

THE EPISTLE OF THE APOSTLE PAUL TO THE HEBREWS.

THE Epistle of the Apostle Paul [Although some have doubted of the writer of this Epistle, and have ascribed it, or the translation of it out of Hebrew, to Barnabas, some others to Luke or Clement, notwithstanding all ancient Greek writers, and also divers Latine, have constantly acknowledged this Epistle for Paul's Epistle, as also almost all the superscriptions of the Greek Testaments, hold forth this title, and the Apostle Peter, 2 Pet. 3. 15. testifieth that the Apostle Paul had also according to his wisdom written to the Jewes, unto whom he writes: which cannot with any probability be understood of any other epistle then this. And it seems also by comparing Heb. 13. verse 19. 23. with 2 Tim. 4. 16, 17. that he wrote this epistle to the Hebrews from Rome, when, after his first defence before the Emperour Nero, he had received hope of his releasment, and then thought shortly to come again unto Jerusalem, with Timothy to visit them, unto which visit this epistle seems to be a preparation.] to the Hebrewes. [so the Apostle calls the Jewes, because they were descended from Abraham, who is called an Hebrew Gen. 14. 13. even as they loved to be called by this name. See 2 Cor. 11. 22. Phil. 3. 5, wherefore also Paul here gives them the same. And some think that therefore Paul here useth the name of Hebrewes, because he principally and in the first place writes to the Jewes which dwelt at Jerusalem and there round about, who were especially called Hebrewes, because they still used the Hebrew or Syriack tongue, opposed to those which dwelt among the Greeks, who are thus distinguished from each other Act. 6. 1. and 22. 2. Which some also think to be the cause why he hath not exprest his name in the beginning of the Epistle, like as he used to do in others, lest some Jewes should stumble at the beginning of this Epistle, and so be possessed with a prejudice, and not duly to weigh it, seeing they were made believe that Paul was an Enemy of the Law, as may be seen, Acts 21. 20, 21. which name nevertheless he sufficiently intimates in the end of the Epistle, when he makes mention of his imprisonment, and of Timothy, and the brethren of Italy, who daily come to visit him in his imprisonment at Rome.]

The Argument of this EPISTLE.

This epistle is a very excellent writing of the New Testament, wherein the excellency of the Person and of the Offices of Jesus Christ our Saviour is described in a method usual with the Apostle Paul in almost all his epistles, and in a very divine stile unto the 19. verse of the 10. chap. from whence forward to the end of the epistle, several exhortations are propounded, serving for confirmation in the faith, and in a christian conversation. As concerning the Person of Christ, thereof he treats in the two first chapters. In the first chapter he proves his true and eternal Godhead, with a declaration of his excellency above all Angels; in the second chapter he proves his true humane nature which he assumed of the seed of Abraham for our Redemption. In the third and fourth chapters he speaks of his prophetical Office, and exalts that far above the Office of the Prophet Moses, and shewes that his doctrine is more worthy and powerfull, and therefore must be taken heed to with greater carefulness. In the fifth chapter he begins to speak of Christs calling to the priestly Office, and after he had made a digression from the eleventh ver. of the fifth chapter unto the end of the sixth chapter, serving to stir them up to attention and carefulness in holding fast this doctrine, he comes in the seventh chapter to declare the property of the kingly and priestly Office of Christ, by a continual comparison of Melchizedek and his Offices unto the end of the chapter. In the eighth chapter he sets the excellency of the priestly Office of Christ before our eyes, by comparing of the old covenant with the excellency of the new covenant, and finally from the beginning of the ninth chapter unto the nineteenth verse of the tenth chapter, he declares the properties and excellencies of the priestly Office of Christ by a comparison with the office of the Priests of the old Testament, and especially with the office of the High-priest, aswell in his other administrations as in his yearly entrance into the holy of holies: and therewith concludes the handling of the first part of the Epistle. In the nineteenth verse of the tenth chapter he cometh to the second part of the epistle and exhorts them in generall to obedience and steadfastness in this propounded doctrine, notwithstanding their tribulations and his bands. Afterwards he treats of faith and the properties of faith through the whole eleventh chapter, and of the properties of christian hope and patience in the twelfth chapter, and of several duties of love unto the twentieth verse of the thirteenth chapter, and from thence unto the end he concludes the epistle with an earnest prayer unto God for them, with a short exhortation and relation of Timothies releasment, and with the usual salutation.



HEBRWS.

CHAP. I.

1. *The Apostle testifieth that God indeed spake formerly by the Prophets to the Fathers, but now unto us by his Son. 2 Whose Deity, Majesty, and Office he briefly describes. 4 Proves afterwards out of divers places of the Old Testament that the glory of the Son far exceeds the glory of the Angels. 8 That he hath a divine and eternal Throne, and that he is anointed above all his fellows. 10 Proves further that Heaven and earth were made by him, and shall have an end, but that he hath neither beginning nor end. 13 and that he onely sitteth at the right hand of his Father, 14 but that all Angels are ministering spirits.*

GOD [Namely, the Father, as appears by the name Sonne which is exprest in the end of the verse] *having in former times* [namely, in the times of the old Testament] *frequently* [that is, at various seasons and opportunities *Gr. in many parts*] *and variously* [namely, by speeches, dreams, visions, apparitions, see *Numb. 12.6.*] *spoken to the fathers by the prophets, hath in these last dayes* [so the Apostle calls the time of the new Testament, because under the same there is no more alteration to be expected, but all things are to abide without adding or taking away, as was taught and ordained by Christ, until the last day. See also *Joel 2. 28. Act 2. 17.*] *spoken unto us* [namely, the Apostles, and other Hebrews, who have heard the word from his own mouth, and by whom the same is spread abroad throughout the whole world] *by the Sonne:* [*Gr. in the Sonne, i.e. the proper and onely begotten Son of the Father, manifested in the flesh, John 1. 14.* For otherwise the Prophets were also children of God, and so are also all believers, *Joh. 1. 12. 1 John 3. 1.*]

2 *Whom he hath made heir of all things,* [This right of being Lord and possessor of all things, the Son of God hath, not onely for that he created all things, as the following words import, but he is also made an heir of all things, for that he was chosen by the Father from all eternity to be a Mediatour, *1 Pet. 1. 20.* and was by him brought into the world, when he caused him to assume the humane nature. *Luke 1. 32. and 2. 11. Heb. 1. 6.* And finally when having accomplished the work of our Redemption, he exalted him unto his own right hand. *Eph. 1. 21, 22. Phil. 2. 9, 10, 11.*] *by whom also hee made the world.* [*Gr. the ages; as Heb. 11. 3. i.e. the world, with all that is therein, John 1. 3. Col. 1. 16.* which the Apostle adds to that which goeth before, as the first reason why the Father made him an heir and a Lord of all things, namely, seeing he created all things

by him: whereupon the other reasons in the following verse follow, taken from the glory of his person, and equality with the Father, and from the preservation of all things.]

3 *Who being the splendor of (his) glory,* Namely, in whom the whole glory of the Father, i.e. his divine Essence and divine properties, perfectly are, and as in an expresse image are set before our eyes. Which some understand of Christ according to his humane nature, in which by his doctrine, works, and miracles he fully revealed unto us the wisdom, righteousness, omnipotency, and bottomless mercy of God, as is also shewed, *John 1. 14. and 14. 9, 10, 11.* But considering that these titles are here given to the Sonne of God as a Creator and preserver of all things, which belongs to him onely according to his divine nature, therefore these two titles must be understood of Christ forasmuch as he is the eternal Son of God, and a light from the eternal light, of one essence and glory with the Father, nevertheless distinguished from the subsistence of the Father, by whom the Father executes his operations, and shews his properties: even as the Son by its light doth shine] *and the expresse image* [*Or impression.* Because the person of the Son perfectly represents the person of the Father as an impression doth the seal. wherefore he is also called the image of the invisible God, *Col. 1. 15.*] *of his subsistence* [*Gr. hypostases i.e. subsistence or person, whereby is understood the person of the Father, as he is distinct from the Son, and subsists of himself, and in himself, and is as the Original of the person of the son by an eternal and ineffable generation. See Prov. 8. 22; Eccl. Micah 5. 1. John 1. ver. 14. 18.*] *and bears all things* [that is, supports or preserves, or causeth to subsist, *Col. 1. 17.*] *by the word of his power,* [that is, by his Almighty will or command, *Psal. 33. 9.*] *after that he by himself accomplished the purification of our sins,* [this is a new reason why the son of God is made Heir and Lord of all things, namely, because he accomplished the purification of our sins, when now he hath assumed the flesh, and offered up himself unblameable to his Father through the eternal spirit, as our only High Priest, and therefore is set at the right hand of God as our everlasting King: whereof in the fifth and the following chapters will be treated more at large] *sate at the right (hand) of the Majesty in the highest (Heavens:)* [the exposition hereof, see on *1 Cor. 15. 25. Eph. 1. 20.* and elsewhere.]

4 *Being become so much more excellent then the Angels, as he hath inherited* [Namely, according to his divine nature, by his eternall generation of the Father, with which the humane nature is united in unitie of person. For Christ is but one Son, in whom these two natures subsist] *a more excellent name above them.* [Gr. a more different or more divers name, i.e. more worthy or more excellent. See after chap. 8. 6. which name is the name of Sonne, as the following verse shews.]

5 *For unto whom of the Angels did he ever say, Thou art my Son* [Namely, my proper and naturall Sonne, for otherwise the Angels also are children of God, in respect that they were created by God, and after his own image, and adopted to be children. See Job 1. 6. Psal. 89. 7.] *to day* [That is, from eternitie, which is called to day, because in eternitie there is neither beginning nor end, but a duration which is always present. Others understand it of the time in which this eternall generation was manifested in the world] *I have begotten thee ? Or born,* namely, by an eternall, supernaturall and incomprehensible generation. For he speaks of such a birth, in which manner no Angels nor men were brought forth, but only the Son. Wherefore he is also called the *only begotten of the Father*, Job. 1. 18. and the *proper Son of God*, Rom. 8. 32. This place is also applyed to his resurrection from the dead, Acts 13. 33. because then he was powerfully shewed to be the Son of God, as Paul speaks Rom. 1. 4.] *And again I will be for a Father to him, and he shall be to me for a Son ?* [These words are indeed uttered of Solomon, as a Type of Christ, who should build the Temple at Jerusalem, but principally understood of Christ Jesus as the thing signified, who alone built the spirituall Temple, i.e. the Church of God; and is Lord thereof as the Apostle hereafter chap. 3. 4, 5; 6. testifieth, and who only hath a Kingdom without end, as the Angel declares, Luke 1. ver. 32, 33.]

6 *And when again he bringeth in the first-born into the world,* [Namely, in the 97. Psalm where there is a description of the coming of the Lord into the world, to set up a new Kingdom: which was fulfilled when Christ became man, and dwelt amongst us, full of grace and glory, Job. 1. 14. when also the multitude of the heavenly hosts worshiped him, and magnified his name, Luke 2. 13, &c.] *he saith, And let all the Angels of God worship him.*

7 *And unto the Angels* [Or of the Angels, by an Hebraisme. See Gen. 20. 2. Isa 41. 7.] *he saith indeed, who maketh his Angels spirits,* [That is, as spirits, or winds, swiftly to obey him] *And his Ministers a flame of fire ;* [That is, as a flame of fire, as a fire and lightning to execute his commands powerfully.]

8 *But unto the Son (he saith) [Or of the Son, as Rev. 7.] Thy throne O God is to all eternitie ;* [These words in the 45. Psalm must necessarily be understood of Christ the true Bridegroom and King of his Church. For that the Jews now say, that they must be understood of Solomon, is absurd, forasmuch as Solomon is no where called God, neither was his throne eternal, but endured only forty years, and his scepter, nor the scepter of his successors was not alwaies a scepter of righteousness, seeing there were many faults and iniquities in the government of him and of his successors, as the books of Kings testify. And it is not probable that the marriage of Solomon with the daughter of Pharaoh must continually be praised and sung in the Church of God, as the superscription of the Psalm imports, which is so clear that the Jewish Rabbins themselves acknowledge that this Psalm must be understood of the Messias. But the authority of the Apostle herein is sufficient, and beyond all contradiction. By the throne is understood the glory, and by the scepter the power of this government] *The Scepter of thy kingdom is a right Scepter.* [that is, a scepter of

right, or righteousness, where no crookedness or injustice hath place.]

9 *Thou hast loved righteousness & hated iniquitie, therefore O God thy God* [See the annotat. on John 20. 17.] *hath anointed thee* [Namely, with the holy Ghost, which he hath received without measure in his humane nature, Job. 3. 34.] *with oil of gladness* [So the gifts of the holy Ghost are called, because they make the hearts of men chearful and joyfull in God, and ready and willing to their callings, Acts 10. 38.] *above thy fellows.* [That is, thy brethren, or other children of God, of whom Christ is the first-born: For all the members of Christs body, i.e. of his Church, are partakers of one self-same spirit with Christ; yet so that the fullness of gifts is in Christ the Head, but in the other members, according to the measure of the gift of Christ. See John 1. 16. Eph. 4. 7.]

10 *And* [Namely, to or of the Son he saith, as ver. 8. which words the Apostle here testifieth that they are spoken of the Son of God: as also the scope of the Psalm shews, seeing he there speaks of the restitution of the kingdom of God, and of the enlarging of the same amongst the Gentiles, both which were done by Christ, Psal. 102. 14, &c.] *thou Lord in the beginning ;* [Namely, of the creation of all things, as Gen. 1. 1. Job. 1. 1.] *hast founded the earth, and the heavens are works of thy hands.*

11 *The same shall perish, but thou abidest alwaies ;* [Namely, from everlasting to everlasting without change: as is also testified of Christ, Revel. 1. 8. and 22. 13. See also Heb. 13. 8.] *and they all shall wax old, even as a garment ;*

12 *And as a covering-cloth shalt thou roll them together,* [Namely, that is put about somewhat, to cover and preserve something against rain, wind, and heat: which when it is used enough, is wont to be rolled up, and to be laid aside] *and they shall be changed,* [See 2 Pet. 3. 10.] *but thou art the same, and thy years shall not cease.*

13 *And unto which of the Angels did he ever say, sit at my right (hand)* [See hereof ver. 3. and the annot. on 1 Cor. 15. ver. 24, 25.] *untill I shall have made thine enemies a foot-stool of thy feet ?*

14 *Are they not all ministering spirits* [Or serviceable, i.e. which are alwaies at Gods service, or stand ready before him to minister. See Isa. 6. 2. Ezek. 10. 1, 8. Dan 7. 10. Zac. 1. 8, &c. Rev. 5. 15. &c.] *which are sent forth for ministry,* [namely, by God, and by Jesus Christ himself, Revel. 1. 1. &c. Here is none therefore of the Angels excepted which are not sent forth by God for the service of the faithful, as some think] *for the sake of those who shall inherit salvation.*

CHAP. II.

1 *From the doctrine of the excellency of the person of Christ, propounded in the former chap. the Apostle here draws a caution, that then we must be careful to take good heed to his word. 5 Afterwards proceeds, and shews first the meanness, and afterwards the dignity of the manhood of Christ, by a place out of the eight Psalm. 8 And applies it to Christ. 11 Proves out of yet other places of the old Testament that he is partaker of one and the same nature and affection with us. 16 And not with the Angels. 17 And that for that end that he might be a faithful and merciful high Priest for us.*

Therefore [That is, forasmuch as we have now proved how excellent the person of Christ is, of whom we speak] *we must the more attend to that which is heard (by us) lest at any time we run out* [this is by some understood of the word which we have heard,

and must take care that the same in us do not run out, or leak through, as is wont to come to passe in forgerfull hearers. By others it is understood of the persons themselves, who are said to run out, when like water that runs out, they perish, or are lost. See 2 Sam. 14. 14. Psalm. 58. 8.]

2 For if the word spoken by Angels [Whereby are understood all the revelations which God in the old Testament made to the Prophets by the Angels: and especially also the giving of the Law, which was indeed given by God himself, but nevertheless by the Ministry of the Angels, as Stephen testifies, Acts 7. 53. and Paul Gal. 3. 19.] was firm, and every transgression and disobedience, received just recompense: [Gr. just recompense of reward. Namely, of punishments, which therefore came upon them. See some examples thereof, 1 Cor. 10. 5, &c.]

3 How shall we escape [Namely, the just recompense of punishments] if we regard not so great salvation? [that is so clear and powerful a doctrine, which calleth us to salvation. Whereby is understood the Gospel, which is also called a ministry of the spirit and of life, whereas the Law is a killing letter: whereof see the exposition on 2 Cor. 3. 6, 7.] which being begun to be published [Gr. having taken beginning to be spoken] by the Lord, [Namely, Jesus Christ, when in the days of his flesh he preached amongst us as a Minister of the circumcision] was confirmed to us [that is, more and more strengthened] by them that heard (him,) [From hence some would conclude that Paul wrote not this Epistle, forasmuch as he heard the Gospel and was called to be an Apostle, not by men, but by Christ himself, 2 Cor. 12. 4 &c. Gal. 1. 1. and 2. 6. But this is a very weak argument, seeing the Apostles by a figurative manner of speaking often include themselves in exhortations, although they do not properly concern them; as is done severall times in these three foregoing verses. See also a notable example, 1 Cor. 10. 8, 9. 1 Pet. 4. 3. Moreover although Paul learned the doctrine of the Gospel from none but Christ, nevertheless he was also confirmed therein by Ananias, Act. 9. 17. and by mutuall treating with the other Apostles, as the other Apostles also by discoursing with him, as he himself testifies at large, Gal. 2. 2, &c.]

4 God moreover testifying together with them [Namely, with the Apostles and Evangelists, who published the Gospel unto us. See Mark 16. 20.] by signs and wonders, and manifold mighty (works,) and dispensations of the holy Ghost according to his will.

5 For he hath not subjected to the Angels [After the end of the inserted exhortation the Apostle comes again to declaring of doctrine. For these words cohere with the end of the foregoing Chapter, where he had said that God the Father had subjected all things under the feet of Christ; and so proceeds to the declaration of the humiliation and exaltation of the manhood of Christ] the world to come [that is, of whose coming or state the Prophets spake so much, and whereof David speaks in the place alledged, Psalm 110. which world is called to come in respect of Gods promises in the old Testament, and of the rectifying of all things, which by Christs sitting at the right hand of his Father was begun through the whole world, and at the last day shall be finished] of which we speak.

6 But one testified somewhere [Namely, who is sufficiently known, to wit the Prophet David in the 8. Psalm.] saying, What is man [This place Psalm 8. 5. some think is here only by some accommodation of the words of the Prophet David interpreted of Christ, although they be spoken by David in another sense, as that is often done by many Writers, and whereof there are examples, Ro. 10. ver. 5. 18. For that which is spoken of one thing or person, may also truly be well spoken of another by way

of compassion: much more then may this be done by the inspiration of the holy Ghost. But seeing the Apostle brings in this place also as spoken of Christ, 1 Cor. 15. 27. Ephes. 1. 22. and there and also here takes a proof out of the same, of that which he would teach concerning Christ, therefore it must necessarily be uttered by David also for that end for which the Apostle quotes it. For albeit that David in the first respect seemeth there to speak of man and his dignity in generall above other creatures, notwithstanding seeing the first man by his disobedience immediately lost this dignity, and for that cause hath no more right thereunto by nature: wherefore also many creatures have withdrawn themselves from his obedience, yea, are become enemies to him; therefore the Prophet looked higher, namely unto Christ, and the restitution of man in Christ, who hath received a compleat authority and power over all creatures great and small, even over the Angels in heaven, and all the beasts on the earth, Ephes. 1. 20, 21, 22. Phil. 2. 9, 10. Wherefore the Angels themselves ministered unto him, when he walked here in the flesh, and the fishes in the sea, and other beasts were subject unto him as an absolute Lord; even as examples shew and occur every where in the Gospel. See Mat. 8. 31. and Chap. 21. verse 2. Luke 5. 6. Job. 21. 6. of which dignitie also, all that believe in Christ are now again made partakers, 1 Cor. 3. 22. Ephes. 2. 6. &c.] that thou rememberest him? [this word rememberest, as also the following vifitest or observeest, respects alwel Christs state of humiliation from whence he was exalted: as the miserable state of man, whereinto he fell by sin, wherein God with his merciful eyes as it were looked upon him, and graciously purposed to bring him into a better estate, as this phrase every where imports thus much. See Gen. 8. 1. and chap. 21. 1. Ezek. 16. 4. &c.] or the Son of man that thou vifitest him?

7 Thou madest him a little lesser [Or a little while,] as ver. 9. also; for the word signifies both. And this is by the Apostle interpreted of believers, and especially of Christ their head, because they are here indeed a little or a little while lesser then the Angels; even as Christ also was in the state of humiliation before the eyes of men, but that by Christ they shall be like the Angels in the world to come, Matt. 22. 30. and that Christ their head, even according to his humanity after his ascension was exalted far above all Angels, as the Scripture testifies every where] then the Angels: with glory and honour hast thou crowned him, and thou hast set him over the works of thine hands.

8 All things hast thou subjected under his feet. For in that that he subjected all things to him, he hath left nothing [No not the Angels themselves then] that is not subject unto him: But now we see not yet that all things are subject unto him: [by these words the Apostle proves that this place must first and chiefly be understood of Christ, seeing in no other man in the world, this hath been yet fulfilled in all things.]

9 But we see Jesus crowned with glory and honour, [That is, we know and believe out of Gods word, and have experience of it in the governing of his Church, that now in Jesus Christ this is all fulfilled, and that therefore it shall be fulfilled in his members also in due time, according to their measure, as is exprest in the following verse] who was become a little lesser then the Angels, by reason of the suffering of death: [that is, because he must suffer death, or, by the suffering of death, See Luke 24. 26.] that he by the grace of God should taste death [that is, suffer, as Christ himself compares his suffering to a cup, Matt. 20. 22. and 26. 39. See the like phrase in Matt. 16. 28. Mark 9. 1. Luke 9. 27. Job. 8. 52.] for all. [namely, his members or brethren, whom he should make partakers of his glory, as Jobn 10. v. 11. Rom. 8. 33, 34. &c.]

10 For it became him, [Namely God the Father, as Rom. 11. 36.] for whom all things are, and by whom all things are, that he bringing many children [Gr. sons, of whom Christ is called the first-born, to whose image the others must be conformed, Rom. 8. 29.] to glory, [that is, to the communion of the glory of his Son, whereof he had spoken in the former verse] should consecrate [Gr. *teleioi*, which properly signifies to perfect, sometimes consecrate or inaugurate, which significations may here be applied to Christ. Although the word consecrate is here retained, because Christ thus expounds this word of himself, John 17. 19. and the following verse also imports this. And by this word consecrate is here understood, that the Father ordained that Christ by his obedience even unto the death of the cross should enter into his glory, and make us also fit for it with him] the chief leader [that is, author, or cause, as hereafter chap. 5. 9. and Act. 3. 15. he nameth him] of their salvation, by suffering.

11 For both he that sanctifieth, and they that are sanctified, [This rule is taken from the manner of consecrating in the old Testament, where the high Priest and the others whom he consecrated, were of one and the same nature and original. Where also the first-fruits were of one nature and original with the whole masse, which was consecrated thereby. See Rom. 11. 16. Heb. 5. 1.] are all of one [the Greek word *henos*, i. e. one, may either signify one Father, or one masse and nature. But considering that the Angels also have one common father with believers, namely God, and the Apostle would here prove that Christ hath a communion with believers which he hath not with the Angels, the word one must here of necessity be understood of unitie of nature, even as the first fruits and the whole masse were of one nature] for which cause he [namely, the Son of God, or the leader of their salvation] is not ashamed [that is, disdains not. Namely, although he be incomparably more worthy then they are] to call them brethren.

12 Saying, [Namely, in the 22. Psalm, which Psalm is a continual relation of the history of Christs sufferings; as it was therefore always sung before the morning sacrifice according to the superscription of the Psalm, for a declaration of the thing signified by this sacrifice. And therefore there are more places rehearsed by the Evangelists when they treat of the suffering of Christ, out of this Psalm, then out of any other chapter of the old Testament] I will publish thy name unto my brethren, in the midst of the Church will I sing praise to thee.

13 And again, I will put my trust in him, [By this place taken out of Psalm 18. 3. the Apostle proves that Christ is partaker of one kind of affections of the mind, and consequently of one kind of nature with believers] And again, behold I and the children, [this place is taken out of Isa. 8. 18. where Christ the true Emmanuel speaketh to the prophet, and comforts him in his suffering, by his own example and that of all Gods children, who were alwaies subject to the like troubles; as that whole chapter from the eight verse and so forward is a prophesie of Christ] which God hath given me, [namely, out of the world, to sanctifie my self for them. See Job. 17. 6. &c.]

14 Forasmuch then as the children [Namely, whereof Isaiah speaketh, i. e. true believers, who are born of God, and members of Christ] are partakers of flesh and blood, [that is, consist of flesh and blood, or are partakers of the flesh humane nature, as 1 Cor. 15. 50.] he also in like manner became partaker of the same, [that is, assumed the same into the unitie of his person, as he speaks afterward ver. 16. and Phil. 2. 7.] that by death he might bring to nought [that is, break and take away his power or tyranny over the children of God,] him, who had the power of death, [namely, by sin, whereunto he had brought men, and under which he still detain-

ed them: because of which sin man was subject to a cursed death, See Rom. 5. 12. and 1 Cor. 15. 56.] that is the Devil: [namely, with all his Angels, as Christ speaks Mat. 25. 41. For under this Prince all that are under him are comprehended.]

15 And might deliver all those, who through fear of death [That is, of an eternall and cursed death, which fear necessarily seizeth upon all sinful men, untill they be assured of their redemption. See Luke 1. 74.] all (their) life long were subject to bondage, [that is, to slavish fear, or to the spirit of bondage, as he speaks, Rom. 8. 15.]

16 For verily he assumeth not the Angels, [That is, the Scripture no where saith that he should assume the Angels, but the seed of Abraham, Gen. 12. 3. and 22. 18. as this actually appeared also in his becoming man,] but he assumeth the seed of Abraham, [that is, the humane nature of the seed of Abraham. For that some expound the word assume by help, it is absurd, seeing the good Angels have no need of help for their deliverance, forasmuch as they have not sinned.]

17 Wherefore he must in all things [Namely, excepting sin, as the Apostle addes Heb. 4. 15.] be like unto his brethren, that he might be a mercifull and a faithfull High Priest, in the things which (were to be done) with God, [namely to reconcile man unto God] to expiate the sins of the people.

18 For in that he himself suffered being tempted, [Namely, in the state of his humiliation with all manner of suffering and trouble] he can be helpful to those that are tempted. [namely, the better, seeing he hath also had experience of the same, and therefore is affected with the greater compassion towards them.]

CHAP. III.

1 The Apostle goes forward unto the Offices of Christ, especially his Prophetical and Priestly Office, betwixt both speaking also of his Kingly Office: and beginneth from his Prophetical Office, teaching that they must be obedient unto his word. 2 Compares Christ with Moses, and declareth that he is so much greater then Moses as the builder of an house is greater then the house. 3 And as the Son of the house is greater then the servant. 7 Strengthens his exhortation with a like exhortation of David to the Israelites out of the 95 Psalm. 12 And warns the Hebrews that they do not also harden their hearts. 14 But continue stedfast in the faith. 15 Interpreteth the revised place of the Psalm, and applies it to the Hebrews. 17 and warns them not to follow the example of their disobedience, if they would not be partakers of their punishments.

For this cause [Namely, seeing we have understood that Christ is true God, and is made partaker of one nature with us, as is proved in the two former chapters] holy brethren, who are partakers of the heavenly calling, [that is, which is from heaven, Phil. 3. 14. and exhorteth and bringeth us unto heavenly things, 2 Thes. 2. 14. And so he distinguisheth the believing Jews from the unbelieving and stiffnecked] observe [namely, so that ye continue obedient unto him. The Greek word signifieth an offering with great attention] the Apostle [that is, Ambassadors of the Father, to reveal unto us the counsel of God concerning our salvation. See John 20. 21.] and high Priest [namely, to reconcile us unto God: of which Office he will treat more at large in the fifth and the following Chapters] of our profession, [that is, of the Doctrine of the Gospel, whereof we make profession] Christ Jesus.

2 *Who is faithful to him that appointed him*, [*Gr. that made him*, Namely, an Apostle, Prophet and High Priest, See 1 Sam. 12. 6. Act. 2. 36.] *even as Moses also was in his whole house*, [that is, his Church which is called the house of God, because he dwells in the same by his Word, Grace, and Spirit, See Matt. 18. 20. 1 Tim. 3. 15.]

3 *For this man*, [Namely, Christ, the Apostle and high Priest of our profession] *was counted worthy of so much greater glory then Moses, as he that built* [or furnished, prepared] *the house, hath greater honour then the house*, [namely, that is built by him, namely, his Church whereof Moses was a member.]

4 *For every house is builded by some man, but he that built all this* [That is, accomplished what belongeth to the welfare of his Church] *is God*. [From whence then necessarily followeth that Christ also is the true God who built all this, as he had testified in the third verse.]

5 *And Moses indeed was faithful in his whole house, as a servant*; for testifying [Or for a testimony. This the Apostle saith of the predictions and ceremonies of the old Testament, which were propounded by Moses and the Prophets, and afterwards by Christ and the Apostles, should be further and more largely expounded; as Moses himself testifieth, Deut. 18. 15.] *of the things which (afterward) should be spoken*.

6 *But Christ as the Son* [That is, as the proper Son and heir, for otherwise Moses also was a Son of God by faith] *over his own house: whose house we are*, [that is, Church; or of his household, as ver. 2.] *if we do but hold fast the courage*, [that is, faith or confidence in Christ, whereby we have a bold access unto God, as unto our Father. See afterward chap. 10. 22. and Rom. 8. 15. &c.] *and the glorying of hope* [that is, hope whereby we dare to boast of Gods favour, and our future glory, Rom. 5. 2, 3.] *unto the end*.

7 *Therefore as the holy Ghost saith*, [Namely, by the mouth of the Prophet David, as is added Act. 1. 16. See also 2 Sam. 23. 2. and 2 Pet. 1. 21.] *To day if ye hear*, [Or will hear, whereby the Prophet sheweth that he doth not only understand this of his voice who spake then, but of yet another voice, namely, of the Messiah, who afterward should yet speak unto them] *his voice*, [namely Gods, or the Messiahs voice, whereby God should also speak unto them, Heb. 1. 1.]

8 *Harden not your hearts*, [Men are said to harden their hearts, when they take not the Lords voice to heart, or let it not enter into their hearts, to believe and obey it. See Zach. 7. 11. &c.] *as (it came to passe) in the provocation*, [that is, in the time of that provocation, when the Israelites by their rebellion provoked God, which was done divers times in the the wilderness for the time of forty years, but especially Exod. 17. 7. Num. 20. 13.] *in the day of the temptation*, [that is, in the time of the temptation, when they tempted me in the wilderness. And the Apostle propounds this example unto them, because they alwaies boasted of their forefathers] *in the wilderness*:

9 *Where your fathers tempted me*: [Man is said to tempt God, when he wilfully calls Gods promises or power into question, or despiseth the ordinary means of Gods government, & desireth extraordinary, as the Israelites here did, & the Pharisees tempt Christ, Mat. 16. 1.] *they proved me*, [some take this for an explication of the former word tempt, but is by others as fitly taken in good part, for having sufficient proof or experience of Gods power and good will in delivering them, and feeding them all that foregoing time, as the following words also import the sense] *and saw my works for forty years*.

10 *Therefore I was wroth with that generation, and said*, *They alwaies erre with the heart* [That is, turn

away from me as erring men, and from the obedience which they owe me] *and they have not known* [that is, not laid to heart: or not sought to hold them in their knowledge, duly to acknowledge and observe them] *my ways*: [that is, my commandments which I have given them, and my benefits which I have done them.]

11 *So then I swore in my wrath, if they shall enter*, [A form of taking an oath usual with the Hebrews. See Mark 8. 12. i.e. that they shall not enter] *into my rest*. [So the land of Canaan is here called, because it was an end of the wandrings of the Israelites in the wilderness: & is herewithall propounded as a type of the rest to come after this life, in eternal life, as Paul in the following chapter will further declare.]

12 *Take heed brethren*, [So he here calls the Hebrews who made profession of Christ, and exhorts them now each in particular, to take heed that they did not follow the greater part of the stiff-necked Jews, as many of their Fathers had done in the wilderness, and therefore were excluded out of the rest of the land of Canaan] *lest at any time there be in any of you, a wicked unbelieving heart*, [*Gr. a wicked heart of unbelief*, i.e. that under a shew of being a Christian, nevertheless is unbelieving, and consequently easily to be brought to apostacy from his profession. See Matt. 13. ver. 20, 21.] *to turn away from the living God*.

13 *But exhort one another every day*, [Namely, to steadfastness and increasing in faith. It may also be translated exhort your selves, but the following words lest any one of you, seem to require the first translation, as this Greek word *beautous* is also taken Ephes. 4. 32. Col. 3. 16. 1 Thes. 5. 13.] *whilst it is called to day*: [that is, whilst the Lord gives you time and opportunity for it, and calleth you thereunto, which calling we must take heed to. For otherwise the Lord by his justice oftentimes sends a power of error upon men who obey not the Gospel, for a punishment of their unthankfulness. See 2 Thes. 2. 11, 12.] *lest any one of you should be hardened through the seduction of sin*.

14 *For we are become partakers of Christ* [Or Christs partners. Namely, in his heavenly inheritance, Rom. 8. 17. 1 Pet. 1. 3, 4.] *if so be we retain firm the beginning of this firm ground* [*Gr. hypostaseos*, i. subsistence: so he calleth faith and firm confidence in Christ, because the same confirms Gods promises to us, and causeth them to subsist in us. The like signification of this word, see 2 Cor. 9. 4. and chap. 11. 17. and hereafter chap. 11. v. 1. although the same word before chap. 1. 3. be taken in another sense] *even unto the end*:

15 *While it is said* [Namely unto you also, by the Spirit of Christ and his messengers, as in former time it was said by Moses to your Fathers] *to day if ye hear his voice, harden not your hearts, as (was done) in the provocation*.

16 *For some when they had heard the same, provoked (him,) yet not all that went out of Egypt by Moses*, [Namely, as Joshua, Caleb, many Levites and others: which the Apostle addes, to shew that God also alwaies kept his remnant among the people, and therefore will also preserve the like among them, notwithstanding the hardening of many.]

17 *Now with whom he was wroth forty years; was is not with those that had sinned?* [That is, had murmured against God, and were become backsliders from him] *whose bodies* [*Gr. members*. Not that all that died in the wilderness, were thereupon necessarily excluded out of heaven: for Aaron and Moses died there also: but they that died therein without sorrow and amendment, after that they had tempted God, were of the exclusion out of the promised land, was but a type] *fell in the wilderness?*

18 And to whom did he swear that they should not enter into his rest, but to them who had been disobedient?

19 And we see that they were not able to enter in, by reason of (their) unbelief, [That is, because they trusted not in Gods promises, but murmured against him without repentance.]

CHAP. IV.

1. The Apostle proceeds in the exhortation unto obedience of the Gospel, and warns them by the foregoing example of the Israelites, who because of their unbelief, entered not into the rest of God. 4 Proverb that the place in the 95. Psalm cannot be understood of the rest of the seventh day. 6 Nor of the rest in the land of Canaan. 9. But of another rest which was signified by the foregoing. 12 Strengthens his exhortation by a description of the piercing force of Gods word. 13 And of Christs omniscience. 14 And forasmuch as Christ is the Son of God, and a great and faithful high Priest. 16 Therefore he exhorts them that with a firm confidence they should betake themselves to him for refuge.

Let us therefore fear, [That is, with carefulness observe it, see Phil. 2. 12. which is not repugnant to a firm confidence in Christ, as appears ver. 16.] lest at any time the promise of entering into his rest being left behind, [that is, being yet left remaining unto us. Others take the word leave behind for forsake or not take heed to: but the first Translation agrees as well with the following verse.] any of you should seem to have fallen short behind, [that is, not to have come to the end or goal which was set before him: a similitude taken from the Israelites in the wilderness, who had indeed left Egypt to travel towards the land of Canaan, but were hindered by their unbelief that they came not thereunto. Or to be repelled from it, that we must go without it.]

2 For unto us also was the Gospel published, even as unto them, [Namely, in the times of Moses and David, of whom he had spoken before. From whence it appears that salvation was imparted to no man in the old Testament, but by the doctrine of the Gospel. See also Joh. 8. 56. Act. 15. 10, 11. Heb. 11.] but the word of preaching, [Gr. of hearing, i. e. of preaching whereby the hearing of the word cometh, as Isa. 53. 1. Rom. 10. 16.] brought them no profit, seeing it was not mixed with faith [that is, joyned, accompanied, as things which men mix are joyned one with another] in them which heard it.

3 For we that believe have entrance into the rest, [Namely, whereof David speaketh Psal 95. and the Apostle afterwards ver. 9. 10. Even as he said, [namely, not in expresse terms, but by a necessary consequence. For if God swears that unbelievers shall not enter into Gods rest, then on the contrary he promisseth that believers shall enter in.] So then I swear in my wrath, if they shall enter into my rest. [See before cha. 3. 11. [although] Or, whereas, notwithstanding: and the Apostle would thereby prove, that nowhere in the Scripture a twofold rest is indeed spoken of, namely of the sabbath day, and of the land of Canaan, but that David in the 95. Ps. speaks not properly of either of these two, but of another rest which was signified by these two, and stood yet open to believers. The reason whereby the Apostle proves that, is, because Gods rest on the Sabbath after the creation of all things was so long, namely about three thousand years past, and that the Israelites long before, namely about four hundred years, were by Joshua brought into the rest of the land of Canaan, whereas David here speaketh of a rest whereunto believers were yet daily invited, as he proves by the word to day, and which therefore was

yet reserved and kept open for them, as he concludes in the 9. vers.] (his) works were accomplished [Gr. were made or done. For in six dayes God created heaven and earth, and rested from it on the seventh day] from the foundation of the world.

4 For he spake somewhere [Namely, Gen. 2. 2. Exod. 20. 11.] of the seventh (day) thus, And on the seventh day God rested [that is, ceased from producing new sorts of creatures, For God is not wearied nor tired, Isa. 40. 28. therefore he needs no such rest against it] from all his works [namely, which he had purposed to create. For from the preservation of all things, and restitution of that which decayeth therein, God never resteth, Psal 104. 13. &c. Joh. 5. 17. Acts 17. 25 &c.]

5 And in this (place) again, [Namely, the 95. Psalm, which is spoken of in that which goes before] if they shall enter into my rest.

6 Seeing then it remaineth [Namely, by a necessary consequence, as is noted on the third verse,] that some do enter into that (rest) and they to whom the Gospel was first published, [namely, by Moses in the wilderness, as is noted on the second verse] entered not in by reason of disobedience:

7 He setteth again a certain day, [Namely, God the Holy Ghost, as is expessed, chap. 3. 7.] (namely) to day, [saying by David [Gr. in David: i. e. in the Psalms of David, or by David, as this word in is also taken, Rom. 9. 25.] so long time after [namely, that the Israelites were delivered out of Egypt, and come into the land of Canaan] (like as it is said) To day if ye hear his voice, harden not your hearts.

8 For if Jesus [That is, Joshua the son of Nun, who brought the children of Israel into the land of Canaan, See Act. 7. 45.] brought them into rest, [or see them in rest. Namely, in which the supreme happiness of man consists, and which David sets forth. For although the land of Canaan was also a place of rest for the Israelites, yet their chief good consisted not in it, but it was only a shadow of this last and spiritual rest, and therefore they must also give diligence by faith to come thereunto] he had not afterward spoken of another day.

9 There remaineth therefore a rest [Gr. Sabbatismos, i. e. a rest, Namely, besides the rest of the land of Canaan, and of the seventh day, which is a spiritual and eternal rest, which is signified hereby, and which he describes in the following verse] for the people of God: [that is, for true believers, which are the true Israelites and children of the promise.]

10 For he [By the word he is understood every one of the faithful, who are said to enter into Gods rest, when they here rest from the fulfilling of the works of the flesh, and hereafter shall fully rest from all their labour, Rev. 14. 13. of which rest the Sabbath is here also considered as a Sacramental sign and figure] that is entered into his rest, he himself also hath rested from his works, even as God did from his own.

11 Let us then give diligence to enter into that rest, [Namely, by a steadfast faith, as the following words import] lest any man fall in that same example [That is, be an example of disobedience, as our Fathers were in the wilderness. Others take the word fall for perish] of unbelief. [or disobedience.]

12 For the word of God [Some understand this of Christ, who is called the word of God, Joh. 1. 1. Rev. 19. 13. and the whole description which followeth also agrees well therewith. But seeing Paul in his other writings doth not call the person of Christ by this name, it may here be more fitly taken for the word of the Gospel, the power whereof is elsewhere also described. See Rom. 1. 16. 2 Cor. 3. 8, 9. 1 Pet. 1. 23, 25.] is lively and powerful, [namely, by the operation of the holy Ghost, who thereby manifests this

life and power in our hearts] and sharper then any two-edged sword [Gr. above every two-edged sword. The Greek word properly signifieth a sword that hath two mouthes, and bites or cuts on two sides : as a sharp sword is also said to go forth of Christs mouth, Rev. 19. 15. See also 1sa. 11. 4. and Eph. 6. 17. Whereby by a similitude is given to understand, that Gods word on the one side breaks the hearts, by conviction of sins and punishments which man hath deserved, and on the other side purifieth the hearts, and kils sinful lusts, that we may live from henceforward unto Christ. See an example Act. 2. 37, 38.] and goeth thorow unto the dividing of the soul and of the spirit, [that is, unto the most inward motions of the will and of the understanding of man. See also 1 Thes. 5. 23.] and of the joynts and the marrow, [that is, of that which seems there to be most secret in man, as are the marrow and the joyning together of the members] and is a judger of the thoughts, and of the reasonings of the heart. [Gods word is said to judge or discern the thoughts and reasoning of the hearts, because a man being informed and admonished by Gods word excuseth or accuseth himself before Gods judgement, and therefore humbles himselfe before God, or else is encouraged by it, to go boldly unto the throne of his grace. See 1 Cor. 14. 24, 25.]

13 And there is no creature invisible before him : [Namely, God ver. 12. with whom we have to do, as in the following member is exprest. So then here he ariseth from the word of God unto God himself, who is a knower and judge of all. And it is a new reason why we must give good heed to his word, seeing this word hath such power over our souls from him that knoweth and judgeth all things] but all things are naked and opened, [The Greek word signifieth to open the neck or the throat, that we may see the parts or inward members which are in the brest : as the priests were wont first to open the brest of the beasts which were offered from the neck downward, so see if all parts therein were clean] before the eyes of him with whom we have to do. [Or. to whom we must give an account, Or unto whom we speak. Namely, in our prayers, Gr. of whom we have the word, or speak, namely in this our discourse.]

14 Seeing then we have a great High Priest, [Here the Apostle concludes his treating of Christs Prophetical Office, and goes forward to his Priestly and Kingly Office, even as he presently ascribes a throne to him also, and compares him with Melchizedek : and calleth him a great High Priest, because he is greater then all the Priests of the Old Testament, which were but the shadows of Christs Priestly office, as shall more largely be declared in the five following chap.] who is gone thorow [namely, even into the third heaven which is the throne of God, and the glorious habitation of the Holy Angels and Spirits, which was signified by the Holy of Holies, as is declared chap. 9. 24. See also 2 Cor. 5. 8, and chap. 12. ver. 2, 4.] the heavens, [namely, which are visible] (namely) Jesus the Son of God, let us hold fast this profession, [that is, by a true faith constantly profess the doctrine of this so great an High Priest, notwithstanding all troubles and persecutions which might come upon us thereby.]

15 For we have not an High Priest, who cannot have compassion of our infirmities, but who was tempted in all things [Namely, not only which man is naturally subject unto in this life, but also even to the troubles and punishments which by sin were added thereunto, sinne it self only excepted, which was to be done away by obedience, holinesse, and righteousnesse] even as we, [Gr. according to similitude] yet without sin.

16 Let us therefore with boldnesse go unto the throne of grace, [Namely, which God hath now erected in Christ. And the Apostle seems here to have respect to the Mercy-seat, which was upon the Ark of the Cove-

nant, whereby the Tables of the Law, which required the exactest obedience or punishment in the first Covenant, were covered, as Christ also is so called, Rom. 3. 25.] that we may obtain mercy, and find grace to be holpen [Gr. for timely help. Or for help at the fit time,] at the fit time. Namely, when it is a furtherance or necessary to our salvation.]

CHAP. V.

1 The Apostle having declared the Prophetical Office of Christ, proceeds in declaring of his Priestly Office, and rehearseth the properties which are necessary in an High Priest. 4 Even as he must also be lawfully called thereunto. 5 Testifieth that Christ was by his Father called thereunto, after the order of Melchizedek. 7 And that he in the dayes of his flesh offered prayers and supplications. 9 And so became a cause of our salvation, and an High Priest. 11 Of which mystery of Melchizedek, seeing he would treat more at large, he stirs up their hearts thereunto. 12 Forasmuch as many of them were yet unexperienced, and had more need of milk as children, then strong meat as men grown.

For every High priest [Namely, as they were who were lawful Priests of the posterity of Aaron. For Paul wrote this Epistle while the Temple yet stood, and alludes to the manner of doing, which was then yet sufficiently known] taken out of men, is appointed for men [that is, for mens sake, for their benefit and service, to reconcile men to God, or to procure some benefits from God] in the things which (are to be done) with God, that he should offer gifts and sacrifices for sins : [By this first sort are understood the offerings which were offered of fruits and such like things : by the second the offerings of cattel or beasts, which were slain at the Altar, and so offered]

2 Who can have due compassion [Or moderate, i. e. in due measure. The Greek word metriopathein properly signifies to have compassion in measure, or according to measure, i. e. as much as is needful to help him that hath need of it] on the ignorant and erring, [that is, sinners. An Hebrew phrase : and by the first is understood the sin which is committed out of the ignorance or weakness of the understanding : by the second the sinne whereinto a man falls by reason he seduceth or gives way to himself, and not without his own will proceeds to sin, although there be error with it, when the understanding is darkened by lust, Jam. 1. 14, 15. Against both God ordained sacrifices of expiation. See Levit. ch. 4, 5, 6. but not for the wilful sin against the Holy Ghost. See Heb. 10. 26, 27.] forasmuch as he himself also is compassed with infirmity. [that is with sin, as the following verse shews : wherein Christ was unlike to the other High Priests, seeing he indeed was in all things tempted in the like manner, yet without sin. See Heb. 4. 15. and chap. 7. 26, 27.]

3 And for the same (infirmities) sake, must he [Gr. he ought] as for the people, so also for himself, [See hereof Levit. 4. 3. and 9. 7. and 16. 6. when once a year he went into the Holy of Holies, and offered first for his own sins, afterward for the sins of the people, and when he himself had committed any scandalous sins] offer for sins.

4 And no man assumeth this honour [Namely, to be High Priest. He speaketh of them that were lawful Priests] to himself, [Namely, without a foregoing call] but he that is called of God, in like manner as Aaron.

5 So also Christ glorified not himself to be High Priest, but he that spake unto him, [That is, God his Father. Namely, exalted him hereunto] Thou art my Son, to day I have begotten thee. [Some think that by these words is only described the person of the Father, who exalted

exalted the Son into the Priestly Office; and that the proof thereof followeth only in the sixt verse following. Others understand that arguments are also contained in this fift verse, that the Father lawfully made him an High Priest: first in the words which follow there in the Psalm, *desire of me, &c.* forasmuch as this is the proper work of a Priest to pray for the people: as also in the word *my Son*; forasmuch as the first-born Sons, before the institution of the Levitical Priesthood, ordinarily administered the Priesthood in the families after the death of their Fathers. See *Gen. 25. 31.* and chiefly in the words *begotten by me this day.* whereby although the eternal generation of the Son by the Father be especially understood, *Heb. 1. 5.* yet they are also fitly applied by *Paul* to the manifestation of the same, which was made in time, principally by his resurrection from the dead, *Act. 13. 33.* which is a clear demonstration that he was lawfully made a Mediator by the Father, and consequently also an High Priest.]

6 *As he also saith in another (place)* [Namely, in the 110. Psalm, which Christ himself also interprets of the Messiah, *Matth. 22. 44. 45.*] *Thou art a Priest for ever after the order of Melchizedek.* [that is, after the manner and similitude of *Melchizedek*, as is declared *chap. 7. 15.*]

7 *Who in the dayes of his flesh* [That is, when he had assumed our fraile nature, and therein walked and suffered among us, for although he have our nature in heaven also, yet notwithstanding he hath put off the infirmities thereof] *having offered* [that is, proposed to his Father, and having offered up his life for us into the hands of his Father] *prayers and supplications unto him who could deliver him from death, with strong crying and tears,* [the Apostle hath here respect indeed unto the whole humiliation of Christ, but principally unto the anguish and extream distresse of Christ in the garden, when he sweat drops of blood, and to his strong crying on the crosse, when he cried *my God, my God, why hast thou forsaken me?*] *and being heard out of (his) fear,* [Gr. *Eulabeias*: which word often signifieth fear; as may be seen, *Act. 23. 10.* and is the same which *Mark* *chap. 14. 33.* calls *thambos* and *ademonian*, i.e. *amazement*, and *great anguish*, which was in Christs humane nature, from the foresight and foretaste of the hellish torments which Christ should suffer in his soul for us on the crosse, nevertheless without sin, considering that he always continued firm in faith, and in all these things perfectly subjected himself to the will of his Father. Out of which fear or terror he is here said to have been heard, because by his prayer he was strengthened and assured that by the power of his Divine Nature he should overcome all, and so bring the Devil and death it self under his feet. Others translate *because of (his) godlinesse*, or *for his godlinesse sake*, as this word *Eulabeia* also signifieth. But the Greek particle *apo*, i.e. *from* or *out of*, cannot well suffer this interpretation.]

8 *Although he were the Son (notwithstanding) he learned obedience* [That is, experienced what it is in such distresses, obediently to submit himself in all things to the will of his Father] *by that which he suffered:*

9 *And being sanctified* [Or being become perfect, Namely, in his obedience, or being offered up, namely, on the crosse through the eternal Spirit, as the Apostle speaks hereafter, *chap. 9. 14.* or being perfectly consecrated. For all these significations hath this Greek word *teleiotheis* in it] *to all that are obedient to him* [that is, who believe in him; and consequently also accompany this faith with the other parts of obedience, as the Scripture every where also calls faith obedience, as the ground of all true obedience. See *Joh. 3. 36.*] *he became a cause of eternall salvation:*

10 *And was by God named* [Or by God fir-named, i.e. made or ordained by God: for to whom God giveth

the name, to them he also giveth the thing it self] *an high Priest after the order of Melchizedek.*]

11 *Of whom* [Namely, *Melchizedek*, Or of which, Namely, thing] *we have many things* [Gr. *speech*] *and difficult to be declared, to say:* [seeing ye are become] [In these words the Apostle gives a reason of that which he had spoken, that the things which he purposed to write were difficult to be declared. Namely, not so much in respect of the thing it self, as in respect of their dulnesse, wherefore he hereby stirs them up to take notice] *dull to hear.* [Or *slow in hearing*, or of *hearing.*]

12 *For where as ye ought to be teachers, by reason of the time* [Or in respect of the time, Namely, that ye have been exercised in the doctrine of Christ] *ye have need again to be taught, which are the first principles* [Gr. *the elements*, or *Alphabet of the beginning*, i.e. the first grounds and foundations of Christian doctrine, which he will rehearse in the following Chapter. Otherwise the Ceremonies of the Old Testament, whereunto the Hebrews easily fell relapsed, and which they alwaies hankered after, are also called the first beginnings of the world and weak elements, *Gal. 4. 9. Col. 2. 8.* because God by them as by an Alphabet had led them to the spiritual doctrine of salvation: from which the Hebrews must now go forward unto the thing signified thereby, and increase therein more and more] *of the words of God: and ye are become (as) those that have need of milk,* [The same similitude the Apostle useth also, *1 Cor. 3. 2.* to cause them to understand their dulnesse and ignorance in the things of the mysteries of the Gospel, as the following verses declare] *and not strong meat.* [Gr. *food.*]

13 *For every one that is partaker of milk, he is un-experienced* [That is, not sufficiently instructed in the doctrine of the Gospel, wherein the true righteousness which stands in Gods judgement, and is required of us, is revealed] *in the word of righteousness: for he is a child.* [That is, as a child, namely, in knowledge. See *1 Cor. 14. 20. Ephes. 4. 14.*]

14 *But strong meat* [That is, even the naked and deepest mysteries and points of doctrine of Gods word, opposed partly to the first principles of doctrine, partly to the Ceremonies, whereunto the Jews like children alwaies relapsed] *is for them that are perfect* [That is, for them that are full grown, as *1 Cor. 2. 6.* and *14. 20. Eph. 4. 13.*] *who through custome,* [That is, by a habit which a man gets by much practising in any art or other thing] *have their senses exercised* [Or *have exercised senses.* The Greek word signifies the instruments by which the senses do their works and are exercised, as eyes, ears, tongue, &c. whereby the inward instruments of the soule are here understood, as reason, understanding, will, &c. which being enlightened and renewed by the power of the Spirit, must also by the exercise of Gods word be daily more and strengthened, to be able to reject that which is evil and false, and to be able to embrace that which is good, and truth] *for discerning both of good and evil.*

C H A P. VI.

1 *The Apostle testifies that he will goe forward to perfection, and not treat now of the first principles of Christian doctrine, the chief points whereof he briefly rehearseth.* 3 *But that notwithstanding upon another opportunity he will also do this.* 4 *Seeing it is impossible that they that fall from thence, after that they have tasted the gifts of the Spirit, should again be renewed unto repentance.* 7 *Declares this by a similitude of fruitfull and barren ground.* 9 *Testifies that by the fruits of their love, he hath a better opinion of them.* 11 *But that he speaks this to stir them up to diligence, and to more firm hope in Gods promises.*

13 *Seeing*

13 Seeing God hath not only made them by words, but also by o^ub confirmed them to Abraham and his seed. 16 Which o^ub is an end of all contention amongst men, much more then with God who cannot lye. 19 Wherefore we must fasten our hope in heuven as an anchor of the soule. 20 Where Christ our High Priest entred for us.

Therefore leaving the beginning of the doctrine of Christ, [Gr. the word of the beginning of Christ, i. e. whereby in the beginning we were received for members of Christ, and which is as it were the catechizing of children and novices, Chap. 5. 12.] let us go forward unto perfection [that is, go forward unto the perfect knowledge of the doctrine of Christ, Ep. 4. 13.] not laying again the foundation [Or first ground: whereof six articles are here rehearsed] of repentance from dead works, [that is, from sinfull or fleshly works, the end whereof is death, Rom. 6. 23. the knowledg whereof cometh especially by the Law, Rom. 3. 20.] and of faith in God, [Namely, the Father, Son, and Holy Ghost, the summe whereof is contained in the twelve articles of the faith.]

2 Of the doctrine of Baptismes, [That is, of the nature, institution, and use of Baptisme and of the Sacraments, whereby faith and repentance is strengthened in us. The word Baptismes he put in the plurall number, not because there is more then one Baptisme, Ephef. 4. 5. but either to signifie the outward and inward Baptisme, 1 Pet. 3. 21. or because in the Primitive Church those of full age who were converted to Christ, and had now for a while been instructed in the Christian religion, were oftentimes baptized in a considerable number together, so that there seemed many Baptismes to be performed in one day] and of the laying on of hands, [that is, of the gifts of the Holy Ghost, which in the Primitive Church were wont to be imparted to Believers in generall by imposition of hands, Acts 8. 16, 17. and especially in the institution of the Ministers of the Church, 1 Tim. 4. 14.] and of the resurrection of the dead, [of which article they which were admitted unto the communion of the Church of Christ must especially give an account, not only because the Gentiles scoffed at it, Acts 17. 32. but also the Sadduces among the Jews, Matth. 22. 23. and many Hereticks among the christians denied the same, 2 Tim. 2. 18.] and of eternall judgement. [Namely, of the quick and of the dead, of unbelievers to eternall death, and of believers to eternall life. These are therefore the six chief points of the principles or foundations of Christian Religion, which were propounded by questions and answers to beginners, which also for the most part are contained in our Catechismes.]

3 And this will we (also) doe [Namely, the laying of the first foundations of Christian Religion, which Paul now indeed passeth by, because he would also bring them to more perfect knowledge of other points of doctrine, but neverthelesse promisseth to handle the same upon other opportunities, if God should permit it, as he doth elsewhere also in his Epistles. Others understand this of the declaring of more perfect doctrine, which he is now about to propound] if God permit.

4 For it is impossible [Namely, in respect of Gods righteous judgement upon such unthankfull men, according to the declaration which Christ himself hath made of them who sin against the Holy Ghost, Mat. 12. 31, 32. even as the following verses also shew that here, as also hereafter, chap 10. verse 26. that sin is spoken of. Wherefore the Apostle John, 1 Joh. 5. 16. commands that one should not pray for such. See the like phrase, Joh. 12. 39, 40.] them which were once enlightened, [namely, in the understanding by the preaching of the Gospel] and have tasted the heavenly gift, [That is, faith,

which is here said that they have tasted, not that ever they received the same in its true being, but because they felt a small beginning, and likenesse or shew thereof, as the word taste is also opposed to letting down the meat, Mat. 27. 34. which tasting Christ in the similitude of a sower, Mat. 13. 20, 21. calleth a receiving of the word with joy, which notwithstanding hath no root, i. e. no true confidence in Christ, neither yeilds any sutable fruits in perseverance, seeing it fell on stony ground, i. e. into a heart that was not duly humbled before God nor prepared. And that this also is the meaning here, appears from the 7. ver. following and elsewhere, where these are compared to ground that drinketh not in the rain, and for that cause in stead of good hearbs, brings forth thorns and thistles] and were made partakers of the Holy Ghost, [that is, of some gifts of the Holy Ghost, which in the Primitive Church God imparted to the Disciples. See hereof 2 Cor. chap. 12. 14.]

5 And have tasted the good word of God [That is, the promises of the Gospel, whereof these had also received some taste, as is said of the word of John the Baptist in some Jews, Joh. 5. 35. that they would for a short time rejoyce in his light] and the powers of the age (or world) to come: [This may fitly be understood of the powers of eternall life, whereof these men have also some small taste sometimes, by reason that they receive this word with joy, and for a while rejoyce in the promise of the same, as was shewed before ver. 4. and the word taste agrees well herewithall.]

6 And falling away [Or falling, whereby are not understood all kinds of sins whereinto true believers also sometimes fall, as David, Peter, &c. who afterward come to repentance, but a torall falling or Apostasie from the Christian Religion, and that done wilfully, as is exprest chap. 10. 26. and is joyned with blaspheming of the same, contrary to the testimony of the Holy Ghost in their conscience, as Christ testifieth, Mat. 12. 31.] them (I say) [This refers to the foregoing word impossible ver. 4. It is impossible then to renew them again: which impossibility is not only to be understood of the Teachers, who should labour in vain to renew them or bring them to repentance; but also in respect of Gods truth it self, who hath once passed this just judgement against them, and is not mutable, and will not be mocked, Gal. 6. 7. yea even in respect of Christs merit, which these men wilfully deny and reject, as it followeth. Wherefore also chap. 10. 26. it is said, that there remaineth no more sacrifice for the sins of such] to renew again to repentance [This word again hath a reference to the state from whence they are fallen, which state was a beginning of renovation, if they had continued and duly proceeded therein, unto which very estate they cannot be brought again. Others take these words renew again simply for to be renewed; as the Greek word *palin* i. e. again, by an improper manner of speaking called *Pleonasmus*, is oftentimes redundant. See an example Joh. 4. 54. and chap. 13. 12. Act. 18. 21. and is added only to confirm the thing the more strongly] as who again crucifie to themselves the Son of God, and put him openly to shame. [In these words is given one reason more why such Apostates cannot be renewed unto repentance, namely, because they to themselves i. e. as much as in them lies, cast new reproach on Christ, whom the Father hath given for a propitiation for our sins, even as the Jews and Gentiles had once before outwardly done to Christ, and contrary to their conscience make him a spectacle or put him to shame before all the world, and to their own destruction, which God will not leave unrevenge: as this Greek word *paradiigmatizein* also signifies, Mat. 1. ver. 19. for which word the word *blasphemein* is used, Mar. 3. 29.]

7 For the earth [By this similitude the Apostle shews the equity of this heavy judgment of God upon such men seeing

seeing the like used to be done even amongst men upon such earth] *which drinketh in the rain oftentimes coming upon it, and bringeth forth fit hearbs for them by whom it is also tilled, that receiveth blessing from God.* [Or is partaker of blessing from God, i. e. is by God made more and more fit to bring forth more fruits.]

8 But that which beareth thorns and thistles, is to be rejected, and nigh unto cursing, [That is, to be wholly forsaken, and as a cursed thing to be given up to burning] whose end is for burning.

9 But beloved, we assure our selves better things of you, [By these words the Apostle mollifies the former threatening, and declares in that which follows, why he set before them the grievous punishment of Apostates, Namely, not that he held them to be such, but to warn them, and to exhort them to hold fast to the doctrine of the Gospel, and Gods promises] and joyed with salvation [or cleaving to salvation] although we thus speak. [that is, pronounce such heavy judgement against Apostates.]

10 For God is not unjust [That is, unfaithfull or unfittest in the performance of his promises : even as Gods truth and constancy in the same, is every where also called the righteousness of God. See Psal. 143. 1. 1 Joh. 1. 9.] that he should forget [that is, that he should not perfect the same in you even unto the end, according unto his promise, Phil. 1. 6. and should not graciously reward it hereafter] your work, [namely, of true faith, which he hath already wrought in you, Phil. 1. 29.] and the labour of love, which ye have shewed to his name, [or in his name, i. e. not only out of any humane affection towards the poor and afflicted, but because they suffered for the name of God, and for the profession of Christ, which is a property of true faith and true love, which Christ leaveth not unrewarded. See Matth. 10. 41, 42. and 25. 40. Mar. 9. 41.] as who have ministered to the Saints, and (still) do minister.

11 But we desire that every one of you shew the same diligence unto the full assurance of hope [For as hope of salvation proceeds from faith ; so the same hope is also strengthened more and more by the true fruits of faith. See 2 Pet. 1. 10.] even unto the end. [namely of your life : for he that remaineth constant unto the end, he shall be saved, Mat. 10. 22.]

12 That ye be not slothfull, but be imitators of them, who by faith and long suffering [That is, patient expectation of the fulfilling of Gods promise, as he proves afterwards by the example of Abraham and all true believers] inherit the promises. [that is, now enjoy the promised inheritance in heaven.]

13 For when God [The Apostle proves by the example of Abraham the Father of all believers, that which in the former verse he had testified of all the believing Forefathers] made promise to Abraham, [namely, Gen. 22. 16. when Abraham had offered his son, in which promise all corporall and spirituall promises are contained. Namely of the promised seed, and of the multiplying of his seed, as the Father of all believers : whereof see further exposition, Rom. 4. 16. Gal. 3. 14 &c.] seeing he had none that was greater to swear by, he swore by himself,

14 Saying, truly [This word indeed is not in the Hebrew Text, but is herewith rehearsed by Paul out of the Greek translation, seeing it is comprehended in the sense it self. Others hold that the particle *ki*, which is in the Hebrew Text, sometimes signifies truly also, Job 8. 6. Pro. 30. 2.] blessing I will blesse thee, and multiplying I will multiply thee. [that is, very abundantly, and continually blesse, and greatly multiply thee.]

15 And so having waited with long suffering [Gr. having been long suffering] he obtained the promise,

[that is, that which God had promised, as verse 12.]

16 For men indeed swear by a greater (then themselves are) [Namely, by God: For other Oathes are condemned in Gods word. See Deut. 6. 13. Jer. 4. 2. and chap. 5. 2. The reason is, because God only knows the hearts of men, and is able to punish all men how great soever they be, if they swear falsely] and an oath, [that is, a lawfull and due oath, of men against whom nothing can be laid] for confirmation [namely, of the promises which are made to any man. For seeing there are two kinds of Oaths, one concerning things which are come to passe, to attest the truth thereof, and one concerning that which is promised, to assure others of the future observation, Paul here speaks chiefly of the latter kind of oaths] is to them an end of all contradiction.

17 Wherein God willing more abundantly to shew to the heirs of the promise the immutability of his counsel, interposed himself with an oath, [Or mediated by an oath, i. e. used the means of an oath.]

18 That by two immutable things [That is, his promise and his oath, which are both unchangeable] in which it is impossible that God should lye, we might have a strong consolation, (namely we) who have taken refuge, to hold fast the proposed hope. [that is, the patient expectation of the fulfilling of the promises by faith apprehended by us, Rom. 8. ver. 24, 25. so that the word hope is here taken in a proper signification.]

19 Which we have [Namely, which hope we believers have, &c.] as an anchor of the soul [that is, whereby the soul holds fast unto Gods promises, against all commotions and storms of the world : as a Ship by its anchor in the Sea against all tempests] which is sure and firm, and entreth into the inmost of the vail, [that is, heaven, where Christ is sitting at the right hand of God, and intercedeth for us : which was signified by the entrance of the High Priest into the holy of Holies, as is hereafter declared, Chapter. 9. 24.]

20 Where the forerunner [Namely, who is entred thercinto for us, to prepare a place for us, Job. 4. 2, 3.] for us, is entred, (namely) Jesus, being become an high Priest for ever, after the order of Melchizedek. [This the Apostle adds, that so he may return to the declaration of the Royal Priesthood of Christ, which he had broken off, chap. 5. 11, &c. and resumes it again in the following chapter.]

CHAP. VII.

1 The Apostle first relates the history of Melchizedek.

2 With some other properties more wherein he was like the Son of God. 4 Prefers him above Abraham, because Abraham, and consequently Levi also gave him Tithes, and that he blessed Abraham.

11 Prooveth that perfection was not in the Priesthood of Levi, seeing according to Davids prediction, another Priest must arise after the order of Melchizedek.

14 Namely, our Lord, who is not of the Tribe of Levi, but of the Tribe of Judah. 16 Whose Law should not be weak nor changeable, but unchangeable and perfect.

20 Whose Priesthood therefore was also confirmed with an oath. 23 And endureth alwaies, because he liveth alwaies.

25 And therefore also can perfectly save his. 26 From all which he concludes the glory and dignity of our High Priest.

27 And the perfection of his sacrifice once made.

For this Melchizedek [The Apostle relates this history of Melchizedek out of Gen. 14. 18, &c. as after ward also out of Psal. 110. in which places only of the

old Testament mention is made of him. Some think that this was *Sem* the son of *Noah*, the forefather of *Abraham*, which *Sem* then lived still, as appears by comparing his age with this time when this happened to *Abraham*, in whose family without doubt the true knowledge and worship of God remained. But to this is repugnant that he is afterward said to have been *without Father, without Mother, and without Genealogie*, ver. 3.] was *King of Salem* [Almost all ancient teachers think, that this *Salem* was the City, which afterward was called *Jerusalem*: although *Ferome* with some others hold, that this was *Salem* about *Jordan* whereof mention is made, *Job*. 3. 23. about which City there were certain plain fields, whereof is spoken *Gen*. 14. 17. and *Hierome* testifies that in his time the remainders of *Melchizedek's* palace were still shewed in this *Salem* by *Jordan*] a *Priest of the most high God*, [that is, of the true God possessor of heaven and earth, as *Melchizedek* speaketh, *Gen*. 14. 19. by which title he distinguisheth him from the Priests of the false gods, wherewith the world was already filled; which even some of *Abraham's* Ancestors themselves served beyond *Euphrates*, *Josh*. 24. 14.] who went to meet *Abraham* as he returned from *smiting of the Kings*, and blessed him: [namely, as a Priest of the most High, and with Priestly authority, as the argument which *Paul* draws from hence verse 7. also importeth.]

2. To whom also *Abraham* imparted the *tithe* of all : [This was also an act of *Abraham* to *Melchizedek* as a Priest. Of other Priestly actings *Paul* speaks not any where here, who notwithstanding here considers all things, wherein the Priesthood of *Melchizedek* excelled the Priesthood of *Levi*. Therefore the offering of bread and wine is ill added hereunto by some, whereof here is no mention made. But *Gen*. 14. 18. is spoken not of offering, but of bringing forth bread and wine as of a kingly present, serving for this purpose, to refresh with meat and drink *Abraham's* company, who were wearied with the battell; as *Iosephus* also thus relates this *Antiq. lib*. 1. cap. 11.] who [namely *Melchizedek* as a figure and type of *Christ*, of whom the Apostle so notes the properties, as well of his names, as of other qualities, that withall he shews them to be truly fulfilled in *Christ* the Son of God] is first interpreted *King of righteousness* [so *Christ* is called according to the type of *Melchizedek*, not only because he himself is righteous; but also because he is become the true righteousness before God for us, 1 *Cor*. 1. 30. 2 *Cor*. 5. 21.] and afterward also was *King of Salem*, which is a *King of peace*: [wherein he was also a type of *Christ*, who hath procured eternall peace with God for us, *Rom*. 5. 1.]

3. Without Father, without Mother, without genealogie, having neither beginning of dayes, nor end of life : [This that follows is spoken of *Melchizedek* as a type of *Christ*, because in the relation of the history, *Gen*. 14. and *Psal*. 110. no mention is made of any of these, but because he is brought in as a man (as we may say) fallen out of heaven, and without beginning and end; which is in truth fulfilled in *Christ*. For he is without Father in respect of his humane nature, and without Mother and genealogie in respect of his divine nature: as also without beginning and end of life] but being become like unto the Son of God [from hence it appears that *Melchizedek* was not the Son of God himself, who shewed himself to *Abraham* in humane shape, as some have also thought; but that he only bare a type and similitude of the Son of God] abideth a Priest for ever.

4. Consider now [From henceforth unto the 11. ver. the Apostle extols *Melchizedek* above *Abraham*, and from the 11. ver. forwards he exalts the Priesthood of *Christ* above the Priesthood of the Levites, and proves that this as being imperfect must have an end, but

Christ's Priesthood should endure alwayes] how great this (man) was to whom even *Abraham* the Patriarch gave *tithe* of the spoil.

5. And they of the children of *Levi* that receive the Priesthood, have indeed command [Namely, from God. See the Law thereof *Num*. 18. 24. &c.] to take *tithe* of the people [Gr. to *tithe* the people] according to the Law, that is, of their brethren, [that is, the other Israelites, who were also descended from *Abraham*] although they come forth of the loines of *Abraham*.

6. But he who hath not (his) genealogie from them, [Namely, from the Levites] he took *tithe* of *Abraham*, [Gr. *tithe*ed *Abraham*] and him that had the promise, [namely, *Abraham* the Patriarch, who had the promise that in his seed all generations should be blessed, *Gen*. 12. 3. and 22. 18.] he [namely, *Melchizedek*, *Gen*. 14. 19.] blessed.

7. Now without any [Gr. all] contradiction, the lesse is blessed of the greater [He speaketh here of a solemn and Priestly blessing, whereby any one blesteth another as a Priest and Ambassador of God, as here *Melchizedek* did *Abraham*. For otherwise also one that is lesse, may indeed blest one that is greater, or pray for him.]

8. And here indeed the men who dye take *tithe*, [That is, the Priests who are taken away by death, and make room for other successors] but there he (taketh them) of whom it is witnessed that he liveth. [this some understand of *Melchizedek*, because in the history, *Gen*. 14. no mention is made of his death, nor of any one that followed him in his Priesthood upon earth. See ver. 3. & 16. but this may also be taken out of *Psal*. 110. where it is said, *Thou art a Priest for ever*, which is understood of *Christ*, who liveth alway, and took *tithe* of *Abraham* in the person of *Melchizedek*. See ver. 16.]

9. And, so to speak [Or, to speak in one word] even *Levi*, who taketh *tithe*, gave *tithe* by *Abraham*: [or in *Abraham*, as this Greek word *dia* sometimes signifies. See *Rom*. 4. 11. and this exposition is confirmed also by the following verse.]

10. For he was yet in the loines of his Father [Namely, *Levi*. For although *Christ* also sprung from the loines of *David*, and consequently of *Abraham* also, notwithstanding that was only according to his humane nature, and done in an extraordinary manner, which therefore freed him from this subjection, as also from sin, whereby all sinned in *Adam*, *Rom*. 5. 12.] when *Melchizedek* went to meet him.

11. Now then if perfection [Or sanctification : namely, not only the outward according to the flesh, but also the inward according to the spirit, and which stands before God : under which is contained also the true reconciliation with God. See chap. 10. ver. 14.] were by the Levitical Priesthood : (for under the same [or together with, i. e. with the institution of that Priesthood. Others translate it of or concerning the same; namely Levitical Priesthood, the people of Israel received the Law by *Moses*, i. e. God by *Moses* obliged the people of Israel to the Law of the Levitical Priesthood, & its whole Ministry, so that the people in their sanctification, were to use only the Ministry and conduct of this Priesthood] the people received the Law) [some understand this only of the Law of the Priestly administration, and of the Ceremonies, which were bound to the Levitical Priesthood, as also afterwards, ver. 12. Others take it more largely for the whole Law of *Moses*, as well Moral as Ceremonial, because God instituted the Priesthood among the Levites, that they might be keepers, interpreters and Ministers of this Law. See *Hagg*. 2. 12. *Mal*. 2. 6, 7.] what need was there yet that another Priest after the order of *Melchizedek* should arise [as God by *David* in the 110. Psalm testifies with an oath] and who should not be said to be after the order of *Aaron* ? 12. For

12 For the Priesthood being changed, there is also of necessity a change made of the Law. [Some take this also only of the Law of the Priesthood in the tribe of Levi with the Ceremonies, as was noted in the former verse. Others take it for the whole Law of Moses, because the Levitical Priesthood and its Ministry with the whole Law, were by Gods Ordinance so joyned one to another, and so involved one with the other, that the one could not be changed without the other, seeing this Priesthood of Levi, or Aaron, contained a great part of that Law, as in almost all the institutions of the Law may be seen. And this fence the 18. and 19. verses seem to confirm.]

13 For he of whom these things are spoken [Namely, in the 110. Psalm] belongeth to another tribe [Gr. was partaker of another tribe. Namely, of the tribe of Judah, as Jacob had foretold, Gen. 49. 10. that the Silo or Messias must come forth out of the tribe of Judah: which that it was fulfilled in the person of Jesus Christ, was known unto all christians, unto whom Paul here writeth, as is declared in the following verses] of which no man gave himself to the altar. [namely, lawfully. For when King Osi of the tribe of Judah would attempt this, he was by God punished with leprosie for it, 2 Chro. 26. 18.]

14 For it is manifest that our Lord sprung out of Judah: of which tribe Moses spake nothing concerning the Priesthood. [That is, concerning the administration of the Priesthood. For otherwise the Kings were also to take care that the Priests rightly administered their Office, as may be seen in David, Solomon, Hezekiah, Josias and others.]

15 And (this) is yet much more manifest, if there arise another Priest after the likeness of Melchizedek, [Hereby the Apostle expounds that which heretofore he called the order of Melchizedek.]

16 Who became not (this) after the Law of the carnall command, [That is, by the Law of the ceremonial commandments, which consisted in outward and carnal or transitory purifications, and sanctifications, as there were concerning the garments of the Priests, anointing, watching, sacrifices, &c. whereby they were consecrated unto their Ministry, and which reached only to the body, and the outward state of man. But it is here to be observed that the Apostle speaks of these ceremonies according to the common opinion of the Jews, who sought sanctification in these outward things: whereas they ought to have looked upon them only as types and shadows of Christ, as is taught in the following chapters] but according to the power [that is, by the power of God, and anointing of the holy Ghost, which should perpetually remain upon him, and make him an everlasting Priest, who should alwayes live to intercede for us, and also to apply unto us the vertue of his sacrifice unto an incorruptible life. See hereafter ver. 25. Rom. 6. 9, 10. Revel. 1. 18.] of an incorruptible life. [Gr. indissoluble.]

17 For he testifieth, thou art a Priest for ever, [That is, without Christs Priesthoods being subject to any alteration. For although some ceremonies of the old Testament are also said to be instituted for ever, as is said of circumcision, Gen. 17. 30. of the Paschever, Exod. 12. 14. of the Sabbath, Exod. 31. 16. of the Sacrifices, Num. 18. 19. notwithstanding that cannot be understood of the ceremonies considered in themselves, but only in respect of the thing signified by them in Christ, and unto the time of the coming of Christ, by whom the ceremonies were to be abolished, as the Apostle here, and the Scripture every where else testifieth] after the order of Melchizedek.

18 For a disannulling [Or setting off] of the foregoing commandment is made, because of the weaknesse and unprofitablenesse of the same [Namely, to be pu-

rified thereby according to the Spirit, as the Jews sought their holinesse and perfection in the use thereof: although these ceremonies served the true Israelites, thereby to be brought to Christ, and his sanctification, which was a great profit, but ended with the coming of Christ.]

19 For the Law [Namely, of ceremonies, whereof he here properly speaks. No nor the Moral Law it self, because it was impotent thereunto by the flesh, as Paul testifieth, Rom. 8. 3.] perfected nothing, but the introduction of a better hope [or bringing in of a better hope. Namely, perfects all things, whereby it understood the power of the new Covenant, and of the Priesthood of Christ, which is called a better hope, because it powerfully accomplisheth the true sanctification in us. Others translate it, but was a manuduction unto a better hope, namely, the Law it self, which is therefore also called a conductor unto Christ, Gal. 3. 24. But the proper signification of the Greek word *epitagoge* requies rather the first sence, seeing it imports a bringing in or carrying on of any matters, beyond what was before] by which we approach unto God, [for by Christ and his Priesthood we have an open access unto God himself, Rom. 5. 2.]

20 And forasmuch as it (was) not (done) without an oath [Namely, that Christ is become an eternal Priest] (for they indeed [namely, the Levitical Priests] were made Priests without an oath:

21 But he [Namely, Christ] with an oath, by him who said unto him, the Lord hath sworn, and it will not repent him, Thou art a Priest for ever after the order of Melchizedek.)

22 Of so much a better Covenant [Or for so much Jesus became surety of a better Covenant. Namely, seeing it is confirmed by an unchangeable oath of God, and therefore also is unchangeable, and powerfull to save us, as is declared in that which follows] is Jesus become surety. [that is, Mediator as he is also called, Heb. 8. 6. and 9. 15. and 12. 24.]

23 And they indeed were made many Priests, because they were hindered by death to continue alwayes:

24 But this man because he remaineth for ever, hath an untransitory Priesthood. [The Greek word *aparatōn* signifieth properly, that which passeth not over to any other man, as the Levitical Priesthood was to passe over to the eternal Priest after the order of Melchizedek, and therefore the first to perish, and this to abide for ever. Or that passeth not over from him to another successor, as the Levitical Priesthood did.]

25 Wherefore also he is able perfectly to save [Or to the full, even unto the full end, so that there wanteth nothing, which the Greek word imports, so that out of him no part of salvation is to be sought or found, either in our selves or in any other] them who go unto God through him, [namely, by a true and lively faith. See chap. 10. ver. 19. &c.] seeing he alwayes liveth [namely, in heaven, in his glory, at the right hand of his Father, there alwayes fulfilling the other part of his Office of High Priest, intercession] to intercede for them. [See the exposition hereof, Rom. 8. 34. and hereafter chap. 9. 24.]

26 For such an high Priest became us, holy, innocent, undefiled, separate from sinners, and become higher then the heavens. [That is, exalted above all visible heavens into the throne of his Father, unto the highest glory, Eph. 4. 10. Revel. 3. 21.]

27 To whom it was not needfull every day [That is, often, or upon all appointed dayes. See also Heb. 9. 7.] as to the high Priests, to offer up sacrifices, first for his own sins, afterward (for the sins) of the people: for that he did once [Namely, offer for the sinnes of the people; for he himself had no sin of his own to offer for,

as is testified in the foregoing verse] *when he offered up himself.*

20 For the Law [Namely, given by Moses] maketh men that have infirmity high Priests: but the word of the oath [namely, declared by David Psal. 110. after that the Law was given some hundreds of years before, which the Apostle adds, to shew that the last institution makes void the former] which (followed) after the Law (maketh) the Son, who is ballowed [or perfected, consecrated, as divers times before. See chap.2.10.] for ever more.

CHAP. VIII.

1 The Apostle relates from that which is now proved what an excellent high Priest we have. 3 And also what kind of offering we must have. 4 Proverth that his administration must not be like that of the other Priests, who administered the type here upon earth, but that the same must be in heaven according to the heavenly representation. 6 Cometh afterwards to the describing of the excellency of the new Covenant whereof he is Mediator. 8 And rehearseth out of Jerem 31. the institution and promises of the same. 13 And from hence concludes that the old is done away.

NOW the capital summe [Or the head point among, or in the things, i.e. the principal: for the Greek word *kephalaion* signifies both] of the things whereof we speak, is, (that) we have such an high Priest, who is set at the right (hand) of the throne of the Majesty in the heavens: [that is, at the right hand of God who is set on the throne of his Majesty, or glory, in the third or highest heaven. See before chap. 1. 3. *Act. 3. 21.*]

2 A Minister of the Sanctuary [Gr. of the Holies: whereby the heaven is understood, whereof the holy of Holies was a type, as afterward chap. 9. ver. 8. 12. which is here distinguished from the first part of the Tabernacle, into which the Priests went every day, but the high Priest went but once a year into the Sanctuary, or holy of Holies, as is further declared in the beginning of the following chapter] and of the true [the word *true* is here opposed to the shadows, as *Joh. 1. 17.*] Tabernacle [as by the holy of Holies heaven is represented, *Heb. 9. 24.* so by this Tabernacle is understood the humane nature of Christ, which is also compared thereunto, *Joh. 1. 14.* and *2. 19.* *Heb. 9. 11.* and in which the fulnesse of the Godhead dwelleth bodily, as in its Temple or Tabernacle, *Col. 2. 9.* which was conceived by the power of the holy Ghost, and was set up by no man, and by the offering up and blood whereof, Christ went into the holy of Holies: which well agrees with the following verse. Whereof Christ may also be said to be a Minister, because he sanctified the same humane nature of his for a meet sacrifice, therein to expiate the sins of his people, and to accomplish the work of our salvation. See *Joh. 17. 19.* and hereafter chap. 9. 11. where this is thus declared at large] which the Lord set up, and no man.

3 For every high Priest [This word for gives a reason why he said in the former verse that Christ is a Minister of the true Tabernacle of his body. Namely, because as an high Priest he also must have somewhat to offer] is appointed to offer gifts and sacrifices: wherefore it was necessary that this man also had somewhat [namely, himself or his own body, as heretofore, chap. 7. 27. and hereafter, chap. 9. 14. is expressed] to offer.

4 For if he were on earth, he should not be a Priest, [Namely, because he had now fulfilled all things on earth, that were to be done by him on earth, as Priest.

Therefore he should have finished his Ministry: but he must yet fulfill the remaining part of his Priestly Office in heaven in the true holy of Holies] while there are Priests, which offer gifts according to the Law. [That is, duly, and legally. And in these words is also a reason contained, why Christ should now be no Priest on earth, namely, who should legally and according to the ordinance of God administer the Priesthood here, because the Law maketh no Priest, but of the tribe of Levi, and no sacrifices but of ceremonially gifts, whereof Christ was made no Minister, but a Minister of that which was represented hereby, as the following verse also imports.]

5 Who minister to the type and the shadow of heavenly things [That is, of the things, which must also be administered and fulfilled by Christ in heaven, and which are necessary for us for an entrance into heaven] even as Moses was admonished by a divine oracle, when he was to perfect the Tabernacle. For see, saith he, that thou make all things, according to the representation [or prescript, mould, pattern, example, according to which men do or build any thing] which was shewed thee [namely, in a vision, either on the mount, or much rather in heaven opened, as afterward, chap. 9. 23. is declared: for Moses being in the mount saw this pattern in heaven it self] on the mount. [Or in the mount. i. e. on the mount, namely, Horeb.]

6 And now hath he [Namely, the Lord Jesus Christ] gotten so much the more excellent Ministry, as he is also Mediator of a better Covenant [namely, then the Covenant of the Law and the ceremonies was] which was confirmed [Gr. was legitimated] in better promises. [namely, which hereafter ver. 10. 11, 12. are expressed.]

7 For if that first (Covenant) had been blamelesse, [That is, there had been nothing wanting in it, wherein nothing more could be required. For that which is perfect is not to give place to any other thing of the like condition. For the Law of Moses, whereof the ceremonies are here considered as an appendix, was indeed perfect in it self if any man had perfectly observed the same, but by reason of the impotency of the corrupt nature of man, which the Law could not take away, it could bring no man to salvation, *Rom. 8. 3.* *Gal. 3. 21.* Therefore God would make this new Covenant with man through Christ, in the room of the first, that the defect of the first might hereby be amended: of which new Covenant the ceremonies were also shadows and types, *Col. 2. 17.* as shall be shewed in the following chapter, and of which the ancient Fathers had indeed also received the promises, *Gal. 3. 17.* &c. but the fulnesse thereof was revealed unto us by Christ, as the Apostle shews in that which follows out of *Jerem. 31.*] there should no place have been sought for the second.

8 For blaming [Or shewing them the defect, or complaining of them, i. e. shewing the weaknesse which through their corruption was in that covenant, and complaining of it] (them) [namely, the Israelites: or the same, namely, Covenant] he saith unto them, Behold the dayes come [namely, in the times of the Messiah] saith the Lord, and I will set up [Gr. consummate. See the annotat. on ver. 10.] a new Covenant, [or Testament] over the house of Israel, and over the house of Judah: [hereby are also understood all the elect of the Gentiles, as may be seen every where in the Prophets, who should by faith be ingrafted into this Olive tree. See *Rom. 11. 17, 25, 26.* *Gal. 4. 26.* &c]

9 Not according to the Covenant that I made with their Fathers [Namely, by Moses in the wilderness] in the day when I took them by the hand to lead them out of the land of Egypt: for they abode not in that my Covenant, and I regarded them not, [or I esteemed them not: In the Prophet it is, should I have remained

in marriage with them, or as a Lord? which hath one sense with these words. But the Apostle would retain the Greek translation, because there was no difference in the matter] *saieth the Lord.*

10 *For this is the Covenant that I will make* [That is, fully reveal and spread abroad throughout the whole world. For the promise of this Covenant was not made void by the Law of Moses. *Gal. 3. 17.* but was first fulfilled, fully revealed and set up in its perfection, by Christ] *with the house of Israel, after those dayes saith the Lord, I will give my Lawes unto their understanding,* [that is, not only in tables of stone or parchments. See *2 Cor. 3. 3. &c.*] *and in their hearts I will inscribe them: and I will be unto them for a God, and they shall be to me for a people.*

11 *And they shall not teach every one his neighbour,* [Namely, by words, or by writings onely, as was done in the legal Covenant, but they shall principally be taught of God (namely by his spirit) as Christ speaketh *Joh. 6. 45. 65.* who notwithstanding preached the Gospel unto them also with his own mouth, and exhorted them unto the knowledge of God. This therefore is not absolutely or altogether denied, but by comparison with the manner of instruction which was in the old Testament; as such phrases divers times occur. See examples thereof *Joh. 5. vers. 30. 45. 1 Thes. 4. 9.* and every one his brother, saying, *Know the LORD: for they shall all know me* [namely, who shall have learned it of God, as Christ testifies in the place forementioned, *Joh. 6. 45.* For that here is spoken onely of the saving knowledge, and of true faith, appears from the following verse, seeing sins are forgiven to no man in the new Covenant but by true faith. *Rom. 3. 30.* Some understand this of the state of the life to come, where there shall be no more need of any outward instruction, when we shall see him face to face, *1 Cor. 13. 12. 1 Joh. 3. 2.* But from the whole scope of the Apostle appears that these promises concern all elect believers of the New Testament even in this life] *from the little among them, unto the great among them:*

12 *For I will be gracious to their iniquities, and their sins, and their transgressions I will in no wise remember any more.* [Namely, to punish them. Therefore God in the New Covenant retaineth no more punishment, when he hath once forgiven sin as some urge. Although he yet sometimes out of fatherly love chastiseth his for their good. See *Heb. 12. 6. 7.*]

13 *When he saith* [Thus far the words of the Prophet are rehearsed: now the Apostle speaketh again. *Gr. In saying*] *A new Covenant he hath made the first old:* [Or, caused to wax old. i.e. declared to be old] *now that which is made old, and waxeth old, is nigh to vanishing.* [That is, taking away, so that it is removed and used no more.]

CHAP. IX.

1 *The Apostle further to shew the excellency of Christs Priesthood above the Levitical, describes the form of the outward Tabernacle, and of that which was therein. 6 together with the ministry of the Priests in the same. 8 Declareth that these were onely shadowes and types, as also the purifications which were made therein. 11 But that Christ by his sacrifice and entrance into the true Sanctuary hath fulfilled all this, and brought to passe an eternal redemption. 15 Testifieth that by his death the New Testament is confirmed. 16 even as the death of the Testator confirms all Testaments. 18 That therefore in the old Testament also, all things were sprinkled with blood, and that without shedding of blood there was no remission. 23. But that the heavenly things must be purified by better sacrifices. 24 That therefore Christ is gone into heaven, there to appear before God for us. 25. After that he had once offered*

up himself upon earth. 27 and that he shall come again from heaven to deliver them that wait for him.

Therefore also the first (Covenant) [Many Greek copies have the first Tabernacle. But from the last verse of the former chapter, as also by the following verse of this chapter, it appears that it is better read here the first Covenant] *had indeed judgements* [Or, institutions, i.e. maners of doing, according to which the worship of God was to be regulated, in which the ceremonial justification consisted] *of Gods worship, and the worldly* [Or that worldly Sanctuary. i.e. that is earthly, and made of corruptible matter, as all things in the world are: whereof see *Exod. chap. 45. 26. 36. 57.* And is here opposed to the heavenly and uncorruptible, which was signified hereby, as the Apostle will declare hereafter] *Sanctuary.* [So the building is called, which by Gods Ordinance was consecrated to Gods worship in the old Testament, in whose place afterward came the Temple of Solomon. But Paul here describes not the Temple but the Tabernacle, because that was first built by Moses, according to the pattern shewed him by God on the mount, and that Solomon afterward made the Temple according to this Tabernacle, yet so as that he added some other things thereunto.]

2 *For the Tabernacle was prepared: (namely) the first,* [That is, the first part of the Tabernacle: For the Court of the people and of the Priests, wherein the Assemblies and sacrifices were performed, the Apostle here passeth by, and declares onely the things which were in the covered Tabernacle or Tent, and the rites which were used therein: whereof the first part was called the holy place, the other part the Holy of Holies] *in which was the candlestick,* [this candlestick, Table, and shew bread were in the first part of the Tabernacle, *Exod. 25. 23. &c.*] *and the Table and the shew-bread,* [Gr. the setting forth of bread] *which is called the Holy place.)*

3 *But behind the second vail* [This was the vail that separated the Holy place from the Holy of Holies, and is called the second in respect of the first vail, which covered the entrance into the Holy place in the Tabernacle. See *Exod. 26. 36.* for in the Temple this was separated with wals from the Courts, in which therefore there was but one vail, which rent when Christ died on the Cross, *Luke 23. 45.*] *was the Tabernacle,* [that is, the part of the Tabernacle: for both these parts were under one rooffe] *called the Holy of Holies,*

4 *Having a golden censer,* [Gr. *thymiaterion*, whereby some understand the altar of incense it self, which stood in the holy place, into which the Priests went every day to burn incense thereon, as is also shewed *vers. 6.* and may be seen *Exod. 30. 6.* which as it stood close by the holy of Holies, therefore they think that it is here said, that the holy of Holies had it. But this manner of speaking would be very improper, seeing it stands here expressly that the holy of Holies which was behind the second vail had this *thymiaterion*, as also the Ark of the Covenant. Therefore it is more fitly taken for the censer, wherewith the High Priest went once a year into the Holy of holies to burn incense, which therefore also was kept in the Holy of holies, as *Iosephus* witnesseth *lib. 2. contra Apion.* And although Moses makes no mention thereof expressly; yet the same may be gathered also from *Lev. 16. 12.*] *and the Ark of the Covenant, covered over all about with gold, in which* [some think that these words in which refer to the word Tabernacle, whereof is spoken in the third verse, because *1 Kin. 8. 9.* and *2 Chro. 3. 10.* it is expressly said that in the Ark of the Covenant nothing was contained, but the two Tables of the Law. But others understand it of the Ark it self, in or about which the golden pot with manna, and Aarons rod were in the time of the Tabernacle, as may be seen *Exod. 16.*

33, 34. and *Num. 17. ver. 10.* although in the times when the Temple of Solomon was built, they were no more in or about it, either because they were perished, or because they were brought somewhere into another part of the Temple, as also the authentick book of the Law, whereof mention is made, *Deut. 21. 36. 2 Chron. 34. 14.*] *was the golden pot wherein was the manna, and Aarons staffe which had budded, and the Tables of the Covenant.*

5 *And above over this (Arke) were the Cherubims of glory* [These were two shapes of Angels, with their heads bowed one towards the other, and touching one another with their wings, as may be seen, *Exod. 25. 18.* from betwixt which God gave answer unto Moses from the upper part of the Mercy-seat, as is testified, *Num. 7. 89.*] *which shadowed the propitiatory* [or Mercy-seat, which was the covering of the Ark, wherewith the two stone-Tables of the Law were covered: and was a type of Christ who covered the Law, because he subjected himself to the Law for us, and delivered us from the curse of the Law, even as Christ also is therefore called by the name of *propitiatory* or *propitiation*, *Rom. 3. 25.* and the Angels are said to be desirous to behold these mysteries, *1 Pet. 1. 12.*] *of which things we shall not now speake in particular.*

6 *Now these things being thus prepared, the Priests indeed went into the first Tabernacle* [That is, into the first part of the Tabernacle called the holy place, as *ver. 2.*] *alwaies* [that is, every one in his daily course, as may be seen, *Luke 1. 8. 9.*] *to accomplish the services (of God:)*

7 *But into the second (Tabernacle)* [That is, into the second part, namely, the holy of Holies, as before] *(went) the High Priest once a year* [namely, on the tenth day of the seventh moneth *Thisri*, on the solemn day of fasting and of the atonement of all the people. See *Levit. 16. 29, &c.*] *not without blood* [namely, of the sacrifice of atonement, which was slain and offered without the Tabernacle on the great Altar in the court: the blood whereof, after the kindling of the incense in the aforelaid Censer, was brought by the Priest into the holy of Holies before the Arke and Mercy-seat, and the Mercy-seat was sprinkled therewith seven times, after that it was covered over with the incense as with a cloud: as may be seen, *Levit. 16. 11. &c.* Which shadow and type the Apostle goes to declare from point to point in that which follows] *which he offered for himself and (for) the misdeeds of the people.* [*Gr. ignorances* or *in-cogitancies*: whereby are understood, not only the sins, which properly are done out of ignorance, but also all sorts of sins, as sufficiently appears by the place, *Lev. 16. 16.* whereunto *Paul* here hath respect, and heretofore, *chap. 7. ver. 27.* and divers other places. And sins are so called also, because all sins (except the sin against the holy Ghost) are alwaies joyned with some error of the understanding, by the deceit of Satan.]

8 *(Whereby) the holy Ghost* [Namely, who was the institutor of all these worships, and therefore one true eternal God, with the Father and the Son, and yet a distinct person] *signified this, that the way of the Sanctuary* [that is, of the holy of Holies, or of heaven, as hereafter, *ver. 12. and 24.* is declared] *was not yet made manifest* [that is, was not yet so clearly and perfectly made known, as was afterward, when Christ in his first coming accomplished the things signified hereby: even as *1 Joh. 3. 2.* it is said that it is not yet manifested, or made manifest what we shall be. Namely, after Christs second coming, although notwithstanding even he also were in some sort informed thereof, but not so clearly and perfectly as it shall be known to us, when the thing it self shall be fulfilled in us] *as long as the first Tabernacle was yet standing.* [that is, as long as the Church under the Old Testament was instructed only by these

ceremonies and Rites of the first Tabernacle, and consequently also of the first Temple, without the Gospels being propounded to them in its nakedness and full cleanness; as was done after the fulfilling. For whereas some interpret this thus, as if the faithfull in the Old Testament had no access unto heaven, before Christ was ascended up to heaven, it is contrary to the example of *Elias*, *2 Kin. 2. 11.* and of *Lazarus*, *Luk. 16. 22.* compared with *Matth. 8. 11.* and of the murderer on the crosse, *Luk. 23. 43.* compared with *2 Cor. 12. ver. 2, 3, 4.* and with the hope of the believing Fathers, *Heb. 11. 16.* and is also contrary to Christs promises, *Matth. 5. 10, 11, 12.* which were made long before his resurrection.]

9 *Which was a representation* [*Gr. parabole, i. e. a similitude* which signifies somewhat else] *for that present time, in which were offered gifts and sacrifices, which could not sanctifie* [or could not perfect. Namely, considered in themselves or by their own power: otherwise in their right use they could serve to direct the faithfull Fathers unto Christ, by whose sacrifice the consciences should be purged, as hereafter *ver. 24.* is declared] *him who performed the service* [*Gr. him that served, i. e. him that was exercising the worship of God*] *according to the conscience.*

10 *(Consisting) only in meats and drinks, and divers washings* [*Gr. Baptismes*] *and justifications of the flesh* [That is, outward institutions, which justified or hallowed a man only according to the outward or bodily state. See *ver. 13.*] *imposed* [namely, as a yoke, which the Fathers themselves were not able to bear, and is taken away by Christ, *Acts 15. 10.*] *untill the time of reformation.* [*Gr. rectifying, i. e. in which it shall be brought to right*; Namely, untill the times of the new Testament, whereof *Jeremy* had spoken, in which the thing signified should be fulfilled, these ceremonies taken away, and other shorter worships instituted, whereby the holy Ghost should work more powerfully, *2 Cor. 3.*]

11 *But Christ the High Priest of good things to come,* [That is, of all the spiritual benefits which were procured by the sacrifice of Christ on the crosse, and by his entrance into heaven: such as are forgiveness of sins, regeneration, the Spirit of Adoption, and eternall salvation, which being figured in the Old Testament, were procured by Christ in the New] *being come,* [namely, in the flesh, or into the world] *by a greater and more perfect Tabernacle* [hereby is understood the humane nature of Christ, in which the fulness of the Godhead dwelleth, as in a Temple or Tabernacle, *Joh. 1. 14.* and *chap. 2. 19.* as is also shewed, *chap. 8. 2.* And Christ is said by this Tabernacle of his flesh to have entred into heaven, because by the spirituall power and worthiness of his sacrifice performed for us, the access into heaven was opened for him, and a name was given him above all names, *Phil. 2. 8. 9.* with which exposition agrees that which he saith hereafter, *chap. 10. 20.* of the new way which is opened unto us *to go into the holy place, through this vail, that is, the flesh of Christ.* For Christ is gone before us, to prepare a place for us, *Joh. 14. 2.* He would say therefore that even as Christ by himself, and by his own blood is entred into the Sanctuary, we also must come therein by the same way] *not made with hands, that is, not of this making:* [*Gr. of this creation, or of this creating.*]

12 *Neither by the blood of Goats and Calves* [For both these sorts of beasts were sacrificed, when the High Priest was to enter into the holy of Holies, *Levit. 16. 11, 15.* with the blood of both which, he also went in the holy of Holies, *ver. 18.*] *but by his own blood, once entred into the Sanctuary, having accomplished an eternall,* [that is, alwaies enduring, and of eternal vertue, as *chap. 10. ver. 14.*] *redemption.* [*Gr. having found a ransoming, i. e. deliverance* which is procured by ransom.]

13 For if the blood of Bulls and Goats, and the ashes of the young Cow [This was yet another Ceremony, whereby the unclean according to the Law in the Old Testament were purified, which also had respect unto Christ and the sprinkling of his blood: whereof see Num. 19. ver. 2 &c.] sprinkling the unclean, [namely, according to the Law, by touching of any dead, or bones, or graves, Num. 19. ver. 16. Gr. *who were made common*] sanctifieth (them) unto the purity of the flesh, that is, to be clean outwardly according to the Law, and that they might have access to the Assemblies, and other outward worships of the Old Testament.]

14 How much more shall the blood of Christ, who by the eternal Spirit [That is, by his eternal Godhead from whence the virtue and dignity of the sacrifice of Christ proceeded, as is also shewed, Act. 20. 28. and as the eternal Godhead of Christ is also called a Spirit, Rom. 1. 4. 1 Tim. 3. 16. 1 Pet. 3. 18.] offered up himself unblameable unto God, purge your consciences [that is, your souls, understanding, will, and affections, of which the consciences have the feeling also, to know that which is freely given us of God, 1 Cor. 2. 12. Others read *our consciences*] from dead works [that is, sins. See chap. 6. 1.] to serve the living God ?

15 And therefore he is the Mediator of the New Testament, [The Hebrew word *berith*, which Jeremy useth, chap. 31. signifies in generall any kind of Covenant or contract, whether the same be made betwixt two parties, or by one party only, as Testaments use to be, whereof examples may be read, Gen. 6. 18. and 9. 9. Job 31. 1. Now that this Covenant is a Testament, the Apostle sets down as certain, because it comes from Gods side alone, even as the place Jer. 31. is heard in the former chap sufficiently shews; and because all types thereof shewed this, which were sprinkled and sealed with the blood of the slain sacrifices] that death being come (between) for expiation [Gr. *ransoming*] of the transgressions which were under the first Testament, [that is, which were committed, and remained unexpiated in the time of the Old Testament, but were passed by and forgiven by God for the sacrifice and satisfaction of Christ, which was to be performed afterwards. See Act. 15. 1. Rom. 3. 25, 26.] they that are called [namely, with an effectually calling unto faith, as Abraham and his spiritual seed were, Rom. 4. 16.] might receive the promise of the eternal inheritance. [that is, the promised eternal inheritance. See hereafter chap. 11. ver. 8, 9, 10.]

16 For where a Testament is, there it is necessary that the death of the Testator intervene. [Gr. *be brought*, namely, before it be firm, as the following verse declares.]

17 For a Testament is firm in the dead: seeing it hath yet no force, when the Testator liveth.

18 Wherefore also the first [Namely, Covenant made by Moses] was not consecrated [that is, publicly instituted, solemnized, and declared to be firm and valid] without blood. [namely, of the beasts that were slaughtered or killed; which had their aim at the death of the Mediator of the New Testament. For seeing the transgression of the Law deserved death, and God by his grace according to the tenor of the new Testament would absolve the transgressor from it, so that his justice should also be satisfied, therefore Christ the Mediator interposed, and as a surety, Heb. 7. 22. took upon him the making of satisfaction, and afterward by his death paid the debt of our transgression, and also procured for them the eternal inheritance, which belonged unto him as the Son of God.]

19 For when all the commandments [This relation of Paul is taken out of Exod. 24. 3. &c. only that the Apostle adds hither water, purple wool, and byssop out of Levit. 14. 6. and Num. 19. 6. where these things were

used in the like sprinklings] according to the Law, were uttered by Moses unto all the people, he took the blood of Calves and Goats [whereof mention is made often in other places] with water and purple wool and byssop, sprinkling both the book it self [this is not indeed expressly said, Exod. 24. but nevertheless may sufficiently be collected from Moses his relation there] and all the people. [that is, the twelve pillars which Moses erected there, to represent the twelve Tribes of Israel, and that before, and in the presence of all the people. See the annotat. on Exod. 24. 8.]

20 Saying, this is the blood of the Testament [That is, a sign and seal of the Covenant or Testament. For it was the blood of calves and goats, which was used for the sanction or confirmation of this Covenant. A Sacramental phrase, as Luke 22. 19. 1 Cor. 11. 24. 25.] which God hath commanded unto you. [that is, hath made with you, according to, or concerning all these words or commandments, as is expressed, Exod. 24. 8.]

21 And he sprinkled also in like manner the Tabernacle [This is taken out of divers other places of the Law, especially out of Exod. 29. 12. Levit. 16. 14, &c.] and all the vessels of the Ministry with the blood.

22 And all things almost [This is added because some purifications of the Law were made only with water, which also aimed at the sacrifice of Christ, seeing in his death there flowed out blood and water. See Job. 19. 34. and 1 Job. 5. 6.] are purified by blood according to the Law, and without shedding of blood there is no remission.

23 It was therefore necessary [Namely, according to Gods unchangeable command and ordinance. See afterward chap. 10. ver. 9, 10.] that indeed the types [or representations, figures] of the things which are in the heavens, should be purified [that is, separated from common use, and made fit to have religious communion therewith] by these things: but the heavenly things themselves [that is, the entrance into heaven it self, and the spiritual gifts which are needfull for us to come thereinto, and which were signified by these outward purifications. See Ephes. 1. 3. Col. 3. 1, 2.] by better sacrifices than these. [that is, by the sacrifice of Christ, which is better and of greater dignity. And it is here put in the plural number, although it be but one, and once offered, because it contains in it self the virtue of all the typical sacrifices, and things signified thereby.]

24 For Christ is not entred into the Sanctuary that is made with hands, which is an anti-type of the true, [Namely sanctuary, i. e. of heaven, which was figured by this other, as followeth] but into heaven it self, now to appear before the face of God for us. [namely, with his victorious sacrifice, which here upon earth, he had unblameably offered up to his Father, for a satisfaction for all the sins of his faithfull ones: and with an everlasting desire that that might alwaies be applied to us for our salvation. See Rom. 8. 34. 1 Tim. 2. 5. and 1 Job. 2. 1.]

25 Not yet that he should often offer up himself, as the High Priest enters into the Sanctuary every year with strange blood: [or anothers, i. e. with blood of slain beasts, which are of another nature than himself.]

26 (Otherwise he must often have suffered [Namely, if he must often have offered up himself, considering that his sacrifice was performed by suffering and with sufferings, and could not be accomplished without suffering] from the foundation of the world) [that is, since men began to sin. From whence appears that God never forgave sins, but in respect of this sacrifice of Christ] but now once in the consummation of the ages [that is in the fullness of time which God had appointed thereunto. See Gal. 4. 4.] he is manifested, to do away sin by the sacrifice of himself.

27 And even as [Gr. for as much as] it is appointed unto man once to dye [namely, by Gods ordinance, after that man sinned, Rom. 5. 12. For that some men dyed not, as Enoch and Elias, and that some dyed twice, as they did that were miraculously raised up into this life, was a special privilege and exception from this general rule] and afterward the judgement : [namely, of each one in particular immediately after death, and of all in general hereafter at the last day.]

28 So also Christ being once offered, to take away the sins of many [Namely, of all his elect and faithfull ones, or to take upon him, or bear the sins of many] shall the second time be seen without sin [that is, without bearing any more the imputation and punishment of our sins, but in glory to judge all things] by those that look for him [namely, by faith and hope. See 2 Tim. 4. 8.] unto salvation.

C H A P. X.

1 The Apostle declares that the Law had but a shadow of the good things to come, and by its manifold and yearly sacrifices, was not able to perfect any thing. 5 And that therefore David testifieth in the fortieth Psalm, that Christ should come into the world to do the will of God. 10 And by the only sacrifice of his body to perfect us for ever. 85 The same he proves again by the contents of the new Covenant, Jerem. 31. in which the perfect taking away of sins is promised. 18 And concludes therefore that there is no more need of any sacrifice for sin. 19 Afterward he cometh to the other part of the Epistle, namely, to exhortations unto their duty: and first he exhorts the Hebrews, to go unto God with a confident faith, by the way which Christ hath consecrated for us. 23 Afterwards he exhorts them to steadfastnesse in the profession of this hope, and to unwavering love. 25 And to the keeping of their assemblies together. 26 To this end sets before their eyes on the one side the fearefull judgement of God which Apostles are to expect. 32 And on the other side their former patience, and compassion on the afflicted, even on his own bands also. 36 Together with the promises which those that are constant shall receive. 37 Both which he proveth by a place out of Habak. 2. 4. which he rehearseth and applyeth.

FOR the Law [Namely, of the Ceremonies under the Old Testament] having a shadow [that is, a rude draught, as Painters use first rudely to make out or delineate with certain lines and shadows a picture, which they intend afterward to perfect] of good things to come, [that is, of the spiritual and heavenly things, which should be procured and imparted to us in the new Testament, i. e. of Christ himself and his benefits] not the image it self of the things. [Some hereby understand the perfect way of the outward worship of God, which God should institute by Christ in the new Testament, which differed from the institution of the old Testament as a shadow or first draught, from the perfect image of any thing: even as they are also therefore called the first principles or elements and alphabet of the world, Gal. 4. 3. 9. But seeing the Apostle no where in this and in the former chapter, maketh any opposition betwixt the outward worship of God of the old and of the new Testament, but only betwixt the shadows of the old Testament, and Christ himself with his sacrifice and benefits, which he hath procured for us, therefore others by these words the image it self more fully

understand the thing signified it self, or the pattern according to which these shadows were held forth, even as we are said to be created after Gods image or likeness. Which sence the words adjoynd the image it self of the things also require, i. e. the things themselves in their full proportion or shape even as they ought and should be] can never with the same sacrifices [that is, of one sort, or of one and the same condition and nature] which they offer up every year continually, [Gr. in continuance, or perpetuity, i. e. without omission, as long as this Priesthood and this Law was to endure] sanctifie [or perfect. Namely, according to the conscience, by the taking away of sin, and the guilt of sin, as is declared heretofore, chap. 9. ver. 9.] them who go threunto. [or go unto God. Namely, with their sacrifices.]

2 Otherwise they should have ceased to be offered [Others read, should they not otherwise have ceased? by way of interrogation: but the sence comes all to one] because they that used the service, should have no conscience more of sins, [that is, be no more conscious of sin, or should have no accusation of conscience for sin; and should no more acknowledge themselves guilty of any guilt of sin, seeing they should at once be purged or delivered from it] having been once purged:

3 But (now) in the same (there is made) every year again remembrance of sin. [Namely, not only of the sinnes which were done that year, but of all the sins that were committed before. See Levit. 16. 21.]

4 For it is impossible that the blood of bulls and goats should take away sin. [Namely, by its own worth and vertue, forasmuch as that is but a corporal and transitory thing, whereas sin is a spiritual evil, and hath its place chiefly in the soul which is immortal.]

5 Therefore [Namely, Christ the High Priest of good things to come, in whose name David speaketh in this Psalm, and of whose coming he prophesieth, as Paul here testifieth, and the thing it self shews] coming into the world [namely, when he assumed the humane nature, and united it in one person with himself, as heretofore, chap. 1. 6. and chap. 9. 11.] he saith, sacrifice and offering thou wouldest not [namely, to accept it for an expiation and satisfaction for sin, as the Jewes imagined: otherwise God willed it also to be used for the faithfull of the old Testament, as types and Sacramental signs, which directed them to the future satisfaction of the sacrifice of Christ: but that also no longer then untill the sacrifice it self should now be accomplished, when as these shadows must cease, as is proved in this and other places] but thou hast prepared me a body. [the Hebrew Text, Psalm 40. 7. saith, Thou hast bored through mine ear. But the Apostle here followes the Greek translation, as almost every where in this Epistle, seeing the same sence is contained in both. For the words thou hast bored through mine ears, signifie that Christ now becoming man, gives up himself to be a willing servant of his Father, to obey him unto the death of the crosse. And it is a similitude taken from the servants of the Hebrews, who after that they had served their Masters six years, would not depart out of their masters service the seventh year, but abide in it continually untill death, for a testimony whereof, their ear was bored thorow on the post of the door as may be seen, Exod. 21. 6. Even so then also God the Father is here said, to have prepared Christ a body, because Christ having received of his Father the humane nature out of the flesh and blood of the Virgin Mary, by the power of the Holy Ghost, here gives up the same unto the service of his Father, to serve him willingly in all things, even unto the death, to be a sacrifice of expiation for our sins. It is therefore as much as if he should say, Thou hast given me a body, that is willing and ready in thy service even unto death.]

6 *Burnt-offerings, and (offerings) for sin pleased thee not.*

7 *Then spake I, Behold I come, (in the beginning of the book [Gr. in the head, or in the roll of the book. Namely, of thy Law. For the book of the Law was wont with the ancients to be written in a roll, as Mapps are with us, and as the Jews still have them, in their Synagogues. Now there are many places in the book of the Law which testified of the coming of Christ, yea even in the beginning of the Book, when God promised the seed of the woman, which should tread upon Satans head. Gen. 3.15.] it is written of me) to do thy will, O God. [that is, to be obedient to thee unto the death of the Crosse for the reconciliation of all believers.]*

8 *When he had said before, sacrifice and offering and burnt-offerings, and (offering) for sin, thou wouldst not, neither did they please thee (which are offered according to the Law.)*

9 *Then said he, Lo I come to do thy will O God. He taketh away the first [Namely, all sorts of propitiatory offerings, which were used in the old Testament] to settle the second. [Namely, his obedience unto the will of his Father.]*

10 *In which will [That is, by the obedience of which will: as Rom. 5.19.] we are sanctified, [that is, have all that is needful to our perfect sanctification, Namely, forgiveness of sins, renovation of the spirit, and eternal salvation] by the offering of the body of Jesus Christ once (performed) [that is, which will of God consisted therein also, that Christ should give up his body on the Crosse for a propitiatory sacrifice for our sins. Phil. 2.8.]*

11 *And every Priest stood indeed every day ministering, and offering oftentimes the same sacrifices, [That is, of the same sort and nature] which are never able to take away sins:*

12 *But this man having offered [Namely, on the wood of the Crosse] one sacrifice for sin, is for ever [this word for ever is by some joyned to the word having offered, but the first conjoyning is the fittest] set down on the right (hand) of God:*

13 *Henceforward expecting [That is, in this his Kingly and Priestly office, even as he now administers it, as Mediator, persevering so long, and continually attending to the execution of the same, until by his mediation and his Fathers power all the enemies of our salvation, and at the last death also, shall be abolished, when he shall lay down this form of governing, and with the Father and the Holy Ghost remain all in all. See 1 Cor. 15.24. &c.] until his enemies be made a footstool of his feet.*

14 *For by one offering he hath perfected for ever those that are sanctified. [Those that by his word and spirit believe in him, and are regenerated. And hereby is made a definition of those who are perfected by Christs sacrifice; for although his sacrifice in it self is sufficient for all men, nevertheless it perfects no man, but those that are sanctified by him.]*

15 *And the Holy Ghost [Namely, in his word, and especially in the form of the new Covenant which he hath made with us, Jer. 31. From whence appears then that the Holy Ghost is the true God, and a distinct person in the Divine essence] also witnesseth it to us. [Namely, that which he said in the former verse. For although in the form of the New Testament, Jer. 31. there is no mention made of sacrifice, nevertheless seeing perfect remission of sins is there promised, and the Apostle had proved hitherto that the death of the Testator must come between, that the New Testament might be firm, and he had proved this also out of the fortieth Psalm; therefore he concludes beyond all contradiction that this must be accomplished in the new Covenant by this one sacrifice. Thus then the Apostle here teacheth us to compare*

the Scripture with it self, to make firm conclusions in matters of faith]

16 *For after that he had said before, This is the Covenant that I will make with them after those dayes, saith the Lord, [That is, Thus saith the Lord: which words may here be taken for Pauls words, although the like are also in the Prophet. Otherwise there would want somewhat in the beginning of the following verse, to fill up Pauls conclusion; Namely, Thus saith he: or the like; which some copies also have set before the 17 verse, because they took these words, saith the Lord, for the words of the Prophet] I will give my Lawes into their hearts, and I will inscribe them in their understandings:*

17 *And their sins, and their unrighteousness, I will in no wise remember any more.*

18 *Now where forgiveness of the same is, there is no more sacrifice for sin. [Namely, of expiation: but onely spiritual sacrifices of thankfulness, which are required of us in the New Testament. See Rom. 12.1. Heb. 13.5. 1 Pet. 2.5.]*

19 *Seeing therefore brethren, [Here the Apostle begins the second part of this Epistle, namely, the exhortations to the duties of believers. And exhorts them in the remaining part of this chapter, to boldness in the faith, to steadfastness in profession, and to patience in tribulations] we have boldness, to enter into the sanctuary [Gr. unto the entrance of the sanctuary, i.e. by faith, hope and prayers to go directly unto God in heaven. Rom. 5.2. Ephes. 3.12.] by the blood of Jesus.*

20 *By a new [The Greek word properly signifies that which is newly slain: which he refers to the sacrifice of Christ, which was newly slain, and remains all wayes in full force] and living [that is, quickning, as Job 6.57. for Christs death is our life] way, [so he calls Christ offered for us, because through him, and his merits we have access unto God. See Job. 14.6.] which he hath consecrated for us [Or newly prepared or set forth: See ch. 9.v.18.] through the vail, that is, (through) his flesh [that is, his humane nature, by which his Divine nature was covered, as the Ark of the Covenant and the Mercy seat, with all the Holy of Holies, was by the vail]*

21 *And (seeing we have) a great Priest over the house of God: [That is, the whole Church of God. See before chap. 3.6.]*

22 *Let us approach with a true heart, [That is, an unfained, upright minde] in full assurance of faith, (our) hearts [That is, our souls, or thoughts, will, and affections] being purified [Gr. sprinkled, i.e. being purified and freed from an evil conscience by the sprinkling of the blood of Christ. See before chap. 9.14.] from an evil conscience, and the body [that is, our outward actions or works which are done by the body] being washed with pure water: [that is, by the operation of the spirit of Christ, which is every where set forth by pure water. See Ezek. 36.25. 1 Joh. 5.6.]*

23 *Let us hold (fast) [That is, steadfastly retain, without turning from it, or being seduced from it] the unwavering profession of hope: [namely, which is in us. 1 Pet. 3.15.] for he that hath promised it, is faithful: [namely, in performing of what he hath promised.]*

24 *And let us heed one another [Or observe one another] for stirring up of love and of good works.*

25 *And let us not neglect our mutual coming together [Namely, in the Christian Assemblies, which are kept for the hearing of Gods word, publique prayers, and use of the holy Sacraments. See Act. 2.42. and 20.7. 1 Cor. 11.20. &c.] as some are wont, [namely, they that fall away from the truth, either for fear of the Jews or else through negligence, or out of a great opinion of themselves, or for other causes grow remiss herein. See Mat. 18.20.] but (exhort) one another: and (that) so much the rather, as ye see that the day drawes nigh.*

26 For if we sin willingly, [That is, wilfully fall away from this faith, which the Apostle hath here described, as hereafter in the 29 verse this sin is more largely declared, which the Apostle also heretofore cha. 6. vers. 6. called a falling away. He speaketh not here then of every kind of sin or falling away, but of that sin which Christ calleth the sin or blasphemy against the Holy Ghost, Mat. 12. 32. and of the sin unto death, whereof John speaketh. 1 Joh. 5. 16. as appears by the following properties which are rehearsed hereafter] after that we have received the knowledge of the truth, there remaineth no sacrifice for sin any more: [Namely, seeing such persons wilfully reject and despise the only sacrifice of the New Testament, namely, the Lord Jesus and his merit. And the Apostle Paul seemeth also here to allude to the place, Numb. 15. 30, 31. where, even according to the Law itself, no sacrifice of expiation was permitted for those who sinned with an high hand, and reproached the Lord, but must without mercy be rooted out of the people.]

27 But a fearful expectation of judgement and heat of fire, which shall devour the adversaries: [That is, the enemies of Gods truth, and persecutors of the same.]

28 If any man made void the Law of Moses [That is, rejected, forsook, denied, apostatized from it, as is declared Deut. 13. 5, 6, 7. For although there were more wilful sins, which were punished with death; nevertheless the Apostle especially respects this sin of wilful Apostacy, as the Greek word *athetein* i.e. abrogate, or make void, and comparing of the following verse imports] he died without mercy under two or three witnesses:

29 Of how much heavier punishment think ye shall he be accounted worthy, who hath trampled upon [That is, wilfully despised and rejected. For that which a man tramples upon, they use with much contempt and rejection] the Son of God, and hath esteemed the blood of the Testament [that is, the blood of Jesus Christ, by which the New Testament is confirmed. Mat. 26. 28.] unclean, [Gr. common: i.e. prophane, unholy, as Mar. 7. 2. Act. 10. 14. For that which a man rejects or denies, that he accounts unclean or unholy in matters of Religion] whereby he was sanctified, [namely, outwardly, in regard of his former profession or confession, concerning the hearing of Gods word, use of the holy Sacraments, and separation from other common men, namely Jews and Gentiles. Although such a person was not partaker of true regeneration as John testifieth, 1 Joh. 2. 19. and as such still nevertheless 2 Pet. 2. 22. are called dogges and swine, although they were washed from their outward filth and had left the impurity of idolatry, and other unholiness] and hath reproached the spirit of grace? [that is, the holy Ghost, which began to work in them some taste of Gods grace, for which they also rejoyced for a while. See heretofore more at large chap. 6. 5.]

30 For we know him who hath said [Namely, Deut. 32. vers. 35, 36. where the Lord promisseth that he will revenge his people upon their enemies, and judge, i.e. right and defend them against all persecutors and oppressors. And here it is to be observed, that the Apostle alters and amends the words of the Greek interpreters, according to the Hebrew Text.] Vengeance is mine, I will recompense saith the Lord. And again, the Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the living God. [Namely, when he taketh vengeance upon his enemies. Otherwise it is better to fall into the hands of God then of men, when he graciously chastiseth his own, 2 Sam. 24. 14.]

32 But remember the former days, in which after ye were illuminated [Namely, first when ye became believers, and by Baptisme were ingrafted into the Church of Christ. How much more then, he would say, much ye

be steadfast, and armed against all tribulation, now after that ye have long professed Christ and served him] ye underwent much combat of suffering:

33 Partly, when by reproaches and afflictions ye became a spectacle: [This may be taken either properly, seeing the Christians were oftentimes cast before beasts in the publique shewes. 1 Cor. 15. 32. or by a similitude, because they were publicely in the Synagogues and Judgement halls, shamefully made a spectacle, and evil intreated, as Christ foretels Luke 12. 11. and chap. 21. 12. and Paul speaketh concerning himself and other Apostles. 1 Cor. 4. 9.] and partly when ye had communion [that is, had compassion, and afforded all brotherly assistance] with them that were souled.

34 For ye had compassion upon my bands, [Namely, when I was fallen upon, and apprehended at Jerusalem and was necessitated to appeal unto Cesar to escape the violence of the Jews: when doubtless the believing Jews had great compassion on Paul, and afforded him him all help. See Act. 21. 33.] and received with joy [namely according to the exhortation and promise of Christ. Mat. 5. 11, 12. and according to the example of the Apostles. Act. 5. 41. See also 1 Thess. 2. 14.] the spoiling of your goods, knowing that ye have in your selves [that is, in the hope which is in you] a better and abiding substance in the heavens.

35 Cast not away therefore your boldness, [That is, your bold confession, springing from the boldness of faith, and hope in God, as is exprest heretofore vers. 23. Or your confidence] which hath a great recompense of reward: [namely of grace, and for Christs sake. See Rom. 11. 35. Col. 3. 24. Heb. 13. 21.]

36 For ye have need of patience: [That is, steadfastness and patient expectation of the fulfilling of Gods promise, as the proof which the Apostle here relates out the place of Habakuk, imports] that ye having done the will of God, may carry away the promise: [That is, the thing promised or inheritance. See Gal. 3. 22.]

37 For, yet a very little (while,) [Namely, there remaineth. These words are taken out of Hab. 2. 3. Hag. 2. 7. which the Apostle bringeth not word for word, but relateth the sense of them, and applies them to his purpose] (and) he [namely, the Messias, Christ] who is to come, shall come and not tarry.

38 But the just shall live by faith: [See further of this translation on Rom. 1. 17.] and if (any one) withdraw, [namely, from this faith and patient expectation, by apostacy, and denial of Christ and his truth,] my soul hath no pleasure in him.

39 But we are not [Hereby the Apostle mollifies the former threatening, namely that he hath not such an opinion of them, although he speaketh thus, as he also did heretofore in the like warning, chap. 6. vers. 9.] of them that withdraw themselves, [Gr. of the withdrawing] unto destruction, but of them that believe [Gr. of faith] unto preservation [Gr. obtaining, purchasing] of the soul: [that is, of the salvation of the soul: as Christ speaketh also Mat. 10. 39.]

CHAP. XI.

1 The better to move the Hebrews to steadfastness in the faith, he describes faith to them, with its properties and operation. 4 And to that end produceth the examples of the faith of the ancient Fathers of the Old Testament, and first of all of Abel. 5 And of Enock. 7 and of Noah. 8 Afterward of Abraham. 11 And of Sarah. 13 Who with their seed received indeed the promises of the land of Canaan, but the fulfilling of them they obtained not upon earth, but in heaven. 17 Further he rehearseth the example of the faith of Abraham, in offering of his son Isaac. 20 And of Isaac in blessing of his son

son Jacob. 21 And of Jacob in blessing of the sons of Joseph. 22 And of Joseph on his death-bed. 23 Afterward of the parents of Moses. 24 And of Moses himself, in despising of his honour and ease in Pharaohs Court. 27 And in departing out of Egypt, keeping of the Passover, and going through the red Sea. 30 Afterward of Joshua and of Rachab, in the taking of Jericho. 32 And withal of the Judges and Kings, who performed great things by faith. 35 Afterward of certain women, who endured great difficulties thereby. 36 as also divers other Prophets and Martyrs. 39 Concludes that all these died in faith, although they obtained not the thing promised without us.

NOW faith is a firm ground [Or a firm confidence, i. e. that which causeth to subsist, or stand firm, and as it were present, the things which are promised by God in Christ, and which therefore are expected by hope, which is not done only by an assent to Gods promises in our understanding, but also by a trusting to the same in our will. See Rom. 4. 18, &c. and above, chap. 3. 14. Gr. *hypostasis*, i. e. subsistence, of which word, see also 2 Cor. 9. 4. and 11. 17.] of the things which are hoped, (and) an argument [or conviction: For faith respecting Gods revelation and promise, convinceth and assureth the heart of man more strongly of the truth of a thing, then any other argument brought forth from naturall reason] of things which are not seen. [That is, even which are not comprehended by us, by natural sense or reason; Or which are not present before our eyes. For although the things which are seen, are indeed believed also, as Christ speaketh to Thomas, Joh. 20. 29. notwithstanding this is not properly divine faith, which is wrought in us by the Holy Ghost, which looks only at Gods promise or revelation, whether the things be now past, present or to come: as will appear by the examples which Paul produceth.]

2 For by the same the Ancients [Namely, Fathers, from whom we are descended, and whose examples we must imitate] obtained testimony. [Namely, that they pleased God, as is expressed, ver. 5.]

3 By faith we understand that the world [Gr. the ages, as chap. 1. ver. 2.] was prepared [That is, created, and brought into such order and form, as now we see it] by the word of God, [that is, by the powerful command of God. See Gen. 1. Psalm 33. 6.] so that the things which we see, were not made of things which are seen. [or, were made not of visible, or seen things, i. e. out of nothing. For this is proper to faith, that it believes out of Gods word, that the world was created out of nothing: whereunto no Philosopher by natural reason was able to attain.]

4 By faith Abel offered to God a greater sacrifice then Cain, Some take this word greater for of greater price, because Abel made his offering of his fattest beasts, and Cain but of some slight fruits. But the same word is here as fairly taken for more worthy, and more acceptable to God, which the Apostle thence concludes, because God respected Abel and his offering, and not Cains, which the Apostle testifieth that it was done by the faith of Abel: namely, because Abel in this offering looked to that seed of the woman, which should tread upon the Serpents head, i. e. unto Christ, who by his death should destroy the Devil, Heb. 2. 14.] by which [namely, faith] he obtained witness that he was righteous. [this is not in so many words indeed, Gen. 4. 4. but the Apostle concludes the same out of that which is there expressed, that God respected him and his sacrifice, which title of righteousness Christ also therefore gives to Abel, Mat. 23. 35.] seeing God gave testimony of his gifts,

[namely, by Moses, Gen. 4. 4. or by an extraordinary sign from heaven concerning his sacrifice, as was done concerning Aarons sacrifice, Lev 9. 24. concerning Elias's, 1 Kin. 18. 38. Davids, 1 Chron. 21. 26. Solomons, 2 Chron. 7. 1. by sending of fire from heaven: which is therefore very probable, because Cain seeing the same, was kindled with wrath and envy towards his brother] and by the same (faith) he speaketh still, [namely, not only by his good example in Gods word, but also by his blood, which after his death cryed unto God for vengeance. See Gen. 4. 10. Heb. 12. 24.] since he is dead.

5 By faith Enoch was taken away [Gr. translated, Namely, from earth into heaven, as is expressed concerning Elias, 2 Kin. 2. 1.] that he should not see death, [that is, suffer or feel: as this word see is also taken, Psal. 16. 10. Job. 8. 51. From whence it appears that his body put off immortality in this taking up into heaven, and was changed into an immortal and glorified body. as may be read concerning Elias, Luk. 9. 30. and of all believers at the last day, 1 Cor. 15. 51. and 1 Thes. 4. 15.] and he was not found, because that God had taken him away: for before his taking away he had testimony that he pleased God. [This indeed the Text saith not, Gen. 5. 22. but the Apostle concludes this from that which is there expressed, that he continually walked before God.]

6 For without faith it is impossible to please (God) [Or it is impossible that he pleased God, namely, to eternal salvation. The reason is, because no man can please God without Christ, Job. 14. 6. Act. 12. 4.] for he that cometh to God [that is, he that steadfastly walketh before God, as Moses speaketh of Enoch, Gen. 5. 22, 24. Or he that serveth God, and seeketh to enjoy his favour] must believe that he is, [namely, not onely an essential being, but also such a one as he hath revealed himself in his word, nor only according to the Law, but also according to the Gospell, which the faith whereof Paul here speaketh properly respecteth, Rom. 1. 16, 17.] and is a rewarder [or reward-giver, recompenser, i. e. performer of his promises in rewarding of them which seek him. For this reward cannot be hoped for but by a promise going before, which faith looketh at. Which here must necessarily be, not a promise of the Law, but of the Gospell, forasmuch as no man can be partaker of the promise of the eternall inheritance by the Law. See Gal. 3. 18.] of them that seek him, [namely, by the way revealed in the Gospell, Job. 17. 3.]

7 By faith Noah, being admonished by a divine oracle of the things which were not as yet seen, [That is, which were not yet present. Namely of the flood, and of his preservation in the Ark] (and) being afraid [namely, with a reverential and filial fear of Gods threatenings against the world, and of Gods promises unto him] prepared the Ark for the preservation of his household: by which (Ark) he condemned the world [namely, by his example, in the presence of all, as Matth. 12. 41, 42.] and became an heir of the righteousness which is according to faith: [that is, partaker or possessor, not only of his life whereof the ungodly Chum was also partaker, but also of eternal life, which is obtained only by the righteousness of faith, Rom 4. 13. &c.]

8 By faith Abraham being called [Namely, out of Ur in Chaldea. See Act. 7. 2. &c.] was obedient, to go forth unto the place [that is, to the land of Canaan, although this was not yet made known to him at his first calling. See Gen. 12. 1.] which he should receive for an inheritance: and he went forth not knowing whither he should come.

9. By faith he was an inhabitant in the Land of promise, as in a strange (Land) and dwelt in Tabernacles [Namely, as strangers and travellers used to do, that they might be able to take them up again, and carry them to other places: as with us tents are wont to be used for this purpose] with Isaac and Jacob who were co-heirs of the same promise: [Namely, of the future possession of the Land of Canaan, and consequently also of eternal life.]

10 For he expected the City [That is, heaven or the heavenly Jerusalem, whereof the Land of Canaan, and afterward Jerusalem also, were but shadows] which hath foundations, [namely, which are firm and unmoveable, And the Apostle opposeth this to the Tabernacles which had no foundations. See hereafter chap. 13. 14. Revel. 3. 12. and 21. 2, &c.] whose architect [that is, delineator, or orderer according to art, as used to be done before men proceed to building of Cities] and builder is God.

11 By faith Sarah her self also received power to give seed [Gr. for casting, or laying a foundation of seed: which is not understood of Abraham onely, from whom Sarah received seed: but also of Sarah her self, who in this conception by the power of faith gave her own seed thereunto, that as is done in all natural conceptions. See also Levit. 12. 2.] and beyond the time (of her) age [namely, seeing she was now ninetie years old, and besides that barren. See Gen. 16. 1. Rom. 4. 19.] she brought forth: forasmuch as she esteemed him faithful who had promised it. [For although Sarah laughed at it in the beginning, yet nevertheless afterwards she also held fast to the promise.]

12 Therefore also from one, and that one dead [Namely, not onely in respect of Sarah, but also of himself, as Paul declares, Rom. 4. 19. That Abraham therefore after the death of Sarah, got divers children more by Keturah, must be ascribed to the new youth, which he received by this new promise] were born (so many) in multitude as the stars of heaven, and as the sand that is on the Sea shore, [Gr. lip] which is innumerable.

13 These all died in faith, not having obtained the promises, [That is, the thing that was divers times promised them, of the proprietie of the Land of Canaan, and the seed wherein all generations of the earth should be blessed] but saw the same afar off, and believed and embraced them, and confessed that they were guests and strangers upon earth: [as is expressly testified of Jacob, when he stood before Pharaoh, Gen. 47. 9. & of others before and after him, Gen. 15. 13. and 28. 4. Psal. 39. 13.]

14 For they that say such things, [Namely, that they are strangers and guests upon earth] shew clearly that they seek a country. [Namely, that is out of this world in heaven; as is declared ver. 16.]

15 And if they had been mindful of that (country) from which they had gone forth, [Namely, here upon earth, as was the Land of Mesopotamia or Chaldea, from whence Abraham with his family was gone forth] they might have had time to return.

16 But now are they desirous of a better, that is, of the heavenly. Therefore God is not ashamed of them [That is, disdaineth not] to be called their God: [namely, even after their death; as he is every where called the God of Abraham, Isaac, and Jacob. See Exod. 3. 6. From whence Christ himself concludes that therefore these were not children of God onely while they lived upon earth, but that their bodies should also rise again, seeing God is not a God of the dead but of the living, Mat. 22. 31, 32.] for he had prepared them a City: [namely, which had foundations in heaven, wherein God himself revealed his glory, and should receive them as true Citizens, Phil. 3. 20.]

17 By faith Abraham when he was tempted [That is, was tried, or was required by God to give a firm evidence of his obedience, Gen. 22.] offered Isaac [that is, was ready to offer him, or was busied in offering him] and he that had received the promises, offered (him) onely be-

gotten, [so Isaac was called, because he only was born of the free woman, and Ismael of the bondwoman was no true heir.]

18 (Unto whom [Or of whom, as this Greek word *pros* may also be so taken, ch. 1. v. 7, 8.] it was said, In Isaac shall the seed be called thee) reasoning [that is concluding or considering with himself by faith, which stood fast on Gods promises] that God was able to raise (him) even from the dead.

19 From whence he also by similitude got him again: [This the Apostle addes, because he was already to account him dead, whom God commanded to be slain: out of which state, as a state of death, he afterwards received him again, when God hindred him from this.]

20 By faith Isaac blessed (his sons) Jacob and Esau concerning things to come: [That is, in his blessing so divided the Land of Canaan and parts adjacent, and so subjected Esaus posterity to Jacobs posteritie, as if he had already had the full possession thereof.]

21 By faith Jacob dying [That is, being neer unto death, on his death bed] blessed each one of the sons of Joseph, and worshipped [namely, not his staff, as some perversly think, but on his staff, the God of his Fathers, and the Angel, i.e. the Son of God: who had stood by him even until that time, and delivered him from many troubles: as may be seen Gen. 48. 3. 15.] (leaning) on the top of his staff: [the Hebrew Text Gen. 47. 31. faith on the head or head-end of the bed. But the Greek translators, for *Mittah* i.e. bed, read *Matteh* i.e. rod or staff: which translators the Apostle here followed, seeing both may be true. For by comparing Gen. 48. 31. with Gen. 48. 2. it appears that Jacob when he blessed the sons of Joseph, and afterwards also his own sons, sat on his bed, and by reason of his weakness rested upon a staff, seeing his legs hung from the bed, which after the blessing he plucked in again, Gen. 49. 33.]

22 By faith Joseph dying made mention of the going out of the children of Israel, [That is, testified that God would fulfill his promise of delivering of the children of Israel out of Egypt. See Gen. 50. 24. &c.] and gave command concerning his bones: [that is, of taking his bones with them into the Land of Canaan, not out of any superstition, or to have his bones worshipped there, which was never done, but hereby to testify the communion which he had with his brethren in the promise of God, and his hope of the fulfilling of the same, even after his death; and to confirm their posterity therein.]

23 By faith Moses when he was born was hidden for three months of his parents, [Gr. fathers, i.e. parents. Namely, Amram and Jochebed, Exod. 6. 19. who by the fairness of the child were moved to expect some special thing from him, which the Apostle here ascribes to their faith in Gods promises: Josephus the Historian testifies, *Antiq. lib. 2. cap. 5.* that it was made known to the Father of Moses by a Divine revelation, that this son should deliver them out of Egypt] forasmuch as they saw that the child was fair: and they feared not the Kings commandment. [namely, not so that they would kill the child according to the Kings commandment, although there was some weakness in their faith, when nevertheless afterward they laid it as a foundling by the river, yet with hope that some one would finde it and bring it up, as came to passe. Faith then although it be joynd with weakness, is here also accounted for a true faith.]

24 By faith Moses being now become great, [Namely, being now fortie years old, as Stephen testifies *Act. 7. 23.*] refused to be called a son of Pharaohs daughter: [For she had adopted him for a son. Exod. 2. 10. *Act. 7. 21.*]

25 Chusing rather to be ill-intreated with the people of God, then for a time to have the enjoyment of sin: [That is, the delights and accommodations of Pharaohs

raohs Court, which he could not enjoy without sinning against God.]

26 *Esteeming the reproach of Christ* [That is, which he must suffer for the expectation of Christ, and after the example of Christ. See the like 2 Cor. 1. 5. Col. 1. 24. For Moses also saw Christs day, & rejoiced therein, as is said of Abraham Job. 8. 56. *to be greater riches, then the treasures in Egypt: for he respected the recompense of the reward.* [Namely, which should be eternal and unperishing in heaven. 1 Pet. 1. ver. 4, 5, 6. to which believers also may have respect, as to a reward, not which God oweth them, or which they do merit, but which God their father promiseth of grace that he will give unto them, as unto his children. See Mat. 5. ver. 10, 11, 12.]

27 *By faith he forsook Egypt* [Namely, with the whole people of Israel, notwithstanding the Kings threatnings. See Exod. 10. 29.] *not fearing the wrath of the King. For he kept himself fast* [namely, to Gods commandment, without turning from it by any fear. Or *he was courageous, stedfast*] *as seeing* [namely, by faith] *the invisible:* [namely, God. See Psalm 56. 12. and 118. 6. Rom. 8. 31.]

28 *By faith he kept the Passover, and the sprinkling of blood,* [Gr. *pouring on.* Namely, on the thresholds and posts of the doors of the Israelites. Exo. 12. 21, &c.] *that the destroyer of the first born, should not touch them.* [that is, not harm or hurt them.]

29 *By faith they went thorow the red Sea,* [Namely, Moses, Aaron, and the other Israelites. For although some among them had no true faith, as the Apostle testified before, chap. 3. 18. yet there were also many true believers with him. See before chap. 3. 16. to whom here respect is properly had] *as through the dry (Land) which the Egyptians (also) trying* [Or *whereof the Egyptians having made proof*] *were drowned.*

30 *By faith* [Namely, of Joshua and the other upright Israelites: as in the former verse] *the walls of Jericho fell, when they had been compassed about* [namely, by the army of the Israelites with sound of trumpets. Josh. 6. 20.] *for seven dayes.*

31 *By faith Rahab the harlot* [The Hebrew word *zonah*, signifieth also an hostesse: and the spies went into her house to lodge. Josh. 2. 1. But seeing the Apostle here, as also James in his Epistle, chap. 2. 25. calleth her an harlot; it seems that she made profession of both, as was usual among the Gentiles; there being also no mention made of her husband Josh. 2. 18. But afterward being converted unto God, she became an example of faith and uprightness, and amongst the Israelites married with Salmon the father of Boaz, one of the forefathers of David, and consequently of Christ also. See Mat. 1. 5.] *perished not with the disobedient,* [that is, the other obstinate and impenitent men within Jericho] *when she had received the spies with peace:* [that is, courteously, and being helpful to them in all things.]

32 *And what shall I yet say (more?) For the time will fail me, should I relate of Gideon, and Barak, and Sampson, and Jephthe, and David, and Samuel, and the Prophets:* [Namely, which were among the people of Israel after Samuel and David.]

33 *Who through faith overcame Kingdoms,* [Namely, as Joshua one and thirty Kings, and David overcame all that lay round about the Land of Canaan] *practised righteousness,* [namely, not only in leading a righteous life, but also in the exercising of publique justice, as many godly Judges and Kings did] *obtained the promises,* [that is, the fulfilling of the promises which were made unto them, as there was the possessing of the Land of Canaan, and of some special benefits, as to Sarah, Anna &c. and also in general of forgiveness of sins, adoption to children, and the inheritance of eternal life. See before ver. 16. Heb. 11. 11.] *stopped the mouths of Ly-*

ons: [namely, as Sampson Judg. 14. 6. David 1 Sam. 17. 34. and Daniel, Dan. 6. 22.]

34 *Quenched the power of fire,* [Namely, as Daniels companions, Dan. 3. 25.] *escaped the edge of the sword,* [Gr. *the mouthes of the sword.* Namely, as David the sword of Saul, 1 Sam. 20. Blias the sword of Ahab, 1 King. 19. Elizeus the sword of the Syrians, 2 Kin. 6.] *out of weakness got abilities,* [namely, as Job, Job. 42. David Psal. 6. Hczekiah Isa. 38.] *became strong in war,* [namely, as many Judges and Kings] *put to flight Armies of strangers:* [Namely, as Jonathan 1 Sam. 14.]

35 *Women* [As the widow of Sarepta by Elias, 1 King. 17. and the Shunamitish woman, 2 King. 4. by Elizeus] *got their dead (again) from the resurrection:* [that is, after that they were raised up from the dead by the Prophets] *and others were wracked,* [Namely, as the head of a drum, to be afterwards beaten with flaves and tortured to death, as the Greek word imports. And the Apostle here also hath respect to the example of Eleazar, and such like torturings, under the Tyrant Antiochus, whereof may be read 2 Macch. 6. 18. &c.] *not accepting the (offered) deliverance,* [namely, which was offered by the servants of Antiochus; if he would but do contrary to the Law of God, as they desired] *that they might obtain a better resurrection:* [Namely, hereafter at the last day, Dan. 12. 2.]

36 *And others underwent the trial of mockings* [Namely, as Micah, 1 King. 22. Amos, Jeremy &c.] *and scourges, and also bands and imprisonment.*

37 *Were stoned,* [As Zacharias the son of Jojada, 2 Chron. 24.] *sawed in pieces,* [As the ancient Jewish histories testifie of Isaiah under the Tyrannie of Manasse. From whence it appears that the Apostles relate histories, not onely out of the divine writings, but also out of other histories known to the Hebrewes: as is also noted on the 35 verse] *tempted,* [Namely, by grievous threatnings and tortures] *put to death by the sword:* [Gr. *by the death of the sword:* as many, in the time of Manasse, 2 King. 21. 16. and under other Tyrants] *walked* [Gr. *went about.* Namely, wandering here and there] *in sheeps skins (and) in goats skins:* [As is testified of Elias 2 King. 1. 8. and as was the habit of the Prophets in general, as may be seen, Zach. 13. 4.] *being forsaken, afflicted, ill-intreated:*

38 *(Of whom the world was not worthy)* [Worldly men accounted such believers for the off-scouring of the world, but on the contrary the Apostle testifies, that the world was not worthy of them, and that therefore God sustained them as out of the societie of the world: as David long wandered in the wilderness, 1 Sam. cha. 22, 23, 24. Elias under Ahab, 1 King. 19. and those hundred Prophets which were hidden in caves, 1 King. 18. as also many others whereof histories make mention] *they wandered in wildernesses, and (on) mountains, and (in) caves, and (in) the holes of the earth.*

39 *And these all,* [Namely, of whom mention is made in this chapter] *having had testimony by faith, obtained not the promise:* [that is, the thing promised, namely Christ manifested in the flesh, with the fulfilling of all the shadows of the old Testament, and the state of the Church promised under him, throughout the whole world. See Luke 10 23, 24.]

40 *Seeing God had provided somewhat better concerning us,* [Namely, that all this should be accomplished in our time] *that they* [or *so that they without us, &c.*] *without us should not be made perfect.* [Some understand this of their salvation in heaven: but this should be contrary to that which is noted on the example of Enoch, ver. 5. and contrary to that which is spoken of their hope heretofore, ver. 16. and contrary to the promise of Christ, Mat. 5. 12. and other places of Scripture, also contrary to the time in which Paul wrote this, when as Christ was now long agoe ascended into heaven;

heaven, and therefore the forefathers also, even according to their opinion were brought into heaven. Therefore this is understood of Christs coming in the flesh, and of the perfecting of the state of the Church under the new Testament, as was shewed before. For had perfection been in the old Testament, the new should not have been necessary, and they should have had their perfection from another cause then we. *Without us* therefore may sely be taken for *by another cause then we.*]

C H A P. XII.

- 1 From the examples of the former Chapter, the Apostle exhorts the Hebrews to constancy in the Christian hope, and to patience in afflictions. 2 To this end propoeth Christs example unto them, who through suffering entered into his glory. 5 Also the example of all true children, who were not without chastisement of their Fathers. 9 Shews them the fruits of chastisements. 12 Afterward exhorts them to quickning up of themselves from their sluggishness. 14 And witball to peace and holiness. 15 Warns them against apostacy, and against boredom and prophaneness by the example of Esau. 18 To that end also sets before their eyes the dignity of the assembly in heaven and on earth, whereunto they are come, with an opposition of the terrible ness of all things in the giving of the Law. 25 Warns them again of Apostacy, by a place taken out of Hag. 2:7. 28 And exhorts them to hold fast to the grace of God by propounding the punishment which shall come upon Apostates.

Therefore also, seeing we have so great a cloud of witnesses [That is, such a company or multitude of witnesses as are rehearsed in the former chap. who have stedfastly and patiently persevered in faith and hope] lying round about us, [so the Apostle speaketh, because even as a cloud that hangeth round about us in the ayre, is alwaies seen by us, wherefoever we turn: so also wherefoever we turn our selves in Gods word, we finde these examples before our eyes] let us lay aside every burden [namely, of worldly care, encumbrance, and voluptuousness, as Christ also exhorts his, Luk. 21. 34.] and the sin [he understands here especially the sinne of concupiscence, which easily ariseth in us of it self, out of the remainders of corrupt nature, or by the occasions which outwardly happen, &c. brings forth impediments to us in our Christian course, which we must withstand and cast from us. See Rom. 8. 1, 13.] which easily compasseth (us) [Gr. which easily stands about us] and let us with patience run [or, by patience run. For when the race is long, and there are difficulties on the way, there is need of patience in running, that we may not faint] the race, [or, the strife of running. For the Greek word *agon* signifieth both; And the holy Scripture elsewhere also compares the state and the life of a Christian to a running for a prize, or a strife in running, 1 Cor. 9. 24. 2 Tim. 4. 7.] which is set before us:

2 Looking unto the chief Leader and finisher of faith Jesus, [Namely, before all, for although we also doe well looking unto the foregoing witnesses, nevertheless we must before all herein cast our eyes upon Christ, who is the leader unto faith, and the perfecter of the same] who for the joy [that is, instead of the joy, namely, the use whereof he might have retained, if he had not humbled himself for our sake, and chosen the crosse, Phil. 2. 6, &c. Others translate it, for the joy. Namely, unto which by his suffering he would not only come

himself, but also bring the faithfull, Luk. 24. 26. 1 Pet. 1. 11.] which was set before him, endured the crosse, and despised the shame, [namely, which was cast upon him by sinners, both in life and death, as is declared in the following verse] and is set at the right (hand) of the throne of God. [namely, afterward, when he had stedfastly, and patiently overcome all this, for an example unto us also of an happy issue.]

3 For take notice of this man [Namely, Jesus, who is so great and glorious, that we cannot be compared to him] who endured such a contradiction [hereby is understood all contempt, reproach and infamy which was cast upon Christ, even unto the shameful death of the crosse] of sinners [that is, of ungodly and unrighteous men, whom he was able to have stricken down with one word, as this word is also taken, Psal. 1. 1. Joh. 9. 25, 31.] against him, that ye do not languish [or grow remisse] and faint in your souls. [that is, in the constant hope and patience of your soul.]

4 Ye have not yet resisted unto blood [That is, to the utmost, or even unto death] striving against sin: [Some take the word *sin* here for *sinners*, as is exprest ver. 3. Others for sin it self which is in us, whereof he spake, ver. 1. which we must lay aside with grievous conflict, even by chastisements and afflictions themselves, as is declared, ver. 10, 11.]

5 And ye have forgotten [Or, and have ye forgotten, &c. by way of question] the exhortation [namely, of wisdom, Prov. 3. 11, 12.] which speaketh unto you as unto children, My son, sleight not the chastisement of the Lord, [The Greek word *paideia* signifies property a chastisement which is given to children for their amendment] neither faint thou, when thou art rebuked of him. [or gainsaid, chastised with words.]

6 For whom the Lord loveth he chasteneth: and he scourgeth every son whom he receiveth. [That is, acknowledged and holds for his son.]

7 If ye endure chastisement [Namely, patiently, or willingly, as before] God carrieth himself toward you as sons: [that is, this is a certain sign to you that ye are true children, and that God sends them to you as a Father. For the ungodly also are indeed punished by God, but as by a Judge, and oftentimes speak blasphemies against the God of heaven in these punishments. See Revel. 16. 10, 11. or fall into despair as Saul, Judas, &c.] (for what son is there whom the father chasteneth not?)

8 But if ye be without chastisement, of which all are made partakers, [Namely, true and right children] then ye are bastards [namely, whom the fathers, oftentimes put far from them, and for whom many times they take no right care, because they are not their right heirs] and not sons.

9 Furthermore we have indeed had the Fathers of our flesh [That is, of our bodies, as the opposition of the the Father of Spirits requires] chastisers, and we received them: shall we not (then) much rather be subject to the Father of Spirits [that is, the Father of soules, as this word spirits is also taken hereafter, ver. 23. And God is peculiarly called a Father of Spirits, because our soules are immediately created by him in our bodies. See hereof also, Num. 16. 22. and 27. 16. Eccle. 12. 7. Zac. 12. 1.] and live?

10 For they indeed chastised (us) for a short time, [Gr. for a few dayes, i. e. in the years of our youth] as it seemed good unto them: but he chastiseth (us) for (our) profit, that we might be partakers of his holiness. [For by mortifying of sins, and by the exercise of patience, we increase more and more in holiness, whereof chastisements are means and instruments.]

11 And all chastisement when it is present, seemeth to be no (matter) of joy, but of grief, but afterward it yields from it a peaceable fruit of righteousness [That is, of righteousness which brings our consciences peace and joy, instead of the grief which the chastisement procured us. Namely, seeing we are thereby assured that we are true children] to them who are exercised by the same. [namely, with patience and sufferance as before.]

12 Therefore raise up again the slow hands and the feeble knees, [Namely, to run with joy in the race unto the end. And is the conclusion of this exhortation propounded in the first verse.]

13 And make right paths for your feet [Or steps with your feet] that that which is lame may not be wrenched, [That is, turn not more and more out of the way, or out of the joynt. The Apostle proceeds in the similitude begun of running in the right path even unto the end, and that without turning away to the one side or the other. For many among the Jews converted to Christianity, looked alwaies about toward Judaisme, and went not straight forward. See *Act. 15. 1. Gal. 2. 14.*] but (that) much rather it may be healed.

14 Follow after peace with all [Namely, as much as is possible, and as much as in you is, alwaies keeping a good conscience and peace with God. See *Rom. 12. 18.*] and sanctification, without which [namely, sanctification, as the Greek word necessarily imports, although it be true also of both. See *Math. 5. 8, 9. Joh. 13. 35.*] no man shall see the Lord. [namely, in the life to come. See *1 Cor. 6. 9.*]

15 Looking to it lest any one stay behind [That is abide behind, turn away] from the grace of God: lest any root of bitterness [to the Apostle especially calls seducers, and those who seek to bring others to apostacy, having respect to the like exhortation of *Moses*, *Deut. 29. 18.* because the end of such is trouble and bitterness in soul] springing upwards make disturbance, [namely, in your Congregation] and by the same many be made impure. [that is, defiled also and brought to apostacy.]

16 Lest any one be a fornicatour, or an unholy one, [That is, profane, who looketh not after any holy or divine things] as *Esau*, who for one mess of meat, gave away his right of first-born. [namely, which not only gave advantage in the family above the other brethren, but was also a type of all spiritual advantage in the house of God, as is shewed hereafter, ver. 23.]

17 For ye know that afterward also when he would inherit the blessing he was rejected, [Or thrust away, Namely, by his Father *Isaac*, in respect of his first and spiritual blessing, which *Jacob* had now carried away] For he found no place of sorrow [namely, with his Father *Isaac*, so that *Isaac* should have sorrowed for blessing of *Jacob*: for this sorrow was that which *Esau* fought with tears, as may be seen, *Gen. 27. 36.*] although he sought the same with tears. [namely, the blessing. Or the same, namely, sorrow of his Father. For that *Esau* sought no sorrow of his own misdeed appears from thence, that presently after he sought after *Jacob's* life.]

18 For ye are not come [This depends upon the foregoing exhortation to peace, sanctification, &c. because the *Israelites* when they were to hear the Law, *Exod. 20.* must sanctifie themselves, wash their clothes and abstain from their wives three dayes before. See *Exo. 19. 10, &c.* Must they doe this then when they heard God pronounce the Law, how much more must ye purifie your selves according to the Spirit, now ye come to the assembly of the new Testament, to hear the voice of Christ] to the mount that may be touched, [that is, the visible mountain. Namely, *Sinai* or *Horeb*: of which, see

Exod. 19. 17. &c. and *20. 18. Deut. 5. 2.*] and the burning fire, and blacknesse, and darknesse, and tempest:

19 And unto the sound of the trumpet, and the voice of words [That is, of the ten words or commandments: for thereupon followed this desire of the people, *Exod. 20. 19* and *Deut. 5. 25.*] which they that heard it, besought that the word might not be propounded to them any more.

20 (For they could not bear [That is, endure, without being astonished and afraid at it] that which was commanded, if even a beast [that is, not only any man, but even any beast, *Exod. 19. 13.*] touched the mountain, it shall be stoned, or shot through with an arrow.)

21 And *Moses*, [These words of *Moses* are not found indeed, *Exod. 19.* but the Apostle inferred them from that which is there spoken, ver. 19. of the speech of *Moses* unto God in this dread. Or he hath it out of some Historical Traditions, as that which he saith of *Jannes* and *Jambres*, *2 Tim. 3. 8.* Or by a special Revelation, as *Moses* had the whole order of the work of creation] so terrible was the sight, said, I am greatly afraid and trembling.)

22 But ye are come unto the mount *Sion* [That is, unto the universal Church, or the true congregation of *Jesus Christ*, whereof the mount *Sion* was a type. See *Psal. 2. 6. Isa. 2. 3.* and *49. 14. &c.* which immediately after is also called the City of God, and the heavenly *Jerusalem*, because it is set up, especially governed, and glorified by God out of heaven. See *Revel. 3. 12.* and *21. 27.* See also *Zach. 2. 7, &c.*] and the City of the living God, unto the heavenly *Jerusalem*, and the many thousands of Angels, [namely, who are also Ministers of Christ, and fellow servants of believers, as the Angel speaketh, *Rev. 19. 10.* and *22. 9.*]

23 To the general assembly and Church of the first-born, [That is, of the elect, who by the special grace of God have received many heavenly privileges above other men] who are written in the heavens, [Namely, in the book of life. See *Luk. 10. 20. Phil. 4. 3. Rev. 13. 8.*] and to God the Judge over all, and the spirits [that is, the souls of those who possesse perfect holiness and salvation in heaven. See *1 Cor. 13. 10.* although they expect yet another perfection with their bodies at the last day, *2 Tim. 4. 8.*] of perfected [Or sanctified] just ones.

24 And unto the Mediator of the New Testament *Jesus*, [Namely, opposed to *Moses*, who was but a type of the true Mediator *Jesus Christ*] and the blood of sprinkling, [namely, wherewith the new Testament is confirmed, and our consciences are purified. See *cha 9. 11, &c.*] that speaketh better things than *Abel*: [that is, then the blood of *Abel*, which cried for vengeance before God, *Gen. 4. 10.* whereas the blood of *Christ* cries for reconciliation and peace with God.]

25 Take heed that ye reject not him that speaketh: [Namely, *Christ*, who speaketh by his Spirit and word] for if they escaped not [namely, the wrath or judgement of God] who rejected him, that gave divine answers on earth [namely *Moses*. For the Apostle continually sets before their eyes the example of the *Israelites* in the wilderness, their rebellion against *Moses*, and the judgements following thereupon] much more (shall) not we (escape) if we return away from him who (is) from the heavens. [namely, *Jesus Christ* the Son of God, who came down from heaven, *Joh. 3. 13.* and is the Lord from heaven, *1 Cor. 15. 47.* and who now being in heaven at the right hand of his Father, continually speaketh unto us by his Spirit and Ministers.]

26 Whose voice [Namely *Jesus Christ*: For he was that Angel of Gods face that spake to *Moses*, *Exod. 3. ver. 2. 4. &c.* and by whom also the Law was given, *Act. 7. 38.*] then moved the earth [namely, in giving of the Law: wherof see *Exod. 19.*] but now he hath [namely,

namely, the same Jesus Christ, as the eternal Son of God, and Mediator betwixt God and men. For the whole contexture of the words requires this interpretation. *declared* [namely, by the prophet Haggai ch. 2. 7. where he prophesieth of the coming of Christ, and of the calling of the Gentiles] *saying, yet once more I will move not only the earth but also heaven.* [namely, partly by great wonders and miracles in heaven and earth, as happened in the coming of Christ, and at the time of his suffering and of his resurrection: but especially by the powerfull preaching of the Gospel, and the sending of the Holy Ghost over the whole earth, whereby the Ceremonial worship of the Law, and the Idolatry of the Gentiles was abolished, and the spiritual worship of God set up every where: which caused a great commotion and alteration, not only upon earth, but also in heaven, seeing even the Angels wonder at it, and are desirous to look thereunto, *Ephes. 3. 10. 1 Pet. 1. 12.*]

27 *And this (word) yet once more shews the changing of the moveable things,* [That is, of the mutable, as the first Tabernacle and the worship of God thereunto belonging were] *as which were made* [namely, with mens hand., of perishing matter] *that the things which are not moveable* [that is, the spiritual things which were signified thereby, and accomplished in the new Testament. Unto which also belongeth the new heaven and earth, of which *Isaiah* prophesieth, chap. 65. 17. &c.] *might remain.* [namely, unchangeable in the Church of God.]

28 *Therefore, seeing we receive an unmoveable kingdom,* [Namely, which begins in us here, and shall be perfected hereafter] *let us hold (fast) the grace* [namely, which we have already received] *by which we may serve God acceptably* [namely, not by Ceremonial and outward things, but in Spiritual, which alwaies please God in Christ. See *Rom. 12. 1. and 14. 17, 18. Heb. 13. 21, &c.*] *with reverence and piety.* [or, *humefastness and fear.*]

29 *For our God is a consuming fire.* [That is, as a consuming fire. Namely, towards them that are disobedient, or Apostates. See *Deut. 4. 24. Heb. 10. 31.*]

CHAP. XIII.

1 The Apostle exhorts them to brotherly love. 2 To hospitality. 3 To remembrance of those that are in prison. 4 Declares that marriage is honourable among all. 5 Warnes them of covetousnesse, and exhorts them to contentment. 7 And propounds to them the example of their Guides. 9 Warnes them also of strange doctrine, and in particular of difference of meats. 10 For that end sets before their eyes a type in the propitiatory sacrifices, of which no man might eat. 15 Exhorts them to sacrifices of thankfulness, especially to confession of the name of God, and to liberality. 17 And to obedience unto their guides. 19 Exhorts them to pray unto God for him, for his release. 20 And prayeth God to perfect them in all good works. 22 Concludes the Epistle with a new exhortation. 23 And promisseth that he will speedily see them again with Timothy, and sets down certain salutations from one side to the other.

Let brotherly love continue. [That is, persevere, even as ye have well begun therein. See chap. 6. 10.]

2 *Forget not hospitality,* [Namely, towards strangers and banished Christians, who were oftentimes constrained to forsake their country, and knew not where to turn in. See also, *Rom. 12. 13. 1 Pet. 4. 9.* which virtue is especially commended to Pastors, *1 Tim. 3. 2.*

Tit. 1. 8.] *for hereby some have unawares entertained Angels.* [namely, even as Abraham, *Gen. 18. 1. and Lot, Gen. 19. 1.*]

3 *Remember the prisoners, as if ye also were prisoners: (and) those that are ill-intreated, as if you your selves also were (ill-intreated) in the body.* [Namely, so ill handled, or ill at ease as those. Or, as who your selves also are in the body, i. e. in this corporal life, which is subject to many afflictions. Others understand it of the body of Christ, i. e. of his Church, in this sense, who are also in the body, i. e. members of the same body. See *1 Cor. 12. ver. 25, 26.*]

4 *Marriage (is) honourable among all* [Gr. in all, i. e. in all things, or among all persons. For both waies it may be taken: in all things, namely, which the married estate according to Gods institution brings with it and requires. Or among all persons, Namely, of what state and calling soever they be: so they do this lawfully and in the Lord, *Lev. 18. 1 Cor. 7. 39.* Others translate it, *let marriage be honourable*, so that the Apostle should here give the married a rule, according to which they ought to carry themselves. But the particle *but* which followeth suffers not this interpretation. The Apostle therefore here opposeth this exhortation to the abuse of many men, who ran into fornication, or by divorce into adultery, to avoid the burdens and inconveniences of marriage: and also against some false Teachers, who in the time of the Apostles, and also afterward rejected the married estate, as dishonourable and defiled, of whom the Apostle admonisheth *Timothy*, *1 Tim. 4. 3.*] *and the bed undefiled: but Whoremongers and Adulterers God shall judge.*

5 *Let (your) walking* [Or your manners, i. e. your conversation and dealing among men] *be without covetousnesse: and be satisfied with that which is present,* [Namely, that the Lord affords you by your labour and in your calling, without seeking after greater riches by unlawfull wayes, or too great distraction. See *Mat. 6. 31, &c. 1 Tim. 6. 6.*] *for he* [namely, God to *Joshua*, *Josh. 1. 5.* and therefore in his person to all believers] *hath said, I will not leave thee, neither will I forsake thee.*

6 *So that we dare boldly say* [Namely, with *David* by faith, *Psal. 118. 6.*] *the Lord is a helper to me, and I will not fear what man can doe unto me.*

7 *Remember your guides* [Or leaders, as *ver. 17.* He speaketh especially of the Apostles and other faithful teachers, who had sealed their doctrine with their blood, without regarding any worldly recompense, but looked only to the eternal and heavenly, as the following words shew. He would therefore that they should alwaies remember their Guides, Doctrine, steadfastness in the faith, and patience in suffering, but not that they should give them any religious honour] *who have spoken to you the word of God (and) imitate their faith, beholding the issue (of their) conversation.*

8 *Jesus Christ is yesterday, and to day, the same, and for ever.* [That is, as he was their helper in all troubles, and even as they put their trust in him, even as their doctrine held Jesus Christ only for the firm foundation of salvation, even so he was also alwaies the same, and is still the same, and shall so abide for ever: as being one self same God, and one self same Mediator, as well in the old as in the new Testament. See *1 Cor. 3. 11. Ephes. 2. 20. Rev. 1. 8. and 22. 13.*]

9 *Be not carried about* [That is, therefore be not. For it is a conclusion drawn from the exhortations of the two foregoing verses] *with divers and strange doctrines. For it is good that the heart be strengthened by grace,* [that is, by the thing it self which was signified by the ceremonies of the old Testament, and not by these ceremonial shadows, whereof he rehearseth one sort, namely, the difference of meats, comprehending the

the rest under it. See the like signification of the word *grace*, Joh. 1. 17. *Act.* 15. 10. 11.] *not by meats, by which they got no profit* [namely, for the soul, and considered in themselves. For the kingdom of heaven is neither meat nor drink, but righteousness and peace, and joy by the holy Ghost, *Rom.* 14. 17.] *who walked (therein.)*

10 *We have an altar* [Whereby is understood no altar of stone or outward altar; for then the Apostle must have said, that we have or must have many altars, namely in all Temples or corners of temples; But he speaketh of a spiritual Altar, namely Christ Jesus himself who through the eternal Spirit offered up himself unblameably, *Heb.* 9. 14. Therefore as Christ's flesh is the sacrifice, so is, Christ also the High Priest, and the Altar itself which sanctified this sacrifice, even as the altar used to sanctify the offering, according to the testimony of Christ, *Mat.* 23. 19. And Christ is also called our Altar, because on him we must offer up our prayers and thanksgivings unto God. See *Revel.* 6. 9. and 8. 3.] *of which they have no power to eat* [that is, in which they have no power to have spiritual communion as Paul declares, *1 Cor.* 10. 16.] *who serve the Tabernacle.* [that is, who will still have communion in the Ceremonies of the Old Testament, to seek part of their salvation therein. See *Gal.* 5. 2.]

11 *For what beasts blood, for sin* [That is, for an offering for sin] *is carried into the Sanctuary* [that is, into the holy of Holies, on the day of atonement, which was the tenth day of the seventh moneth, *Lev.* 23. 27.] *by the High Priest, the bodies of the same* [namely, slain beasts] *were burnt* [namely, by Gods command, whereof see *Levit.* 16. 7.] *without the camp.* [namely, of the Israelites in the wilderness. From whence the Apostle as from a Type concludes; that believers who have communion in the blood of Christ and his merit, must have no communion in their external worship with that carnal Israel or Jerusalem, now after that our High Priest hath accomplished his sacrifice without it, and is entered into the true holy of Holies with his blood.]

12 *Therefore Jesus also* [This is the second conclusion of the Apostle from the foregoing Type of burning of the bodies of the beasts without the camp. Namely, that Christ without the gate of the City of Jerusalem, in which all the Ceremonies of the Old Testament were exercised, must suffer the fire of Gods wrath to reconcile us unto God] *that he might sanctify the people,* [namely, the spiritual Israel, the children of the promise, which the Angel calls the people of Christ, *Mat.* 1. 21. and Christ his sheep, *Joh.* 10. 15, 16. and those that the Father hath given him, *Joh.* 17. 9, &c.] *by his own blood, suffered without the gate.*

13 *Let us therefore go forth* [Namely, by a true faith, without binding our selves any more to any other Ceremonies] *unto him* [namely, only] *without the Camp* [namely, in which all the Ceremonies of the Israelites and the Priests were administered and used] *bearing his reproach:* [this is adjoyned for two reasons. First, because without the Camp, as also afterward without the City of Jerusalem, was the place where Malefactors, as from thenceforth unworthy of the society of men, used to be brought forth to be put to death, as may be seen, *Levit.* 24. 14. *Josh.* 7. 24. *Act.* 7. 58. &c. Moreover also, because the Jews accounted it a great reproach to have no communion in the Ceremonies of the Law. See *Act.* 10. ver. 14, 15, 28. *Gal.* 2. 12, 13. Paul therefore exhorts them that notwithstanding all reproach and persecution of the Jews, and also of the world, for this cause, they shall betake themselves unto Christ alone and his sacrifice, and continue steadfastly therein.]

14 *For we have here no continuing city* [That is, no firm city, which hath firm foundations; or where

we must make it our work to continue long and to seek our happiness] *but we seek that to come.* [that is, which hath firm foundations, and is eternal in heaven. See before chap. 11. v. 10, 16.]

15 *Let us therefore by him* [Namely, Jesus Christ, i.e. relying by faith upon him on his merit and intercession. See *1 Pet.* 2. 5. and *1 Joh.* 2. 1.] *alwaies offer up to God a sacrifice of praise, that is, the fruit of the lips* [that is, not as the Israelites of the firstlings or fruits of the earth, but the fruit of our lips, which *Hosea*, chap. 14. 3. calls the calves of the lips, i.e. thanksgiving for the benefits procured] *which confesse his name.* [that is, praise and thank, as *Mat.* 11. 25. *Rom.* 14. 11.]

16 *And forget not liberality, and communicativeness: for in such sacrifices* [Namely, of thankfulness: For Christ alone is the sacrifice of our reconciliation with God, as the Apostle hath divers times testified. See before, *Heb.* 29. 25, 26, 27, 28. and 10. 14, 18.] *God taketh pleasure.* [namely, in Christ Jesus as is exprest hereafter, ver. 21. As therefore the obedience of a child, although it merits not of his Father, and of a subject to his Magistrate, nevertheless is acceptable, so also our bounty is well-pleasing and acceptable to God in Christ, although we cannot boast of any merit for it before him. See *Luk.* 17. 10. *Rom.* 11. 35.]

17 *Be obedient* [Namely, in all things that they command you out of Gods word, and according to Gods word, as is exprest, *Ezek.* 3. 2. Otherwise Christ commands his Disciples also that they shall take heed of the heaven, that is evil doctrines, of the Pharisees, *Mat.* 16. 6, 12.] *to your guides* [that is, Pastors and Teachers as before, ver. 7. Whereby is exprest not only the dignity of the Office of the Teachers, but also their duty, as also in the following words *that they watch for their souls, i.e.* for the salvation of their souls. See *Ezek.* 3. 18.] *and be subject to them.* *For they watch for your souls, as who shall give accounts:* [namely, if any one perish by their negligence or ill example. See *Ezek.* 3. 28. *1 Tim.* 4. 16.] *that they may do that with joy, and not fighting.* [namely, for the unthankfulness or stiff-neckedness of the people] *For that is not profitable for you.*

18 *Pray for us, for we trust that we have a good conscience* [Namely, in all our doing and teaching: especially as concerning the rejecting of the Ceremonies, of which he had spoken a little before, and unto which the Jews could hardly give way. See the like, *Act.* 23. 1. *1 Cor.* 4. 4. *2 Cor.* 1. 12.] *as who in all things* [or, amongst all, as ver. 4.] *would walk honestly.* [that is, uprightly, according to Gods will and command, as is declared, *2 Cor.* 1. 12.]

19 *And I intreat (you) the more to do this, that I may the sooner be restored unto you.* [As the Apostle not only here, but also elsewhere, testifieth this his hope that he shall be delivered out of his hands. See *Phil.* 2. 24. *Philem.* v. 22.]

20 *Now the God of peace* [With this prayer the Apostle according to his custome concludes the Epistle; and calls God a God of peace, as also *Rom.* 15. 33. and 16. 20. *2 Cor.* 13. 11. in respect of the Gospel of peace, whereby peace with God and men is published unto us, and actually imparted. See *Luk.* 2. 14. *Rom.* 5. 1. *Ephes.* 2. 14, 15.] *who hath brought again from the dead the great Shepherd of the sheep* [namely Jesus, Christ as it followeth, whom the Apostle so calleth; not only because he redeemed his sheep in an especial manner, but also because he is a Pastor of all Pastors. See *Joh.* 10. 11, &c. *1 Pet.* 5. 4.] *by the blood* [that is, by which the new, and consequently also ever-enduring Testament, is confirmed, *Heb.* 9. 12. And these words *in the blood* or *by the blood* may be joyned, either to the words *great Shepherd of the sheep*, so that he is therefore a great and good Shepherd, because he hath for ever reconciled

his sheep by his blood: or else to the words *hath brought again from the dead*, because he having confirmed the everlasting Testament by his blood, according to the prediction of the Prophets, could no longer be detained by death, as *Peter* testifies, *Act. 2. 24, &c.*] of the everlasting Testament, [that is, which is never changed, as the first was changed: and consequently is of an ever-enduring virtue] (namely) our Lord *Jesus Christ*:

21 *He perfect you* [Or prepare you, make you fit in all good works, i.e. finish in you that which may yet be wanting, as the Greek word properly imports] in every good work, that ye may do his will: working in you, [Gr. making in you: Namely, by his holy Spirit. See *Phil. 2. 13.*] that which is well pleasing before him by *Jesus Christ*: to whom be glory [namely, to *Jesus Christ*. This praise is never given to any in Gods word, but to the true and eternal God] to all eternity, [Gr. unto ages of ages] Amen.

22 *But I beseech you brethren, hear the word of this exhortation*; [The Apostle speaks thus here, to mollifie the sharpness of some exhortations which occur in this Epistle, especially chap. 6. and 10.] for I have written unto you briefly. [this is said, not in respect of other Epistles, but in respect of the abundance and difficulty of the matters, which the Apostle here briefly handles.]

23 *Know ye that (our) brother Timothy is released*, [From hence it seems that *Timothy* had been imprisoned somewhere in *Asia*, as some also conclude from 1 *Tim. 6. 12.* although *Luke* makes no mention thereof in the

Acts of the Apostles, seeing he goes no further in his histories, then unto the imprisonment of *Paul* in *Rome*] with whom (if he come speedily) I will see you. [From hence some conclude that *Paul* was now free from his imprisonment when he wrote this Epistle, as this is also gathered by many from 2 *Tim. 4. 17, 18.* and many ancient teachers write, that after his first enlargement at *Rome*, he made one journey more into *Syria* and other places: but these words may also be understood of the good hope which he then had of his enlargement, whereof is spoken before in the 19. verse.]

24 *Salute all your Guides* [that is, Pastors and Teachers, as heretofore, ver. 7 17.] and all the Saints, [that is, believing Christians, as may be seen every where in the titles of *Pauls* Epistles] they that are of *Italy* [that is, not only of *Rome*, but also they that oftentimes visited him in his imprisonment out of all *Italy*. See *Act. 28. 30, 31.*] salute you.

25 *Grace* [Namely, of *Jesus Christ*, as the Apostle adds in other of his Epistles] be with you all. Amen.

(The Epistle) to the Hebrews was written from *Italy* (and sent) by *Timothy*. [This postscript is not sure here neither, as was also noted divers times in other Epistles. For how could this Epistle be sent by *Timothy*, whereas it is said, ver. 23. that *Timothy* was not yet come unto him, and that as soon as *Timothy* should be come unto him, he would come unto them.]

The End of the Epistle of *Paul* to the Hebrews.

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