who put them in the stocks, places of little ease, dungeons, loading them with iron shackles and fetters, which the wickedness of man had invented to torment them with; stern and cruel usage by their gaolers, restraining society from them, and of comfortable relief, feeding them with the bread and water of affliction, 2Ch 18:26 Ac 16:24.

Hebrews 11:37

Ver. 37. *They were stoned;* by the same faith were several of the prophets and believing worthies of old carried through cruel deaths, the just punishment of malefactors, but the wicked tortures of these innocent saints, some being stoned to death, as Zechariah the son of Jehoiada, 2Ch

24:21, and others, Mt 21:35 23:37 Lu 13:34.

The were sawn asunder; as Isaiah was, which is a known tradition among the Hebrews, a punishment common among the bordering nations of them, 2Sa 12:31 Am 1:3, and exercised on these innocents, to which Christ himself alludeth, Mt 24:51.

Were tempted: whether επειρασθησαν should not be επυρασθησαν, is much doubted, temptation being no manner of death; and the Spirit had instanced in it before, Heb 11:35. It may therefore be a slip of the transcriber, and that burning was the cruel death that should fill this place among the rest, a common punishment with them, Jer 29:22 Apc 2Mac 7:5. Or, it may note a death with several trials of racks and torments gradually inflicted, with a design to tempt them by their pains to renounce their religion.

Were slain with the sword; others were killed by the sword, either by beheading, or cutting in pieces, Mr 6:16,17; a kind of death foretold to be attending the martyrs of Jesus Christ, Re 20:4. All these sorts of death were most unjustly and cruelly inflicted on them by their persecutors, and as patiently received and cheerfully undergone by them.

They wandered about in sheepskins and goatskins: as faith carried these believers through variety of deaths, so it managed others comfortably under their banishments and lingering sufferings, which were in proportion as cruel as death itself; they circuited up and down to preserve themselves from their destroyers, either voluntarily returning themselves into desolate places to keep a good conscience, or were unjustly and violently banished and forced away from their own habitations, to live as vagabonds, clothed only with goatskins and sheepskins, the common apparel of the prophets, as of Elijah, 2Ki 1:8 Zec 13:4, which they wore as they came from the beasts' backs, without dressing. Being destitute, afflicted, tormented; wandering in this forlorn state, stripped of money and necessaries of life, and not supplied by others in their poverty, 1Ki 17:4, grievously pressed within, pained without, and afflicted beyond what can be sensed by any but in the like states, and evilly entreated by all; many miseries attending them by their pursuers, hardship in travels, and all sorts of evils, which multiplied their griefs: through all this faith carried them comfortably, and kept God with them.

Hebrews 11:38

Ver. 38. *Of whom the world was not worthy:* the Spirit intermixeth an account of what these persons were who were so treated, lest the reader or hearer of these things might be mistaken of them, judging them to be some heinous malefactors, who were thus hurried in and destroyed by the world. Would you know what manner of persons they were? Be it known to you in the judgment of God, the best judge of their persons and states, they were such as the world did not deserve they should live among them, but were unworthy of their society, and the blessings which did attend it; and were it not for their sakes, God would quickly put an end to the sinful world, and burn it up. Such were these as did more for the preservation of the world, when thus brutishly treated by it, than it would or could do for itself.

They wandered in deserts, and in mountains, and in dens and caves of the earth: yet were they wandering over the desolate parts of this earth, being forced from all society with men, to the retirements of wild beasts in deserts, and climbing up mountains and rocks from their persecutors, lodging themselves in the natural or artificial dens and caves of the earth, the only receptacles for these worthies, faith giving them the best company, God and his comforts, there: see 1Sa 22:1,4 1Ki 17:3 18:13 Apc 1Ma 1:53 2:28-30.

Hebrews 11:39

Ver. 39. The apostle returns in this verse to the proposition laid down in the second verse, which he had been proving by all these examples, and with it shuts up the history of them.

And these all; all these elders, mentioned from Heb 11:2 to this verse.

Having obtained a good report through faith: μαρτυρηθεντες, strictly, is having been martyred, or made martyrs; specially witnessing to the death for Christ, have a testimony given them, by way of eminency, by God himself in his Scripture record, that through faith they pleased him in their

glorious achievements and sufferings, and were God's faithful witnesses to the world, glorifying him in it; though reproached and ruined by the world, yet they were too good to live in it, and were fit to live with him in heaven, as Heb 11:2,5,16,35.

Received not the promise; yet these worthies, as Abraham and his believing seed, did not possess the land of Canaan, though they had the promise of it in their time, Heb 11:13; others did obtain the grace and good things promised for their time, Heb 11:33, but none of these had fulfilled to them in their day the manifestation of the Messiah in the flesh; though they saw his day and coming by faith, and did rejoice in it, yet none saw him so come as Simeon did, Lu 2:26,29; though, as to the eternal benefits by Christ, they did as actually receive them, as those since his perfecting the work of redemption have received them, even eternal blessedness and glory by him, Ac 15:11.

Hebrews 11:40

Ver. 40. *God having provided some better thing for us:* the causes of their not receiving the promise, are summed up in this verse; the efficient of it is God's providence unto believers before and after the incarnation of the Messiah. God having from eternity foreknowledge of those who would believe in God the Son incarnate, Ro 8:29, predestinated them to be called to the faith in him, and provided better for New Testament believers than for the Old ones, that what they had of Christ in types and veils, these should have in truth; what they had in promise, these should have in sight and possession; what they had in hope, as to his first coming, these should have it past, and as an earnest of his second coming; what they had by measure of his Spirit and grace, these should have in fulness, Lu 10:23,24 Joh 1:14,16 7:39 2Co 3:8 Eph 3:8-11 Tit 2:13 1Pe 1:12.

That they without us should not be made perfect; the final cause of this gracious providence was, that the former and later believers might be completed together; they shall not reach that perfect state of grace and glory by a re-union of their bodies and souls until the general resurrection, when they shall not prevent us, nor we them; but as soon as the trumpet alarms the dead to rise, in the same moment, and twinkling of an eye, shall the living be changed, and all be caught up together *in the clouds, to meet*

the Lord in the air; and so shall be ever with the Lord, 1Th 4:15-17. The ground of which perfection of all believers in all ages being in the last time, is from his choosing them all to be but one body of Christ, and him their Head; so as one member cannot be perfected but in the perfection of the whole, Mt 8:11 Eph 4:4. In which perfection of it, God is resolved to be all in all; not in one, or in some, but when Christ hath subdued all his enemies, and gathered all his members, then shall his body and kingdom be perfected, and God be all in all, 1Co 15:28.

Hebrews 12:1

Chapter Summary

Heb 12:1-4 An exhortation to patience and constancy enforced by the example of Christ.

Heb 12:5-13 The benefit of God's chastisements.

Heb 12:14-17 Exhortation to peace and holiness.

Heb 12:18-24 The dispensation of the law compared with the privileges of the gospel.

Heb 12:25-29 The danger of refusing the word from heaven.

Ver. 1. The Spirit proceeds in this chapter in his exhortation or counsel unto duties worthy of the former doctrine of Christ, and suitable to the foregoing examples, enumerated Heb 11:1-40.

Wherefore seeing; he introduceth it with an illative particle, *τοιγαρουν* seeing all those worthies finished their course through faith, and received not the promise since made good to us, therefore is there something to be inferred.

We also are compassed about with so great a cloud of witnesses; we, I Paul, and you Hebrews, having enjoyed the better things provided by God for us, we are so much the more obliged; as also having such a multitude of witnesses of so vast worth and dignity, as all the Old Testament believers were, distilling, like a cloud, abundant influences, from their example, in doing and suffering for God, through faith, on our souls, to make us persevering in the faith to the end, as they did; and so compassing

us about, as we cannot want either direction or encouragement to it, whenever we look into their histories for it.

Let us lay aside every weight; like the Grecian and Roman racers, who laid aside their cumbersome garments, so as they might more easily and lightly run their race; in allusion to which, it is the concern of every Christian to *lay aside*, or put away, all his worldly cumbrances, which would clog him in his race, his corrupt self, the world, &c., Mt 16:24 Lu 21:34 1Ti 6:9-11 2Ti 2:4.

And the sin which doth so easily beset us: the evil weight inward is the old man, the corrupt nature, which remaineth in every Christian, styled by Paul, *the body of death*, Ro 7:24; but especially each Christian's own personal iniquity, which sticks and cleaves nearer to him than his garments, and which made David so careful about it, in Ps 18:23; that which is so compassing and clasping him about, that he is so far from running, he cannot move for it, 1Co 9:27 Col 3:5. This they are to mortify in them.

And let us run with patience the race that is set before us; how distant soever the goal is, which finisheth the race of a Christian's life, yet the way passing to it, though it be troublesome and long, and being set to us by God himself, must be patiently, strenuously, and constantly run, that they may obtain it, Ps 119:32,33 Lu 13:24 1Co 9:24-27 Ga 5:7 Php 3:13,14 2Ti 4:7. The cloud of witnesses have so run it before them for their direction and encouragement.

Hebrews 12:2

Ver. 2. *Looking unto Jesus the author and finisher of our faith:* as if all the former witnesses were not enough, he adds a more excellent one than them all, even our Lord Jesus Christ, who is not only a pattern to them in their race and running of it, but a help, and for which end they were looking to him: the word ἀφορῶντες is only here used in all the New Testament, and signifieth a looking off from whatever would distract us from earnestly looking on the proposed object alone; and though a word of sense, yet here noteth an act of the mind. It is borrowed from racers, the similitude of whom the apostle further improves: they fixedly eye their guides or

leaders, to help them on in their course; so must a Christian in his race look off from all things else, and singly and intently look on Jesus to help him through it; αρχηγον see Heb 2:10; here it denotes Jesus to be the great institutor of, and chief leader in, the Christian race, and perfecter of them in running it. The disposition, grace, ability, and success which they have for running it, it is all from him; from the beginning of the work of faith unto the end of it, to the finishing of the course, he doth infuse, assist, strengthen, and accomplish the work of it to the last, Joh 6:29,30 Php 4:13 2Ti 4:7 1Jo 5:4,5.

Who for the joy that was set before him; who for that joyful and glorious state which was clearly represented and faithfully promised to him by his Father to succeed his sufferings, that he should immediately attain himself, and successively communicate to all who believe in him, Lu 24:26 Joh 17:1,5,24 1Pe 1:11. This did so cheer and strengthen him, that with unexpressible patience he cheerfully *endured the cross*, with all the concomitants of it, the sorrows in his soul, the torturing pains in his body, of buffetings, smittings, piercings of thorns, tearing his flesh with scourges, boring of his hands and feet with nails, with all the evils that either the malice or rage of devils or men could inflict on him; he was neither weary of his burden, nor shrinking from nor fainting under it. With what invincible meekness and passive fortitude did he undergo all that was foretold of him! Isa 53:1-12.

Despising the shame; as the same time slighting and casting out of his thoughts all the disgrace poured on him by his enemies, both in his mind and action, contemning all the blasphemies, taunts, reproaches, and shameful carriages of sinners to him, suffering without any emotion all their indignities, even in the most shameful death itself, Php 2:6-8, though he were the most innocent as well as excellent person in all the world.

And is set down at the right hand of the throne of God; the issue of all which was, his exaltation by God for his abasement by man; he riseth from the dead, ascendeth to heaven, sets himself down as a triumphing conqueror over sin, the prince of the powers in the air, death, and hell, *at the right hand of the throne of God;* and thence discovers himself in his state and glory, as the great Ruler of the world, King of kings, and Lord of lords, Php 2:9,10, (see Heb 8:1), and the glorious rewarder of those who serve him, and suffer for him.

Hebrews 12:3

Ver. 3. *For consider him;* the connection is rational, that they ought to regard this example, for that there were greater sufferings behind than any yet they had endured, which would enforce it, as Heb 12:4: *αναλογισασθε* signifieth the use of it proportionable consideration, thinking on or reasoning about this example within a man's self, such as may make the considerer bear a proportion to the subject considered.

That endured such contradiction of sinners against himself; this Jesus spoken of before, who most patiently submitted to, and perseveringly bore up under, such opposition and contradiction by the words and works of the most wicked and vilest men against himself, who was the most innocent and best of men, always going about doing good to them, so as their sin and his patience were without parallel: none was ever so scorned, taunted, reviled, blasphemed, spit on, and ignominiously treated like him; and never any so invincibly endured it, Ro 15:3.

Lest ye be wearied and faint in your minds; the reason of this consideration is, lest faintness, languishing, or deficiency of soul, that is, of vigour, strength, and activity of heart in grace, should befall them; and so they should lie down and cease to run the Christian race, which the devil designed to oblige them to, as he would Christ, by the multitude and soreness of the contradictions they should suffer from sinners in it, so greatly as would not end but by broaching their life-blood, as they did Christ's, and these must expect from them.

Hebrews 12:4

Ver. 4. Ye have suffered ranch for Christ already, but there is more that he requires from you, and is yet behind, Heb 10:32-34; the condition he fixed with you as his disciples, in Lu 14:26, to lay down your life as well as your relations and goods for him. You may yet be called to testify to him, by suffering a violent and bloody death from his and your enemies, as other martyrs had done for him: consider him who hath suffered a worse death for you, to sweeten yours to you, that you do not faint, fail, or turn

apostates from him and his truth; resisting with agonies whatsoever men or devils use to entice or force us to apostatize from Christ, since there will be neither arts nor powers wanting to it. Watch you, pray, and strive to the utmost against them, Lu 22:31,32 1Pe 5:9.

Hebrews 12:5

Ver. 5. *And ye have forgotten;* εκλελησθε, whether rendered interrogatively: have ye forgotten? Or positively: ye have forgotten; either way it carrieth a check upon their forgetfulness of what was of the greatest importance for them to remember in the time of persecutions, and implieth a direction of them to their duty, that they ought to remember the counsel or command given by God to them, how to interpret these persecutions for Christ and the gospel, and how to improve them; and so introduceth a further help to their running of the race of God with patience.

The exhortation; παρακλησεως notes properly consolation, and is here a consolatory exhortation to the management of a duty which would be highly such to them, and a dehortation from an evil which would greatly prejudice them; when it is said to speak, it is a metonymy of the effect for the efficient; the Lord in the exhortation speaking this to them.

Which speaketh unto you as unto children: these words were written by Solomon, from God unto his children in that time; and God speaks no less by him to these Hebrews, who were his children now, as to all others who are such, or should be such, children to him. And whereas it is spoken singularly:

My son, it is to every child of God in Christ Jesus, and so collectively includeth all of them.

Despise not thou the chastening of the Lord: the dehortation is written in Pr 3:11, that not one of these children should care little for, or set light by, denying all regardlessness, senselessness of, and incorrigibleness under, such smart correction as a parent gives to a child, either by himself, or by any other to whose care it is committed; but this chastening is from the Lord, the most gracious and tender Father, who can do them no evil, and will profit and benefit them by it. As they come from their persecutors for

the sake of Christ, they are injuries; but as ordered by God their Father, they are so many favours to them, preventing sin, preserving in duty, and preparing them for blessedness.

Nor faint when thou art rebuked of him; nor to nauseate his rebukes, or to faint under them; neither to let our faith or hope in our Father fail, nor to sink in our love to him, his way, or truth, or religion; nor to be weary, and give over our course, because of persecutions, but continuing faithful to him to the end, Heb 12:14,15 Mt 10:22 Lu 22:28,29.

Hebrews 12:6

Ver. 6. *For whom the Lord loveth he chasteneth:* for showeth this to be a suatory reason against fainting under God's rebukes, and enforcing the foregoing duty: sheet whomsoever, son or daughter, every child, that God the Father choicely loveth, taketh into his bosom, tendereth as a parent doth a child, Eph 5:1, he nutureth, instructs, corrects by his word and rod in its respective measure, for their spiritual profit and advantage, 1Co 11:32.

And scourgeth every son whom he receiveth: scourgeth noteth the highest degree of chastening, even with the sharpest and most smarting punishment, wherein God proceedeth with all and every son or child, not any excepted, whom he hath adoped and received into his bosom with complacency and delight, Heb 5:8: compare Pr 3:12 Mt 17:5 Re 3:19, where, though the words do vary, yet the sense is one and the same; God correcting, as a Father, the son in whom he delighteth.

Hebrews 12:7

Ver. 7. *If ye endure chastening, God dealeth with you as with sons:* his reason he illustrateth from the convertibility of suffering affliction and chastening from God the Father, and being his child; If ye have a child-like sense of chastening, such afflictions and sufferings from him as the Father ordereth to you, so as quietly and patiently to bear them, and by faith expecting a saving issue from them; God the Father in love chastening you, beareth, carrieth, and offereth himself to you as a father to his son,

full of grace and love, Le 26:41 Job 13:15 Ps 89:30 Mic 7:9.

For what son is he whom the father chasteneth not? No son or child of God can be instanced in, who was capable of chastening, but more or less have felt it; even God's only and best beloved One, Heb 5:8, for our sakes felt it, Isa 53:5. The interrogation is a vehement assertion, and so to be resolved.

Hebrews 12:8

Ver. 8. But if God chasten you not, or if he do, and ye have not grace, or do not rightly endure it, are not managing yourselves well under it, nor are profited by it, when all and every one of his children are partakers of it, then are ye a false and spurious seed, and not God's genuine offspring, *bastards* in his account; and indeed so the most forlorn, wretched persons of all others, left under the power and dominion of sin, hurrying them on to their utter destruction, Joh 8:41. These visible church members have a bastardly disposition, hearts alienated from God and his law, and inclined to the will and works of the flesh, expressing it in their conversation, running into the excess of sin, having no chastening to restrain them, and are deserted by God for it, Isa 1:4-6 Hos 4:14,17.

Hebrews 12:9

Ver. 9. *Furthermore we have had fathers of our flesh which corrected us:* he enforceth the duty of not despising nor fainting under the Lord's chastening, from the consideration of his being our Father, and better than any earthly one, and from his goodness in that relation, and therefore we ought to submit to it: We have had our natural parents, as we are children, and who were the subordinate cause of our being as to our bodies, Heb 7:5,10, and they were instructors and correctors of us, made use of the rod as well as the word for our nurture; they have whipped and chastised us, putting us to smart and pain, 2Sa 7:14 Pr 22:15.

And we gave them reverence; *ενετρεπομεθα*, imports a turning of bowels and spirits within them towards their fathers, covered with shame and blushing for their faults, and afraid to look them, when offended, in the

face; reverencing them chastening, and submitting to the penalty, so as to reform and turn from the faults for which they were corrected.

Shall we not much rather be in subjection unto the Father of spirits? The expostulation shows the vehemency of the argument more than a simple position. It is the highest reason, of all right we must and ought (being as much our privilege as duty) to deny ourselves, and be in in that subjection, the free and willing subordination of our spirits to God, as the rod calls for it, receiving the correction, reforming under it, and resigning our souls to him who is the Creator of them as to their natural and spiritual being, and the Sovereign, Guardian, Protector, and Disposer of them; men nor angels have any power over them, but this Father of them only, and his great work and concern is about them, Ge 2:7 Nu 27:16 Ec 12:7 Zec 12:1.

And live; by his chastening of our spirits, our immortal souls, Joh 3:6 Ro 8:5,6, he is furnishing them with more spiritual life, whereby they are enabled to live and move wholly to God, from grace to glory. He makes them live more the life of God, which God in flesh lived on earth, Ga 2:20 Eph 4:18 Php 1:21 1Pe 4:6 1Jo 3:9. This chastening promotes this honourable life as an instrument and means in God's hand, and advanceth it daily, till it is perfected in eternal life, Ac 14:22 Ro 5:3-5 8:18 2Co 4:17,18 Jas 1:12 Jude 1:22.

Hebrews 12:10

Ver. 10. *For they verily for a few days chastened us after their own pleasure:* as God hath his prerogative in paternity, so he hath the transcendency in the end of chastening his children; for our natural parents, fathers of our bodies, nurtured us by the word and rod for a little time, the days of childhood and youth, as they would and thought good, as they apprehended their power over them, arbitrarily, passionately, without reaching what is best for them by it; their own thoughts, whether good or bad, were the rule of their chastening, and such as their thoughts are, such is their end; how imperfect and defective must that be!

But he for our profit, that we might be partakers of his holiness; but God, the Father of our spirits, corrects us ἐπι το σωματικόν, which strictly notes comportation, intimating, that in his chastening his children he brings in

his help, puts as it were his shoulder to it, brings in his stock of grace, and so bears together with them unto their advantage and profit in spiritual life, and this during our whole lives. That which he bears home to them, and puts in them by his chastening, is *his holiness*; of which being made partakers, they thrive mightily as to their spiritual life, and increase in the Divine nature with all the increases of God, Eph 3:13,19 Col 2:19.

Hebrews 12:11

Ver. 11. *Now no chastening for the present seemeth to be joyous, but grievous*: a further argument to persuade Christians not to despise nor faint under the Lord's chastenings, is the good issue of them, subjoined to fortify them against the suggestions of flesh and blood, as if they could not be from love, nor for good, because they are smarting and grievous; therefore the Spirit asserts the truth as to both: All these chastenings and rebukes that the Father of spirits inflicts on his children, not one excepted, are, for all the time they are so inflicted, sensed by his children to be as they are; they feel them to have no joy in them, but a great deal of grief, pain, and smart; they are not pleasing of themselves, and God would not have them to be so, but his to feel the smart of his rod, when he corrects them with it.

Nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby; yet have not his children any reason to despond or faint under them; for they are not always to continue, and there accrueth after them a benefit to them, that will make amends for them all the afterward following to eternity: this chastening rendereth and bringeth forth to all the corrected children, who labour to improve the smart, under God's direction and blessing, a righteous compliance with the whole will of God, and a purging out of all sin, Isa 27:9; filling the soul full of joy and peace, and securing to the chastened a confluence of all that good that will abundantly reward them for their sufferings, setting them above them, and making them blessed, Isa 32:17 Ro 5:1-5 Jas 1:2-4.

Hebrews 12:12

Ver. 12. This introduceth the use of the doctrine of God's chastening

providences, stated before.

Wherefore concludes the rationality and necessity of the duty subjoined, as consequent from the truth asserted before.

Lift up; ἀνορθώσατε notes the making, or setting aright, that which was out of its proper place and posture, as disordered members into their right frame and composure, that there be not any let in our Christian race, nor fainting by our course in it.

The hands which hang down, and the feeble knees; by hanging down hands, and palsied knees, are metaphorically represented the hearts, spirits, and souls of these children, such as droop, despond, and are ready to faint and die away under chastening, Isa 35:3-6. The sum of the counsel is, rightly to compose our thoughts, affections, and members, under trials from notorious enemies, and unbelieving brethren, so as to perfect our Christian course in the fear and strength of God, continuing stedfast in prayer, 1Ti 2:8, walking constantly in God's ways, and obeying all his commandments, Ps 119:48,100, patiently bearing all God's corrections, and bringing forth the peaceful fruit of them. This is the truth of the metaphor.

Hebrews 12:13

Ver. 13. Make straight, smooth ways, such as have all stones of stumbling and rocks of offence removed, so as themselves may be set right in comfort, and duty, and walking; lest being lame or halting in their minds between Judaism and Christianity, because of the violent persecution of them by their infidel brethren, they should be turned aside out of God's way, erring, and deviating from the truth of the gospel; but that they be restored to it, so as no sufferings upon that account, under God's hand, might make them suppress the truth, or expose them to apostacy, or to walk as stumbling-blocks to others, and wounding their own souls, Ac 15:1 Ga 2:11-15 6:12.

Hebrews 12:14

Ver. 14. Here begins the second head of counsel in this chapter. That seeing the gospel church Officer, the great Reconciler of sinners to, and Sanctifier of them for, God, was fully revealed to them, it did now concern them to promote peace with men, and perfect holiness towards God: this is pursued to the end of the chapter.

Follow peace with all men: διώκετε imports such a fierce, unwearied, unsatisfied pursuit, as persecutors make after the innocent servants of Christ, till they have their purposes on them; and so sets out the real, earnest, violent, unwearied, constant pursuit and labour after peace, i.e. concord, unanimity, and comfortable consociation in all things, good and lawful, to all sorts of persons, in thought, word, and deed, as far as it is possible for us, Ps 34:14 1Co 10:32 1Co 13:4,5,7 1Pe 3:10,11.

And holiness: αγιασμον is all that habit and frame of heart, which becometh souls to have towards God, enjoying all purity from spiritual uncleanness, and a conformity to the holiness peculiar to God, Eph 4:24. The result and quintessence of all the graces of the Spirit, is holiness, 1Pe 1:15,16 1Jo 3:2,3; labouring to the perfection of this within our kind, Ps 110:3 2Co 7:1.

Without which no man shall see the Lord: a soul destitute of holiness is in no capacity, either of faith or sight, to *see the Lord;* they can have no union to, communion with, or fruition of, God in Christ, neither in grace nor glory; implying and assuring them, that with holiness they may see and enjoy him, Mt 5:8 1Co 6:9,10 1Co 12:13 Ga 5:21 1Jo 3:2,3.

Hebrews 12:15

Ver. 15. To further their pursuit of peace and holiness, he metaphorically proposeth a caution against what might stop them in it, which he properly specifieth and exemplifieth in Esau, Heb 12:15-17.

Looking diligently: επισκοπουντες notes a very strict and severe inspecting themselves; its primitive, σκοπειν, signifieth such a looking to a thing, as those who, in shooting, aim at the mark; and the preposition adds intention to the action, signifying a most earnest care in Christians over themselves, in them over others, and in ministers over them all.

Lest any man fail of the grace of God; lest any person among them should fail of grace offered in the gospel to it, and never have it, Tit 2:11,12; or apostatize from the profession of it, by seduction or persecution, Heb 4:1 10:38 2Co 6:1: compare Ga 1:6 3:3.

Lest any root of bitterness springing up trouble you; a metaphor borrowed from plants, to which roots are proper, and which was used by Moses before, De 29:18: a root bearing a poisonous herb; intending by it such persons, whose nature, words, and works, are so bitter unto God, as gall and wormwood are to men; such as apostatized from God to idols. The apostle intending hereby the hindering the springing up and growing of errors, heresies, or immoralities, as profaneness, filthiness, &c., which are apt to infect churches, and, as they spread, to molest, trouble, and disturb them, and to keep them from pursuing holiness, Heb 3:8 Ho 12:14 Ga 1:7 Jas 3:14.

And thereby many be defiled; lest by but one such poisonous root, a whole church of Christians may be infected and poisoned, their sin being as apt to spread and diffuse itself, as leaven, 1Co 5:6, to taint the whole lump, Ga 5:9: and how early, even in the apostles' time, for want of obeying this caution, were the primitive churches corrupted, both in doctrine and morals, by loose, filthy heretics among them!

Hebrews 12:16

Ver. 16. This properly interprets the *root of bitterness* before, by two special fruits of it.

Lest there be any fornicator: uncleanness, $\pi\omicron\rho\nu\omicron\varsigma$, is not to be taken so strictly, as only to note fornication, uncleanness committed by unmarried persons, but all sorts of pollution and filthiness, as it is used in the general decree, Ac 15:29; such defilements as had crept in among them already, to which many were propense and inclined, whence warned of and charged against it by James, Peter, and Jude, in their Epistles.

Or profane person: $\beta\epsilon\beta\eta\lambda\omicron\varsigma$ imports one who had a bitter frame of spirit against the first table, one of an impure mind to God-ward, opposite to

godliness, who neglects and spurns at holy things, rolling itself in its own pleasures, riches, honours, with a despising of God, his grace, and glory, 1Ti 1:9 4:7,16 2Ti 2:16.

As Esau, who for one morsel of meat sold his birth-right: Esau, the best example to these Hebrews, he being Jacob's brother, who was most notoriously profane, who irreligiously undervalued and despised the blessing of the birthright, to which was entailed by God the double portion, the priesthood and dominion over the family, the blessings of the covenant, and the being a type of Christ; he basely and impiously gave it away to his younger brother, slighting it, and freely and fully making it over to him, and all for one eating, the base gratifying of his sensual appetite but once, Ge 25:32,34. Like to whom were those, Php 3:18 2Pe 2:10-19 Jude 1:4-19. In these is his filthy, profane spirit improved.

Hebrews 12:17

Ver. 17. *For ye know how that afterward, when he would have inherited the blessing, he was rejected:* as Esau's sin was, such was his penalty; for they knew, and were well acquainted with this in Moses's history of him, that after he had despised his birthright, and sold it, being at man's estate, Ge 27:1-46, and was desirous to inherit that blessing, he was rejected by his father, as well as by God, and could not obtain it, being unalterably settled on Jacob by both.

He found no place of repentance, as to the giving it, with God, who gave it, and would not alter it, Ro 11:29; nor with his father, who did not repent of giving it to Jacob, but confirmed it, Ge 27:33,40 28:1,3,4.

Though he sought it carefully with tears; and this, although he sought the blessing from his father with cries and tears, Ge 27:34,38. How therefore should these Hebrews, knowing all this, root out such a root springing up in themselves, or others, that they might not be guilty of such sin; lest having despised God's blessing for their own ease, honours, or profits in this world, when they may desire to seek with tears the blessing of the eternal inheritance from God, he should irreversibly reject them. See Mt 7:22,23.

Hebrews 12:18

Ver. 18. *For* showeth, Heb 12:18-24, the apostle enforcing on these Hebrews, and with them on all Christians, the pursuit of holiness and peace, by subjoining the great helps they have for it, beyond what the Old Testament church had, they being freed from the legal dispensation, which was less helpful to it, and admitted to that of the gospel, most promoting it. The first he layeth down, Heb 12:18-21; and the other, Heb 12:22-24. They are freed from the covenant dispensation at Mount Sinai.

Ye are not come unto the mount that might be touched; you have not been called, as to your body, to journey it to Sinai, or as to your faith to close with that covenant administration, to depend on, or have any expectation from it, as delivered by Moses at Mount Sinai in Arabia; a mountain visible, tactile, sensible, on earth, signifying the covenant dispensation from this mount to be low and earthy, occasioning earthy thoughts of God and carriage to him, sticking in an earthy altar sacrifice, and carnal and sensual religion; to the law written in stones, without minding the spirituality of it, or having it in their hearts; walking wisely in this wilderness state, yet, by the charge of God, not touchable by Israel at that time, though they came near to it in the third month after their coming out of Egypt, Ex 19:1,12,13,23.

And that burned with fire; to the fire, in the which the Lord descended on the mount, Ex 19:18; which burnt unto the midst of heaven, De 4:11 5:23,24, and would consume them that broke that law which he spake to them out of it, De 33:2.

Nor unto blackness, and darkness, and tempest; to the black, thick smoke that ascended as the smoke of a furnace, Ex 19:18; to *darkness*, occasioned by the thick clouds enveloping the mount, De 4:11 5:23; to *tempest*, the storm of thundering, and lightnings, and earthquake, the terrible attendants of this solemnity, Ex 19:16,18 20:18. All these shadowing forth the fiery and terrible storms of wrath and indignation, which should pursue the breakers of this covenant to the lowest hell; giving them, in this delivery of the law, a visible type of what should be the issue of their breaking it, Ex 19:22,24. These terrors of the Almighty did so fright them, that they ran from God, and set not themselves to the

serious pursuit of holiness, Isa 33:14.

Hebrews 12:19

Ver. 19. *And the sound of a trumpet;* which was most shrill and dreadful, it sounded long, and waxed louder and louder, giving a fearful alarm unto Israel to draw near to the Lord to hear his law to them, and covenant with them, and to see a type of their doom, if they transgressed it, in an obscure representation of the general judgment, Ex 19:16,19 20:18; compare 1Th 4:16 2Th 1:7-9.

And the voice of words: after which alarm, the Angel of the covenant uttered his voice out of the fire most majestically, distinctly, and loudly, and spake to Israel in their own language the ten words, or commandments, that they might hear and understand them, so as they sensed them to be dreadful for their sound and matter, Ex 20:1-20 De 4:10,12,13 5:1-27.

Which voice they that heard entreated that the word should not be spoken to them any more: the people, being overwhelmed with the majesty and dreadfulness of that voice, deprecated any more such for matter or manner of manifestation to them, Ex 20:19 De 5:23-26 18:16. And therefore desired Moses to speak to them God's law, and that God might speak no more.

Hebrews 12:20

Ver. 20. The reason of the foregoing deprecation, and which adds to the terribleness of this covenant dispensation; *for* the voice surpassed their strength and capacity, that they must die if they heard it any more, so dreadful was the sound and matter of it; for the commandment and threatening was: That if any man or beast did but so much as touch the mountain, they should die for it, Ex 19:12,13,21,23,24. Therefore was Moses so strictly charged to look to it, and to provide against it, showing the dreadfulness of that covenant dispensation, that if men did not keep their beasts from coming near, they should be stoned or darted to death; how much more themselves, if they should transgress the law, which,

though it was designed to lead them unto Christ, yet was not generally so discerned or used by them! So that if the publication of it be so terrible, how much more the punishment for breaking it! Ex 20:20.

Hebrews 12:21

Ver. 21. It must needs be a dreadful, fearful, horrid, and astonishing apparition, and exhibition of the great Lawgiver here, that such a person as Moses, so sanctified by him, so favoured with familiarity with him, so constituted mediator between the people and God in this work for their good and comfort, so called and ordered by God to manage it, yet should cry to God to succour him, while he did quake and tremble at it; and was comforted and strengthened by God's voice to him again, Ex 19:19. Christians now have no call nor access to so terrible a dispensation of the covenant, but have immunity, exemption, and freedom from it, which was not so helpful to holiness as the gospel dispensation, to which now they have actual admission, having freed them from all the terrors and curses of the Mosaical one.

Hebrews 12:22

Ver. 22. The Spirit now adds the privilege of Christians in the better state to which they have access by the gospel dispensation, Heb 12:22-24; Ye have left those hinderances and disadvantages instanced in before, but are come to these helps for your furtherance in holiness; ye have an access to all those most excellent, though invisible, things, by faith, and by it attain them, and are incorporated into them, as they follow.

But ye are come unto mount Sion: this is not literally to be understood for the mount on which the city of David was built, for that was as visible and touchable as Mount Sinai, to which it is opposed; but that mount which is higher than the highest, as high as heaven itself, Heb 12:25 9:24 Joh 3:13; where is the most orderly government of God for holiness, Mic 4:7; whence all good gifts and gospel blessings are conveyed to the church, of which these believers were members, Isa 8:18 28:16 59:20 Re 14:1.

And unto the city of the living God; of which the living God is the Builder

and Maker, and wherein he dwelleth, where nothing but life is, and whence Christ's voice giveth life to dead souls, enabling them to live a life of holiness to God, as Ps 46:4,5 48:1,8 87:3 Isa 40:14 Joh 5:25. To distinguish this from any earthly city or corporation, it is said to be *the heavenly Jerusalem*, its original, nature, and end being all heavenly; a fruitful place, whence believers are made partakers of the most spiritual influences for holiness; where there is nothing carnal, terrible, deadly, barren, but all causal and productive of holiness issueth thence, Isa 42:1-25, 65:17-19 66:10 Joh 17:24 Gal 4:26 Re 3:12 21:2,10.

And to an innumerable company of angels; in which city are many excellent inhabitants with whom believers are incorporated, and to whom they have relation, as myriads of angels, who are ministering spirits under the gospel, as under the law, full of holiness, power, agility, and endowments, fit for their work and end; who, though for number are thousands and millions of them, Ps 68:17 103:20 104:4 Ac 7:53 Ga 3:19 Re 5:11, yet are all fulfilling their Lord's pleasure in every place, as ordered by him. Their ministration of the law was terrible in flaming fire, but of the gospel, most sweet and gracious, Lu 2:13,14. At Sinai they ministered externally and sensibly, affecting senses; but from Sion they minister spiritually, to hearts, Mt 4:11 Lu 22:43 Ps 91:11, resisting evil spirits ministering wickedly. Their ministry little effectual under the law; but under the gospel, saving, Ac 7:53 Heb 1:14 Re 19:10. Their former ministration temporary and ceasing, but this everlasting, till they bring all their trust into Abraham's bosom, Lu 16:22. They are promoting holiness by God's sending things to us by them, and by their observing the goings and doings of Christians, whether holy or not, 1Co 11:10, and giving an account of the success of their ministry towards them, as to this end, Mt 18:10. And the neglect of this means to help our pursuing holiness, will God require, Heb 2:2.

Hebrews 12:23

Ver. 23. *To the general assembly:* other inhabitants of this heavenly city and polity with whom believers are incorporated, are such, into whose communion they have admittance here below, viz. to the catholic assembly of Christ, his whole body, the fulness of him who filleth all in all; all assembly gathered out of all nations, Re 5:9 7:9, throughout the world,

extended to all times and ages, especially to that part of it which is on earth, sojourning here, fitting for heaven; the other part is triumphing in it. They are not called or incorporated only into a particular national assembly, a straitened society, as the Old Testament church was; the general assembly of saints are more helpful to holiness than a lesser, Ps 22:27,28 Ga 4:25-27.

And church of the firstborn: this *general assembly* is not a rout, but a *church*, such as are called out of the world with a holy calling, subjecting themselves to Christ as their Head, and are, as quickened, so ordered and ruled by him: it is not a weak or an infant church, but strong and perfect, come unto maturity, in respect of the great discoveries of the mysteries of God made by Christ to them, Heb 5:12,13 6:1 Ga 4:1,3,4. This chosen, called, and well ordered society, were only of such persons who were *the first-born* of God, and partners of Christ's sonship and primogeniture, being regenerated by him, and dignified with his birthright privileges, Ro 8:17,29. They are the might and excellency of Christ; whereas the church at Sinai, for the body of them, were but typically, literally, and externally so, Ex 4:22 Col 1:15,18, and did not universally enjoy, as those do, the strength and fulness of grace from God, Joh 1:16 Ga 3:26,29; are *joint-heirs with Christ*, Ro 8:17, and made by him *kings and priests to God and his Father*, 1Pe 2:5 Re 1:6.

Which are written in heaven: they were not, as the church at Sinai, of an earthly enrolment, registered here to know their families and descent, whether right Jews and priests or no, whose genealogy was preserved to that end, Ezr 2:43, &c.; but had their register in heaven, were written in the Lamb's book of life, to be of heavenly descent, born of God, partakers of the Divine nature, and who had a right and title by faith in Christ to the heavenly inheritance, and were free denizens of it, Lu 10:20, and have all heavenly privileges derived to them, Lu 20:12,19 21:27. How obliging, influencing, and promoting are these privileges of every Christian's pursuit of holiness!

And to God the Judge of all: they were as Christians privileged with an access, not as Israel had at Sinai, with fear, and terror, and trembling, so as to fly from the great Author, Lord, and Judge of the covenant, lest they died, as Ex 20:18; but with liberty and boldness of faith, in the strength of love and with firmness of hope, they come now in Sion, Isa 59:20 Heb

10:19, unto God in his being and sovereignty, who ruleth all, and who giveth to all according to their works, and in a most eminent manner ruleth them; who, as he is their Judge, hath not, as at Sinai, any bars to keep them from him, Ex 19:12 Eph 2:18, nor is terrifying and consuming, as then, De 5:24,25, but justifying them; full of grace and love to all approaching him in Christ, his throne is a throne of grace to them, he comforting and encouraging them to make home to him, Joh 5:22 Ac 10:22 Ro 3:6. So as they have boldness in the day of judgment, and stand unshaken before their Judge, and are strengthened by him, Ro 8:1,33,34 1Jo 4:17. He rewards them gloriously, 2Ti 2:8, perfecting holiness in them beneath, and crowning them with glory above. What a help is this to pursue holiness!

And to the spirits of just men made perfect: the perfect state to which the gospel covenant leadeth is promoting holiness, for they have an access to the same lot, and are come into the same way of being perfected in holiness, which the spirits of the righteous, separated from their bodies, enjoy in heaven; and have a right unto, and shall have the certain enjoyment of, the same privilege, which carrieth through all difficulties in the pursuit of it, expecting themselves by death to be put in possession with them of the same state, Ro 8:22,23 2Co 5:1,2,8; compare Php 3:12-14.

Hebrews 12:24

Ver. 24. *And to Jesus the mediator of the new covenant:* the Mediator of the Sion covenant is better than the mediator at Sinai, and more able to promote the holiness required by it. Believers have not now access unto, or dependence on, a Moses, a mere man, and a servant, declaring God's will, only a sinner himself, trembling in his office, and weary of his clients, and whose ministry is vanishing, as his person dying; but unto God the Son himself incarnate, a Son-mediator, making sons, and bringing them nearer to God, satisfying the law for them, and writing it on their hearts; above all sin himself, though a sacrifice for it, who is able to save to the uttermost, for that he ever liveth to intercede for them, Heb 1:1-3 Heb 3:6 7:26 Re 1:13. He is the Mediator, not of a literal, dark, terrible, charging and condemning, temporary and vanishing, covenant; but of the most spiritual, lightsome, gracious, justifying, sanctifying, and everlasting testamental dispensation of God, more effectually influencing souls to holiness than

the old, Heb 8:10,11 2Co 3:6 5:19.

And to the blood of sprinkling, that speaketh better things than that of Abel: the sacrifice ratifying the Sion covenant is unexpressibly better than all the typical sacrifices confirming that at Sinai, it eminently purchasing and securing holiness to those interested in it. The blood of the immaculate Lamb of God, sprinkled on penitent, believing sinners, which hath purchased pardon for them, and, as follows, the Spirit, to sanctify them throughout, and perfect holiness in them, Heb 9:12 1Pe 1:18 1Jo 1:7,9; and so they are freed from access to the sprinkling of the blood of sacrificed beasts, which was only typical and weak to purge the conscience, calling sin to remembrance yearly and daily, which was now forbidden and rejected as of no worth, and which, like Abel's, crieth for revenge and condemnation, Ge 4:10; since their blood now offered when Christ had split his, was accounted of God as the blood of innocents slain, as Isa 66:3. Others render the blood of Abel, for the blood of sprinkling of the sacrifice that Abel offered unto God, Ge 4:4, which was sprinkled upon him; and so prefer Christ's sacrifice, not only to the Mosaical sacrifices, but to all that have been from the beginning of the world, which though accepted by God, yet not like Christ, of which they were the types. The sum of all these comparisons, is to show the greater helps, motives, and encouragements that Christians have to pursue and perfect holiness than all the Old Testament church had before them.

Hebrews 12:25

Ver. 25. Here the Spirit closely applieth his former arguments for their pursuit of holiness, especially that of Christ's speaking by his blood to them; by caution, Heb 12:25-27; by counsel, Heb 12:28,29.

See that ye refuse not him that speaketh: he introduceth this caution with: Look ye, or take ye heed; a term expressing the things said to be great and weighty, intimating that fear, solicitude, and watchfulness about this great and important concernment of their souls, Lu 12:15; that they see to it there be no aversion in their spirits to, no undervaluing or despising of, no dislike or apostacy from, but a hearing, believing, and obeying Jesus speaking by his blood all the gospel covenant to us; convincing them of sin and guilt that needed his blood, calling them to repentance and faith in his

blood and satisfaction, declaring his intercession with God for pardon, holiness, and glory by it, and so importunes them to follow holiness, which would evidence all this to them.

For if they escaped not who refused him that spake on earth: he enforceth his caution by a rational motive of the danger of their refusal, arguing from the less to the greater; that is, their ancestors escaped not the vengeance of God when they refused to hear, believe, and obey the legal covenant, which he spake on earth from Mount Sinai, and wrote on tables of stones, and delivered to Moses on the mount, and by him communicated it to them, Heb 2:2 10:28,30,31 De 33:1,4 Ac 7:51,53 1Co 10:1-10.

Much more shall not we escape, if we turn away from him that speaketh from heaven; much more and greater sinners are all such who turn aside scornfully from Jesus, and receive not his voice and the revelation of God's gospel covenant by it, who is God's only begotten Son, and brought it down from the Father's bosom in heaven, Heb 1:2 Joh 1:14,16-18 3:13, and ratified it with his own blood on earth: and as the sin is beyond compare greater, so will the punishment be, and the certainty of its infliction both for time and eternity, Mt 11:24 2Th 1:7-9 Heb 10:26-31; there remaining no more sacrifice for such sin and sinners.

Hebrews 12:26

Ver. 26. *Whose voice then shook the earth:* the sin and punishment of gospel despisers and rejecters, is aggravated by the Person concerned in both. It is that Jesus, the great Angel of the covenant, speaking now by his blood, whose voice at the delivery of the law on Mount Sinai, and selling Israel in a church state under that covenant dispensation, Ex 20:1,19 De 4:12 5:2,4,22, did shake the mount, Ex 19:18 Ps 68:7,8 114:4,7; and not only the literal Sinai, but that low, earthly condition and state of Israel coming out of Egypt, and bearing its reproach as a common people of the earth, together with other nations, Jos 5:9. This he removed away, and brought them then into a church state with himself by covenant, which church state obtained the name or title of heaven, Mt 21:43, and is by the prophet styled the old heaven, Isa 65:17, which was to be shaken and removed also.

But now he hath promised, saying, Yet once more I shake not the earth only, but also heaven: but now the same Jesus so shaking them had promised, and had at this time in part fulfilled what he spake, Hag 2:6,7, even after the prophets little while was expired, and Christ the desire of all nations was come; that yet *once more* he would shake the Israelitish church state, pitched till the time of reformation; not the earthly one only, as he did at Mount Sinai, which yet Jesus literally did at his death and resurrection, Mt 27:51,54 28:2, and the heavens also by his star, Mt 2:2, light to the shepherds, Lu 2:9, his baptism, Mt 3:17, transfiguration, Mt 17:5; his prayer, Joh 12:28-30, his passion, Mt 27:51 Lu 23:44,45, effusion of the Holy Ghost, Ac 2:2-4: but this is also a powerful, moral shaking, so as to change and remove that heavenly church frame pitched in the Jewish tabernacle; that he might pitch a tabernacle himself more heavenly and spiritual, whereof Jesus should be the Lord High Priest and Ruler, as well as Minister, Heb 3:1,2.

Hebrews 12:27

Ver. 27. The interpretation of the former matter in this verse, is introduced by reassuming: *And this, Yet once more;* as if he said: I told you that God promised, Yet once more, &c.; what he meaneth by it I now declare to you: this shaking of God intends not a small alteration, but a total removal and abolition of the Israelitish heaven and earth, forementioned, an alteration of their church, religion, and administration, and a total abrogating of them, because they are hand work, Heb 9:24. Such as were at God's direction made by men, as tabernacle, altar, and that typical service, not reaching the spiritual design of God, and but types of far better to succeed them; and which settled, did make the others to be finished, past, and never to return again.

That those things which cannot be shaken may remain: these better things are the administration of Christ's kingdom unshakeable, his church state which is heavenly, settled by his own evangelical laws and ordinances, which he hath so fixed by promise, as never to be removed till the whole church of Christ be completed with him in heaven, Hag 2:7 Mt 17:5 28:18-20.

Hebrews 12:28

Ver. 28. *Wherefore we receiving a kingdom which cannot be moved:* in this verse the apostle follows his doctrine with counsel to several duties; such as concern the first table, and terminate on God, in this and the following verse; such as concern the second table, Heb 13:1, &c. In this verse he begins with the Christians' privilege, and then directs their duty. These Hebrews having received by faith the privileges, and submitted themselves unto the laws and government, of the unmoveable kingdom of Christ, that gospel church state of which God is the author, Christ the King, his spiritual under officers ministers, penitent believing sinners the subject; the gospel laws by which the government is administered perfectly holy, just, and good; the privileges of it all grace here, and glory above; the descent of all from heaven: all which are to endure for ever unshaken, and against them the gates of hell shall not prevail, Zec 9:9 1Co 15:24-28 Eph 4:11-16 Col 1:13 2:3.

Let us have grace, whereby we may serve God acceptably with reverence and godly fear; let us get and hold fast that gracious temper of soul, whereby they are made true, wise, believing, loving, humble, and obedient subjects to the laws of this kingdom, and manifest it by worshipping, and serving of, and walking with, God in this world, so as our persons and duties may be all well-pleasing to him in Christ, Eph 1:6, and constantly conformable to his holy will, Heb 11:4,5; and out of a sense of their own lowliness, with a self-abasing heart, and a reverential carriage, as Ge 18:27 Lu 18:13, approaching God in all his service with a holy jealousy over itself, that it do not offend him in what it is or doth, but rightly receiving law from him for all his service, and rightly returning all conformable thereunto to him again, Joh 12:49,50.

Hebrews 12:29

Ver. 29. The motive enforcing this duty is no less terrible than that given to Israel under the law, obliging their obedience to that covenant dispensation, De 4:23,24: *The Lord thy God is a consuming fire, even a jealous God.* He that was so respecting the transgression of the legal, will much more be so as to this gospel covenant. God Almighty, the most gracious, and yet the most just Being, their own God by covenant

obtestation; yet will be to them, if they break his covenant, and do not, through Christ, acceptably serve him with reverence and godly fear, as fire consuming them. His gospel law, in the contempt of it, will be as the fiery law at Sinai, adjudging such sinners unto fire unquenchable, Heb 10:27-31; compare Mt 3:12 25:41 2Th 1:7-9.

Hebrews 13:1

Chapter Summary

Heb 13:1 Exhortations to charity,
Heb 13:2 hospitality,
Heb 13:3 pity for the afflicted,
Heb 13:4 chastity,
Heb 13:5,6 contentment,
Heb 13:7,8 to regard the preachers of God's word,
Heb 13:9 to avoid strange doctrines,
Heb 13:10-14 to confess Christ,
Heb 13:11-15 to offer up our praises to God by him,
Heb 13:16 to do good and to communicate,
Heb 13:17 to obey spiritual rulers,
Heb 13:18,19 and to pray for the apostle.
Heb 13:20-25 The apostle endeth with a prayer and salutations.

Ver. 1. The apostle in this chapter pursueth his counsel to the subjects of the unmoveable kingdom of Christ, for their performing suitable duties to such a privilege, and especially such as more immediately terminate on their neighbour, and are contained in the second table of the Redeemer's laws; as the chief and fundamental one, *brotherly love*. Let love, a fruit of the Spirit, show forth itself and its existence in you, in pre-eminence, and in duration, by disposing always the inward man, mind, will, and affections, to seek the good, to speak all the good to and of, and to do all good to their Christian brethren, to all true Christians, eminently styled by the Spirit the brotherhood, Mt 12:50 28:10 Joh 13:34,35 20:17 1Co 13:1-13 Eph 4:32 1Th 4:9 1Jo 3:14,16.

Hebrews 13:2

Ver. 2. The next duty suitable to Christ's kingdom, is hospitality to Christian strangers.

Be not forgetful to entertain strangers; be neither ignorant nor unmindful: by which charge they are bound strongly and always not to have this out of mind, though it may be out of hand; and the negative confirms the positive duty, removing hinderances, and enjoining it strictly, that they have a love and desire to the duty, bearing affection to the person of a Christian brother though a stranger, unknown and brought by Providence to them, Mt 22:39 25:35; and to the work of being an host, of entertaining such Christians; ξενος signifying an host as well as a stranger or guest. It is a love to be an hospitable person that is here required, Tit 1:8; (such was Gaius to Paul and the church, Ro 16:23); importing a kind, courteous reception of Christians into their houses, being harbourless, which Christ promiseth them, Lu 18:29 1Ti 5:10; a free and cheerful provision for their necessary refreshing, Ge 18:4-6; with a careful furtherance and assistance of them in the work of God, and helping them to persevere in the same, 3Jo 1:6-8.

For thereby some have entertained angels unawares; the advantage that accrues to such hosts of the Christian church and its members is great; for in the exercise of this duty, Abraham and Lot, being strangers, and waiting to entertain such, received angels into their tabernacle and house, Ge 18:2,3, and had sweet discoveries of God in the Messiah made to them; were delivered by them from judgment, as Lot, Ge 19:10,15-17. And now the general guard of angels goeth along with the saints, and are entertained in them, who never come without a blessing, they attending them in their way, defending them against evil spirits, and offensive ones and places where they are, though their ministry be little observed or acknowledged as it ought, Heb 1:14. Not only angels, but Christ himself accompanieth his pilgrim members, and is entertained, fed, comforted, and lodged in and with them, Mt 10:40-42 25:34-36; and for this will he reward them in both worlds.

Hebrews 13:3

Ver. 3. *Remember them that are in bonds, as bound with them:* a further duty of the subjects of Christ's kingdom, is sympathy with their Christian brethren, to remember to pray for, visit, and minister all necessary refreshment to those in bonds, fettered, manacled, and imprisoned for Christ's sake and the gospel; being straitened for them, and partaking of their bonds, bearing them with them, and seeking their deliverance out of them by all just means, Mt 25:36 Eph 6:19,20 Col 4:18 2Ti 1:16-18.

And them which suffer adversity, as being yourselves also in the body; be mindful of those suffering any evil for Christ's sake and the gospel, persecuted, oppressed, or afflicted, who have not deserved any of this from man, so as to carry it suitably to them in these conditions, Heb 11:36-38; so feelingly, as if we were the persons in their conditions; carefully, knowing we are in bodies capable and liable to the same, and are ignorant how soon it may be our own case; conscientiously, as knowing we are members in the same body of Christ with them, and of them in particular, 1Co 12:25-27.

Hebrews 13:4

Ver. 4. *Marriage is honourable in all:* the next duty charged on the subjects of Christ's kingdom, is chastity; the commendation of it is a precept to it. Marriage is that state which God instituted at the beginning, after the creation of Adam and Eve, which was by his law the making of them two to become one flesh, Ge 2:24; confirmed by Christ, Mt 19:5. On this state God, the fountain of all honour, hath stamped his own name and excellence, and hath made it, by an irreversible law, a glorious and honourable state. The connection is present, real, and necessary; God saith it, therefore it is so, and must be so; and this after God's institution in all its concomitants every where, and in all times; but especially in all persons in the kingdom of Christ, true Christians of all sorts and degrees, of what state or calling soever, qualified for and called to it, whether magistrates, ministers, or church members; God by it preventing sin, preserving holy and pure communion between the married, propagating his church, and accomplishing the number of his chosen by it, Ps 111:3 Mal 2:15 1Co 7:9 1Th 4:3,4 1Pe 3:1,7.

And the bed undefiled; a good, moral use of the marriage bed, the natural

and lawful use of the wife by the husband, and of the husband by the wife, according to the law of God; which is so far from being unclean, filthy, and inconsistent with the purity of Christ, as papists, apostates from the faith, assert, 1Ti 4:1-4, that it is holy, pure, and chaste in itself, and a most excellent means of preserving chastity among the subjects of Christ's kingdom, 1Th 4:4 Tit 2:5 1Pe 3:2; by this they are kept in their bodies from being polluted or dishonoured by fornication or adultery. Marriage is thus honourable in all husbands and wives, of what degree or order soever, whilst they are such; and must be undefiled in all, because their bodies are the members of Christ, and temples of the Holy Ghost, 1Co 6:15,17-20.

But whoremongers and adulterers God will judge; but God hates unclean societies of all men and women, but especially of Christians; and as he will certainly judge, and inflict eternal punishment upon, all kind of unclean persons, so especially upon whoremongers and adulterers who profess themselves subjects of Christ's pure kingdom, 2Pe 2:6 Jude 1:4,7 Re 2:21.

Hebrews 13:5

Ver. 5. Contentation with our state and condition is a fifth duty charged on the subjects of Christ's kingdom, and this is expressed privatively and positively, yet both propositions without a verb, which is best supplied by an imperative.

Let your conversation be without covetousness: Ο τροπος strictly signifieth a turning, but here it sets out the motion or turning of a man up and down in the actions of this life, which in common speech is called conversation; not any motion of the heart, nor turn of the eye, nor action of any member, after money or riches, with a sinful, inordinate love to them, or pursuit of them; forbidden, Mt 6:25,31 1Ti 6:9,10 Jas 4:13 1Jo 2:15. The studious endeavour and labour night and day, turning and winding every way, to be scraping together and hoarding up worldly wealth, and lading themselves with thick clay, Ec 4:7,8 Hab 2:6,9, must not be the case or condition of any Christian, Eph 5:3,5 Col 3:5 2Pe 2:3-15.

And be content with such things as ye have; but having a heart acquiescence and satisfaction with that portion or pittance of earthly things which God at present doth allot us, whether more or less, and not with that

only which we may think enough to serve our turn, Php 4:11,12 1Ti 6:8.

For he hath said, I will never leave thee, nor forsake thee: the reason enforcing it is, God's giving by promise a special engagement to provide for them. This God solemnly made to Jacob, Ge 28:15, then to Israel, De 31:6,8, then to Joshua, Jos 1:5, and to all believers as well as them; for God will not let any such see the miseries of his absence, but will vouchsafe to them his presence, with all the blessings which attend it, Ps 46:1,5 Isa 41:10 43:2 63:9.

Hebrews 13:6

Ver. 6. *So that we may boldly say;* upon the account of which promise of God all the true subjects of Christ's kingdom, together with the apostle, may with an undaunted boldness of heart, above all fears and doubtings, and with a daring confidence, professing that which they believe, nor staggering, nor shrinking, nor being ashamed of their faith, but openly owning it to all the world, own that *The Lord is my helper;* the Lord in the infiniteness of his power, wisdom, and goodness, is a real, present, universal, and permanent help against all trouble, and for all supplies in all cases, and at all times, to every one of them. They may say as Moses, Ex 18:4; as David, Ps 27:9 40:17 56:4,11 118:6.

And I will not fear what man shall do unto me: and therefore faith expelleth fearfulness of, and introduceth fearlessness of, any created evils incident to a believer; and of which man may be an instrument inflicting, Ps 46:2,3. Implying in it an unshaken settledness of mind, judgment, and thoughts on God's help, a fixed frame of heart, without tumultuous passions or perturbations, with an unmovable resolution to keep close to God and his word both in word and deed, amidst all oppositions and persecutions of men for it.

Hebrews 13:7

Ver. 7. Imitation of their godly ministers, is another duty that Christ's law chargeth on his subjects, both here and Heb 13:17.

Remember them which have the rule over you, who have spoken unto you the word of God; be mindful of your spiritual guides and rulers, firmly and constantly to retain their excellencies in memory, esteeming of them, and thanking God for them, which were sent to them and set over them by the Holy Ghost, who were guiding of them by Christ to God, and enjoyment of eternal life with him, which they did by preaching to them, and writing the gospel of Christ for their edification, by the inspiration of the Spirit. Some of which guides were removed by death, slain and martyred for the truth of Jesus, and ascended unto heaven, and others were alive among them; they were to remember all of them, but especially their spiritual fathers that had begotten them to God by the gospel, 1Co 4:15 2Co 2:17 1Ti 5:17 2Ti 3:14-17 1Pe 4:11 5:2,3.

Whose faith follow; the best way of remembering such is by imitating them, to believe the doctrine which they taught and practised, and to be as stedfast in the faith as were they, and holding of it out to others, how eminent believers they were, 1Ti 4:12 6:11 2Ti 2:22.

Considering the end of their conversation; such as their doctrine was, such was their life, conformable to Christ's, 1Co 11:1. It was honest, upright, and blameless, much in heaven, 2Co 10:3 Php 3:20. All their turnings and motions in the world, their very life, was hid with Christ in God; all agreeable to, as ordered by, his will. And such was the issue and egress of this life, which it is their concernment to review, they having by it an outlet from the remainders of sin and misery, which did defile and oppress them, Re 14:13, and a victory over the world and all its oppositions to them, sealing the truth with their blood which they had preached and practised among them, and were more than conquerors over all by death, having an inlet into life, and peace, and eternal glory, in the inheritance incorruptible, undefiled, and which fadeth not away, reserved for them in heaven, Ro 8:37 2Ti 4:8 1Pe 1:4 3:4.

Hebrews 13:8

Ver. 8. Though this hath no term of connection, yet it may be referred either to what precedeth or followeth it; for the apostle is not here dropping aphorisms, but pressing on the subjects of Christ's kingdom known duties. It is here interposed as a weighty reason of the duty

foregoing, to remember their guides, imitate their faith, and consider the end of their conversation, for they taught, believed in, conversed with, and at last were perfected by, Jesus Christ; so that they might be saved by him as their guides were, there being no other way to blessedness, but by *Jesus Christ the same*, &c., Joh 14:6. Or a reason enforcing what followeth, that since Jesus Christ is the same, as in his person, so in his doctrine, faith, and conversation, which he enjoineth on his subjects, they should not be carried about with divers and strange doctrines. Jesus Christ personal is immutable in his care and love to his mystical body, and all the members of it, throughout all times and ages, he never leaves nor forsakes them; so Christ doctrinal, in his faith, law, and rule of conversation, Eph 4:20,21. The pure, full, and entire religion of Christ is unchangeable, being simply, indivisibly, and constantly the same throughout all measures of time, Mt 5:18 2Co 11:3,4 Ga 1:6,7 Eph 4:4,5 1Pe 1:23,25.

Hebrews 13:9

Ver. 9. Be not carried about with divers and strange doctrines: the doctrine of Christ being immutable, it is but necessary to dehort his subjects from deserting it, which the apostle doth here; that they should not be wheeling or whirling about with an unstable and inconstant motion of judgment, faith, and practice, about such human doctrines which are vain rules to lead to God, such as are different in nature from Christ, one and the same rule, and those very numerous and various, strange and untrue, taught by false apostles and teachers, taken out of Gentilism and Judaism, and added to the Gospel by them, as necessary, together with Christ, to justification and salvation, Mt 15:9 2Co 11:3 Eph 4:14 2Th 2:10,12 1Ti 4:1-3 2Ti 4:3,4 2Pe 2:1,18,19 Jude 1:12.

For it is a good thing that the heart be established with grace; for the goodness of heart establishment unto God is no less than full and complete salvation of the soul, 1Co 15:58 2Pe 3:17,18. And this is only wrought by grace, the free love of God put out in Christ, for regeneration and preservation of souls unto life eternal, carried in the simple doctrine of Christ, which is always the same, 2Th 2:16,17 1Pe 5:10.

Not with meats; doctrines of meats and ceremonies, which are divers, and strange from Christ's, cannot make the heart agreeable to God, but only

distract and divide it from him; for whatsoever is not in and from Christ, is strange to God, and abhorred by him, Ga 5:2 Col 2:18,19,23 2Ti 2:16 Jas 1:8.

Which have not profited them that have been occupied therein: those who did converse in these various and strange doctrines, professing and constantly practising them, observed times, and meats, and ceremonies, have not been profited by them; for being carnal and eartidy, they could not justify them as to their state God-ward, nor could they renew or sanctify their souls, nor yield any advantage to their spiritual life; and being perishing, could not profit to the attaining of eternal life, Ro 14:17,18; compare 1Co 6:13.

Hebrews 13:10

Ver. 10. *We have an altar:* these strange doctrines are not only unprofitable, but perilous to Christians, since they disinterest all that entertain them, as to any participation of Christ; since his subjects, adhering to his simple and immutable doctrine, have a right and just claim to, and an actual use of, Christ, as their altar, in opposition to the Mosaical; and from whom they have altar sustenance for their souls, in opposition to the Jewish meats, while they attend on him; all the quickening benefits issuing from the sacrifice of his human nature on the altar of his Godhead, as reconciliation and adoption to God, justification of our persons, renovation of our nature, growth in grace, and perseverance therein, to the perfecting of it in glory, Joh 6:55-57 1Co 9:13 10:16-18. We have altar sanctification of our persons and offerings in our access to God from him, Heb 13:15 Mt 23:19 Eph 5:20 Col 3:17; so as all is accepted with the Father. We have altar protection and salvation, keeping us who attend on him unto the revelation of God in glory, Ex 21:14 Re 6:9,11. This is altar individuation to all Christians; God had but one altar under the law, and he prohibited all others, and complained of and threatened the increase of them, Ex 20:24-26 27:1,2 2Ch 4:1 Ho 8:11 10:1. This one altar did type out that true one of Christ, by which only sinners can come to God, and find acceptance.

Whereof they have no right to eat which serve the tabernacle; of this altar privilege all Jews or Judaizing Christians, who adhered to the Mosaical

administration of the covenant in meats and ceremonies, have no lawful right or title to partake; they cannot have this honour while they cleave to them, because they thereby deny this altar, reject the Son of God, and are in it rejected by him.

Hebrews 13:11

Ver. 11. The illustration of the legal and gospel altar service is added as a typical proof of the foregoing reason; *for* annexing it to it; that the Jews and Judaizing Christians had no right to eat of the Christian altar, for a law of their own excludes them from it, which is written, Le 6:30 16:27: That the bodies of those living creatures, which were yearly sacrificed as a sin-offering for priests and people, both of the bull and the he-goat, with their skins, &c., were burnt wholly without the camp; so as neither the priests nor any of the people had any part of this bull or goat allowed them to eat, having no right to it by the law of God, which otherwise ordered it. This is the literal sense, yet the use of it is anagogical, leading us to higher things; as that the high priest signified Christ, God-man; the altar, his Godhead; the sanctuary, heaven itself; the sacrifice, his human nature, the true sin-offering, of which neither priest nor people serving the tabernacle ought to eat.

Hebrews 13:12

Ver. 12. Because that sacrifice for sin was *burnt without the camp, therefore Jesus*, to fulfil the type, *suffered without the gate*; and as they might not eat of that expiatory sacrifice, so neither of this. Jesus, therefore, to fulfil this type, suffered without the gates of Jerusalem, upon Mount Calvary, where skulls and bones of cursed creatures were scattered; as the expiatory sacrifices were burnt without the camp, when Israel was tabernacling within it; without the gates, when Israel dwelt in cities. As the high priest carried the expiatory blood into the holiest of all, on the day of atonement; so Christ with his own blood entered the holiest in heaven, and by it obtained pardon of sin, peace of conscience, and renewing by the Holy Ghost, for all people who repent, believe, and will come unto God by him. Therefore those who will still Judaize, have no right to eat of his sacrifice, no more than of the expiatory one, which was wholly burnt: so

that they were not to be justified by meats and ceremonies, but by the blood of Christ alone, the truth of all the sacrifices, Ro 3:25 5:9 Joh 1:29.

Hebrews 13:13

Ver. 13. *Therefore* shows this to be a necessary duty, inferred from the former privilege; That since we have such an altar and sacrifice as Jesus, sanctifying us by his own blood, which he entered with to God, when he *suffered without the gate*; we ought and must *go forth* (from tabernacle service, consisting of meats and ceremonies, from Judaism, in all its parts abolished, and all erroneous doctrines, how numerous and strange soever, and all worldly things) unto Jesus, who was cursed for us, that we might be blessed, Ga 3:13, in faith and love; not ashamed of, but glorying in his sufferings, and following and imitating of him, patiently and boldly bearing mockings, revilings, scourgings, crucifyings, and all other persecutions, which are parts of his cross, for his sake, Heb 11:9 Ro 6:5,6 1Co 1:30 Ga 2:20 Php 3:8-10; making him in all our example, 1Pe 2:21 4:12-19.

Hebrews 13:14

Ver. 14. This is an enforcement of the foregoing duty, as the particle *for* cleareth; That they have no reason to be discouraged from going forth from Judaism, and those erroneous doctrines, and the world, to him, though it should cost them their lives for it; *for* at the best this world is not a place fit for us, nor can our state in it be desirable, since it is imperfect, fleeting, and vanishing, and we must die out of it; we may well then go forth, and die with him, and for him. And we have reason to go forth and suffer with him, since it will instantly bring us to that heavenly city, which we profess that we only live to fit ourselves for, and then to enter in and possess it, Heb 11:10,16 12:22 Php 3:20,21.

Hebrews 13:15

Ver. 15. *Therefore*, introducing this duty, shows it not only to issue from the former privilege of having Christ our altar and sacrifice, *therefore* we

should use him, and sacrifice by him; and it is inferred as anticipating an objection of these Hebrews: That if the tabernacle service ceased, then they should have no sacrifice to offer unto God. Yea, saith the apostle, *let us offer*, which is not hand work, but heart work, by a spirit of faith on this altar, the sacrifice of praise, 1Pe 2:5, such as God requireth and accepts above all the sacrifices of beasts, &c., Ps 50:23; praise for the grace privilege and honour of being denizens of his city, and of being brought home to it by suffering, Col 1:11,12; and this always throughout our life, to the God that is the author and distributor of all these blessings to us. This sacrifice of praise the Spirit interprets to be *the fruit of our lips*, which the prophet styleth, *calves of our lips*, in Ho 14:2. By both these must synecdochically be understood the Spirit and heart guiding the whole man in this matter, Ro 12:1, confessing that all it is capable of rendering is due from it to God, even all of love, praise, thanksgiving honour, for its redemption through Jesus Christ, whether continually expressed either by lip or life, as Ps 50:23 1Co 6:20 Eph 5:20 Php 4:6,7 Col 3:17 1Th 5:17,18.

Hebrews 13:16

Ver. 16. *But to do good and to communicate forget not:* the last duty which Christ sufferings without the gate for his subjects obligeth them to, is liberality and beneficence to others. In which is explicitly denied any carelessness of mind, aversation of affection, or omission of the duty; in which is implicitly enjoined, inclination to, retention in memory of, and constant practice of beneficence and liberality, both as to spiritual and temporal good, vigorously and cheerfully edifying the souls and cherishing the bodies of all necessitous ones, but especially of their poor brethren of the household of faith, Ga 6:10 1Jo 3:17; glorifying God by obeying his law and rule about it, Mt 6:1-4 Eph 6:5-9.

For with such sacrifices God is well pleased; such doing of good, and communicating to the necessities of poor saints, are part of our evangelical sacrifices, which God requireth of us, instead of the numerous legal ones; and are attending on, concomitant with, and sanctified by, the one true sacrifice of Christ; and being duly terminated on him according to his law, they are highly pleasing and acceptable to God, yea, sometimes above other sacrifices and holy things given to him; and which, as he commands, he will at present greatly reward with temporal and spiritual blessings, and

with everlasting riches and glory in heaven, Pr 19:17 Mic 6:6-8 Mt 9:13 Mt 25:34-40 2Co 9:12.

Hebrews 13:17

Ver. 17. *Obey them that have the rule over you, and submit yourselves:* the further duty required by Christ from the subjects of his kingdom, is their due demeanour to their present pastors, and church guides, or rulers. He chargeth them to esteem and account of them, as they are, and he hath constituted them in his church, to attend on their ministry and teaching, yielding full obedience of faith to the doctrine which they delivered from Christ, and to be subject to the power and authority Christ hath given them over them for their edification, and not for destruction; and that they imitate them in their believing and holy conversation, Ac 20:18. And this as to all of them, set over them by the Holy Ghost, whether ordinary or extraordinary, as the apostles, evangelists, elders, pastors, teachers, doing all as commissioned by Christ, and in his name exercising their power and authority, according to his express written law about it, Eph 4:11,12; knowing that who receiveth or despiseth them, dealeth so with Christ and God, who sent them, Mt 10:40 Lu 10:16.

For they watch for your souls, as they that must give account: good reason have they to perform this duty, because of their concern in and care for their souls. How great, by Christ's law, are the night watchings, and day cares, and tears, studies, exhortations, reproofs, comfortings, their preachings, and prayers with tears, and strong cries to God for their souls! Will you pay duty to those who watch to preserve and protect your natural life, and not unto those spiritual watchers, and God's charge given to them? Ac 20:28-31 2Ti 4:5 Re 3:2,3. And God will exact an account of them for your souls; and they must render it at a dear rate, Eze 3:17-21 33:7,9. It is at their peril, if they are faithless and neglect their duty, and your souls miscarry, Mt 18:23 25:14,30.

That they may do it with joy, and not with grief; that they may not only do their work cheerfully and comfortably among you, but that they may give up their account joyfully about you to God, when they have brought you home to him, 1Th 2:19,20; and which will be an eternal comfort unto you, 2Th 1:7,10. If you be disobedient to them, though they will have their

reward for their fidelity from their Lord, yet with what sighs, tears, groans, sorrow, and heaviness of heart, must they see their labours and your souls lost, and to charge you before God with it! 2Co 3:15,16 12:21.

For that is unprofitable for you: and what damage will both your disobedience to the word of God and them, and their account of it to God, bring on yourselves! Will it then quit the cost to find your punishment more intolerable than that of Sodom and Gomorrah, Mt 10:15 Mt 11:22,24, when he will give you your portion with hypocrites, Mt 24:51, and punish you with everlasting destruction? 2Th 1:7-9.

Hebrews 13:18

Ver. 18. *Pray for us:* the closing duty becoming the subjects of the kingdom of Christ, is prayer, upon some special accounts, Heb 13:18,19, that they would with their renewed souls, influenced and assisted by the Spirit of grace and supplication, pour forth their desires to God with faith, fervency, and importunity, for his vouchsafing to the apostle himself, and for their spiritual guides and rulers, that the things they need, and God hath promised to them, as to the successful course of their ministry, may be bestowed on them, which the Spirit specifieth elsewhere, 2Co 3:5,6 Eph 6:18-20 Col 4:3,4 2Th 3:1,2.

For we trust we have a good conscience, in all things willing to live honestly: he urgeth this on them, for that he was a fit subject to be prayed for, however any might accuse or charge him for rejecting Judaism out of singularity, prejudice, or some evil design; he assures them from the Spirit of God, that he had a rightly informed conscience by God's word, and which testified his innocency and sincerity, and which did dictate and influence him to be communicating and promoting, with all and to all, the truth of the gospel; and that his own life and conversation in the world was agreeable to the gospel rule, in all godliness and honesty, Ac 23:1 24:14; compare 1Co 4:4 2Co 1:12.

Hebrews 13:19

Ver. 19. He is the more urging and pressing them to the exercise of this

duty more fervently, instantly, and abundantly, at this time, that they might prevail with God to remove hinderances by his enemies, freeing him from his chain and restraint at Rome, and to speed his liberty for a return to them, that it might be in the fulness of the blessing of the gospel. So the church prayed for Peter, and prevailed, Ac 12:12, and he had hopes that God would hear them for him also, Phm 1:22.

Hebrews 13:20

Ver. 20. As the apostle desires the church's prayers for himself, so he poureth out his for them; with the which he introduceth the conclusion of this Epistle, Heb 13:20,21. Now God the Father, the God and Author of peace and reconciliation of sinners to himself, the propagator and lover of peace among all the subjects of his kingdom, the dispenser of the fulness of good, blessing, and happiness, Ro 15:3 Php 4:9 1Th 5:23, who gloriously manifested his power by the resurrection of our Lord Jesus from the dead, Eph 1:19,20 Ro 1:4, who is *the great Shepherd of his sheep*, exalted to this office, because he poured out his blood a sacrifice for sins, to purchase them, justify and sanctify them, a peculiar flock for himself, according to the covenant of grace that God made with them, and in him with and for sinners, who should repent and believe in him, Joh 10:9-30 1Co 6:11 Php 2:7,10 Tit 2:14 1Pe 1:18,19, and to perfect them with himself above, 1Pe 5:4, by the same power wherewith he was raised, perfect you, &c. Eph 1:19.

Hebrews 13:21

Ver. 21. *Make you perfect in every good work to do his will:* may this God dispose, incline, and fit you for, may he finish and perfect in you, grace to perform all the forementioned duties, and every other good work, which he enjoineth on you towards God, one another, and all men, 2Co 13:9 Eph 4:12 Tit 3:14 1Pe 4:2 5:10, according to his written will and law, Eph 2:10.

Working in you that which is well-pleasing in his sight, through Jesus Christ: working in you by his Spirit continually, that all these good works may satisfy his expectation, be a sweet savour in his nostrils, and so pleasing in his sight, that his soul may delight in them, Php 2:13 Col

1:9,10; that God's good-will may return unto them, and he may reward them according to their works, Heb 11:5,6; while all is rendered by Jesus Christ, sprinkled with his blood, and perfumed with his incense, Heb 10:19-22. As they are to have all done through Christ, so through his merit and intercession the apostle begs all this from the Father for them.

To whom be glory for ever and ever; to this God the Father, in the Son, and by the Spirit, working all this good in them and for them, be really, truly, heartily, and perpetually, throughout all ages, ascribed the honour and glory due to him for the glorious manifestation of his perfections in them, Eph 3:21 Php 4:20 2Pe 3:18 Re 4:11 5:13. The firm seal of this, from his believing heart, is his *Amen*, longing for the addition of God's *Amen*, so be it in heaven, to his on earth.

Hebrews 13:22

Ver. 22. The apostle now drawing to a close, desires them candidly to accept his Epistle; that, considering their relation to him as Christians and Hebrews, he doth affectionately entreat them, that they would fully receive, entertain, and hold fast, as well as bear with, or suffer, all the doctrine, reproof, exhortation, and consolation, even his whole discourse to them in this Epistle, which *the word* implies. He had so comprised, summed up, and delivered the revelation of the doctrine of Christ, testified by Moses and the prophets, in a very few words, and sent them kindly and affectionately, in the form of an epistle or letter to them, that it might not be burdensome, either for its matter or length: though how weary are most professing Christians of the shortest heavenly discourse!

Hebrews 13:23

Ver. 23. He acquaints them with the good news of his dismissing Timothy to them, to acquaint them how it fared with him, as he dismissed and sent Tychicus to the Colossians, Col 4:7,8, Epaphroditus to the Philippians, Php 2:25,28, as he intended to have sent Timothy with them, Heb 13:19,23,24, but he stopped him to see the issue of his appearance before Nero Caesar; which being over, he despatched him with an account of it to these Hebrews, and the rest of the churches, and signifieth his purpose,

that if he quickly returns from them again, then he would visit them together with him. That the word ἀπολελυμενος noteth, or signifieth, the dismissal of a person about business, is seen, Ac 13:3. To which interpretation the subscription of the Epistle inclines; and the Scripture is silent of any troubles or restraint of Timothy at all, Php 2:19,20.

Hebrews 13:24

Ver. 24. He sends his salutations, which were good wishes and prayers for the peace, prosperity, health, and happiness of their souls and bodies, and success in all their concernments; first unto their excellent guides and rulers, Heb 13:7,17, that they may prosper and succeed in their work among the saints; and then unto *the saints* themselves, conveying the gospel peace, according to Christ's command, Mt 10:12 Lu 10:5. Which *saints* were all those Hebrews dispersed in several places, and there convening, and maintaining church society; and to whose hand the Epistle first came, they were to receive the salutations themselves, and transmit them to others. With his own he transmits the salutations of all that part of the church of Christ which was in Italy to them. Which salutations, though commonly abused, yet are of great weight and worth where communicated and received by the churches in which the Holy Spirit abideth.

Hebrews 13:25

Ver. 25. He closeth all with his wonted gracious valediction, wherewith he shutteth up all his Epistles, as he testifieth, 2Th 3:17,18. He, like an apostle influenced by the Divine Spirit, admiring *grace* vouchsafed to himself, and heartily and fervently wishing it down upon all to whom he writeth, even all the spiritual fruits of God's grace and love in Jesus Christ, from election to salvation. And he sealet up his desire, prayer, and declaration of this, upon them *all* who were the true subjects of it, with his *Amen*. Even so let the whole earth be filled with the glory of thy grace, O Trinity of relations in Unity of essence, from henceforth and for ever. Amen.

Written to the Hebrews from Italy by Timothy.

