

CHAPTER 9

INTRODUCTION TO HEBREWS 9

The apostle having, in the former chapter, taken notice of the first covenant, in this proceeds to show what belonged to it, that it had service performed under it, and a place in which it was performed, (^{<300>}Hebrews 9:1) and he begins with the latter, which he distinguishes into two parts, and shows what was in each of them; in the first, which was the holy place, were a candlestick, table, and shewbread; in the second, which was the holiest of all, were a golden censer, the ark of the covenant, the golden pot of manna, Aaron's rod, the tables of the covenant, and the cherubim of glory overshadowing the mercy seat, (^{<300>}Hebrews 9:2-5). And next he speaks of the service performed in these places; in the first, the holy place, the common priests entered every day, doing service, as offering sacrifice, etc.. (^{<300>}Hebrews 9:6) and in the second, the holy of holies, only the high priest entered into, and that but once a year, with blood of slain beasts, which he offered for his own sins, and the sins of the people, (^{<300>}Hebrews 9:7) and this being shut up, and entered into but once a year, was an indication from the Holy Ghost, that the way into the holiest of all, which this was then a figure of, was not yet made manifest, while the tabernacle or temple was standing, in which sacrifices were offered, which could not perfect the offerer of them, or remove guilt from his conscience, (^{<300>}Hebrews 9:8,9) which shows the imperfection of that priesthood, it consisting of meats, drinks, baptisms, and carnal ordinances imposed on the Jewish nation until the times of the Messiah, (^{<300>}Hebrews 9:10) which are now come, and in which there is an accomplishment of all those types and figures; Christ was typified by the high priest; and he is come as such, and the good things, the law was a shadow of, are come by him; who came into the world by the assumption of human nature, a more perfect tabernacle than the type of it was; and now having obtained eternal redemption for his people, he is gone into heaven, the most holy place, not as the high priest, with the blood of slain beasts, but with his own blood, (^{<300>}Hebrews 9:11,12) the efficacy of which blood is argued from the lesser to the greater, that if the blood of beasts, and water of separation, sanctified and purified externally, then much more must the blood of Christ

purge the conscience from sin, that it may serve God, since Christ offered himself to God without spot, through the eternal Spirit, (^{<3013>}Hebrews 9:13,14). The necessity of Christ's shedding his blood, or of his death, is proved from his being the Mediator of the new covenant, which required the redemption of transgressions under the first testament, that called ones might have the promise of the eternal inheritance, (^{<3015>}Hebrews 9:15). And this is reasoned from the nature of testaments or wills among men, which make the death of the testator necessary, they being of no force while he lives, only after his death, (^{<3016>}Hebrews 9:16,17). And this is further illustrated by the first testament being dedicated by blood, and everything belonging to it purged by it, the book, the people, the tabernacle, and all the vessels of it; nor is there any remission of sin, whether typical or real, without shedding of blood, (^{<3018>}Hebrews 9:18-22) wherefore, as it was necessary that the patterns and types of heavenly things should be purified in this manner; it must be more so, that the antitypes should be purified with better sacrifices, even with the sacrifice of Christ, (^{<3023>}Hebrews 9:23) and accordingly Christ is entered into heaven itself, of which the holy places in the tabernacle were figures, there to present and plead his sacrifice on account of his people, (^{<3024>}Hebrews 9:24) not that it was necessary that he should offer up himself again, or often, as the high priest, his type, went every year into the holy place with the blood of others; for then he must have often suffered since the world began, of which there was no need, since his appearing once in the end of the world, to put away sin by the sacrifice of himself, is sufficient, (^{<3025>}Hebrews 9:25,26) for as it is the appointment of God, that men should die but once, and then come to judgment, so it was only necessary that Christ should be offered once to bear the sins of all his people, and then appear a second time without any sin at all upon him, to the salvation of those that look for him, (^{<3027>}Hebrews 9:27,28).

Ver. 1. *Then verily the first covenant had ordinances of divine service,* etc.] The design of the apostle in this chapter, as it stands in connection with what goes before, is to show the pre-eminence of Christ, from the tabernacle, and the things in it; as well as from the priesthood and covenant; and as also the abrogation of the Levitical ceremonies in particular, as well as the first covenant in general; and that they were all types and figures of Christ, and had their fulfilment in him: the word “first”, here used, designs not the tabernacle, but the covenant; therefore it is rightly thus supplied in our version, as it is in the Arabic and Ethiopic

versions: which is said to have “ordinances of divine service”; belonging to the service of God, which was performed both by the priests, and by the people; and these ordinances were no other than the carnal ordinances, or rites of the ceremonial law: the word used signifies “righteousnesses”; and they are so called, because they were appointed by a righteous God; and were imposed on the people of the Jews in a righteous way; and by them men became externally and typically righteous; for they were figures and types of justification by the righteousness of Christ, though no complete, perfect, real righteousness, came by them.

And a worldly sanctuary. Philo the Jew says ^{f131}, it was a type of the world, and of the various things in it; though it was rather either a type of the church, or of heaven, or of Christ's human nature: the better reason of its being so called is, because it consisted of earthly matter, and worldly things; it was in the world, and only had its use in the world, and so is opposed to the heavenly sanctuary; for the Jews often speak of **hl [ml ç çdqm**, “a sanctuary above”, and **hj ml ç çdqm**, “a sanctuary below” ^{f132}, and of **al y[l d ankçm**, “a tabernacle above”, and **attl d ankçm**, “a tabernacle below” ^{f133}; which answered to one another: the words may be rendered “a beautiful sanctuary”, a well adorned one; and such especially was the temple, or sanctuary built by Solomon, rebuilt by Zerubbabel, and repaired and adorned by Herod, (^{<216>}Luke 21:5). And the Jews say, that he that never saw Herod's building, meaning the temple, never saw a beautiful building; (see ^{<216>}Luke 21:5).

Ver. 2. *For there was a tabernacle made*, etc..] By the direction of Moses, according to the pattern showed him in the Mount:

the first; that is, the first part of the tabernacle, called the holy place, in distinction from the holy of holies, which was the second part of the tabernacle; for otherwise there were not a first and a second tabernacle; there never was but one tabernacle:

wherein was the candlestick; that this was in the tabernacle, and on the south side of it, and without the vail, where the apostle has placed it, is plain from (^{<235>}Exodus 26:35 40:24). This was wanting in the second temple ^{f134}: it was a type of Christ mystical, or the church; in the general use of it, to hold forth light, so the church holds forth the light of the Gospel, being put into it by Christ; in the matter of it, which was pure gold, denoting the purity, worth, splendour, glory, and duration of the church; in

the parts of it, it had one shaft in the middle of it, in which all the parts met and cemented, typical of Christ the principal, and head of the church, whose situation is in the midst of the church, and who unites all together, and is but one: the six branches of it may intend all the members of the church, and especially the ministers of the word; the seven lamps with oil in them, may have a respect to the seven spirits of God, or the Spirit of God with his gifts and graces, and a profession of religion with grace along with it: and it was typical of the church in its ornaments and decorations; its bowls, knops, and flowers, may signify the various gifts of the Spirit, beautifying ministers, and fitting them for usefulness; and in the appurtenances of it, the tongs and snuff dishes may signify church discipline, censures, and excommunications.

And the table and the shewbread; the table, with the shewbread on it, was also in the tabernacle, on the north side of it, and without the veil, (⁽¹²⁷⁵⁾Exodus 26:35 40:22). This was also wanting in the second temple ^{f135}: the table was typical of Christ, and of communion with him; of the person of Christ; in the matter of it, which was Shittim wood overlaid with gold, whereby were signified the two natures of Christ in one person; the human nature by the Shittim wood, which is incorruptible, for though he died he saw no corruption, and is risen again, and lives for ever; and the divine nature by the gold, all the fulness of the Godhead dwelling in him; and in the decorations of it, as the border, golden crown, etc.. which may respect the fulness of his grace, and the honour and glory he is crowned with, which render him exceeding valuable and precious: and it may be typical of communion with him, either hereafter, when the saints shall sit with him as at a table, and eat and drink with him in the kingdom of his Father; or here, to which Christ admits them, and than which nothing is more honourable, comfortable, and desirable; and it may be significative of the ministration of the word and ordinances, of which Christ is the sum and substance, and in which he grants his people fellowship with him: to this table belonged rings and bars to carry it from place to place, which was done by the priests; where the church is, there Christ is, and there is the ministration of his word and ordinances; and which are sometimes moved from one place to another, by the ministers of the word, according to divine direction. The “shewbread”, on the table, was typical either of the church of Christ, the saints, who may be signified by the unleavened cakes, being true and sincere, and without the leaven of malice and hypocrisy; and by twelve of them, which may represent the twelve tribes of Israel, the whole spiritual

Israel of God; and by bread of faces, as the word for shewbread may be rendered, since they are always before the Lord, and his eyes are continually upon them; they are set upon the pure table, Christ, on whom they are safe, and by whom they are accepted with God: and the shewbread being set in rows, may denote their order and harmony; and their being removed every sabbath day, may signify the succession of saints in the church, as one is removed, another is brought in; and the frankincense put upon each row, shows them to be a sweet savour to God: or else the shewbread was typical of Christ himself, who is the bread of life, the food of his people; and may be signified by the shewbread for its fineness and purity, being made of fine flour, Christ is the finest of the wheat, bread from heaven, and angels' food; for its quantity, twelve cakes, with Christ, is bread enough, and to spare, for all the elect; for its continuance, Christ always abides, and such as feed upon him live for ever; for its gratefulness, Christ's flesh is meat indeed, and his blood drink indeed; and for its being only for the priests, as only such who are made priests to God, live by faith on Christ; (see ^{}Leviticus 25:5-9). Moreover, the intercession of Christ may be prefigured by the shewbread, or bread of faces, he being the angel of God's presence or face, who appears in the presence of God for his people; and this consisting of twelve loaves, according to the number of the tribes of Israel, shows that Christ represents the whole Israel of God in heaven, and intercedes for them; and whereas the shewbread always continued, no sooner was one set of loaves removed, but another was put in their room; this may point at the continual intercession of Christ for his people; and the frankincense may denote the acceptableness of it to God.

Which is called the sanctuary; or "holy"; this refers either to the first part of the tabernacle, which was called the holy place, in which the priests in common ministered; or else to the things which were in it, now mentioned, the candlestick table, and shewbread; to which the Ethiopic version adds, and the golden censer, which it leaves out in the fourth verse; which version renders these words, "and these they call holy"; and so the Arabic version, "which are called holy things", as they were, as well as the place in which they were; so the candlestick is called the holy candlestick in the Apocrypha, "As the clear light is upon the holy candlestick; so is the beauty of the face in ripe age." (Sirach 26:17)

and the ark, candlestick, table, censer, and altar, are called **σκευη ιερα**, "holy vessels", by Philo the Jew ^{f136}; but the former sense seems best, when compared with the following verse.

Ver. 3. *And after the second veil*, etc..] Were there more veils than one? the Scripture speaks but of one, (^{f135}Exodus 26:31) there was indeed an hanging for the door of the tent, but that is not called a veil; nor was there more than one veil in the tabernacle, nor in the temple of Solomon; but in the second temple, under which the apostle lived, there were two veils, which divided between the holy place, and the holy of holies; and the innermost of these the apostle means: and so the Jewish writers ^{f137} constantly affirm, that there were two veils between the said places, and that two new ones were made every year ^{f138}. So on the day of atonement, when the high priest went into the most holy place, with the incense, it is said ^{f139}, that

“he walked in the temple till he came between *twkwrph ytç*, “the two veils”, which divide between the holy, and holy of holies, and there was the space of a cubit between them.”

The reason of these two veils may be seen in the account Maimonides gives of this matter ^{f140}:

“in the first temple there was a wall which divided between the holy, and holy of holies, the thickness of a cubit; but when they built the second temple, it was doubted by them, whether the thickness of the wall was of the measure of the holy place, or of the measure of the holy of holies; wherefore they made the holy of holies twenty cubits complete, and the holy place forty cubits complete, and they left the space of a cubit between the holy, and the holy of holies; and they did not build a wall in the second temple, but they made *twkwrp ytç*, “two veils”, one on the side of the holy of holies, and the other on the side of the holy place, and between them a cubit answerable to the thickness of the wall, which was in the first temple; but in the first temple there was but one veil only, as it is said, (^{f135}Exodus 26:33) and the veil shall divide unto you, etc..”

And to this account other Jewish writers ^{f141} agree; and the space between the two veils is called by them *ysqrj* ^{f142}, *ταραξις*, from the trouble and perplexity this affair gave them. This veil, or veils, might represent the sin of man, which separates between God and men, excludes from heaven; but is removed by the death of Christ, when the veil was rent in twain; so that now there is an open way to heaven; Christ has entered into it by his own blood; and saints have boldness to enter there by faith and hope now, and shall hereafter personally enter into it: or else this veil may signify the

ceremonial law, which separated between Jew and Gentile, and is abolished by the death of Christ: or rather it was typical of the flesh, or human nature of Christ, called the veil of his flesh, (^{^{800d}Hebrews 10:20 (see Gill on “^{^{800d}Hebrews 10:20”))). Now within this second veil was}}

the tabernacle, or that part of it, the second part,

which is called the holiest of all; which was either typical of Christ, who is called the most Holy, (^{^{200d}Daniel 9:24) he being so in both natures, divine and human; or of heaven, for the holy places, made with hands, were figures of heaven, (^{^{800d}Hebrews 9:24) for its holiness, it being the habitation of the holy God, holy angels, and spirits of just men made perfect; and for its invisibility, and the unseen things which faith and hope, which enter within the veil, are the evidence of; and for the things that are in it, typified by the following ones.}}

Ver. 4. *Which had the golden censer*, etc..] There were various censers used by the priests in the daily service, but this was a peculiar one, which was used by the high priest on the day of atonement; on other days he used a silver censer, but on that day a golden one, and with it he entered into the holy of holies ^{f143}; and though Moses does not call it a golden one, (^{^{800d}Leviticus 16:12) yet Josephus does ^{f144}; and so do the Jewish doctors in the place referred to, with whom the apostle agrees, and to this the allusion is in (^{^{800d}Revelation 8:3) but here a difficulty arises, how this can be said to have been in the holy of holies, and within the veil, when, according to Moses, it was without the veil, and was only carried within on the day of atonement; and so Philo the Jew ^{f145} places it in the other part of the tabernacle; and it seems as if it was to avoid this difficulty, that the Ethiopic version has removed it from this verse to verse the second, and put it among the things that were in the holy place; but there is no need of this, nor to say that the altar of incense is intended, for that is never so called, and, besides, was without the veil too. It should be observed, that the apostle does not say, that the golden censer was laid up in the holy of holies, and kept there, but that it “had” it; as it had it on the day of atonement, when it was carried in there by the high priest, who there made use of it; and it was for the use of it in that place, that it was peculiarly designed. What was done by it was this, burning coals were with it taken off from the altar before the Lord, and were brought in within the veil, where incense was put upon them, which covered the mercy seat, that so the high priest died not. The burning coals signify the very great sufferings}}

of Christ, not only the sufferings of his body, which were very painful, but those of his soul, when the wrath and hot displeasure of God was poured out upon him; and those coals being taken off from the altar before the Lord, show that the sufferings of Christ were according to the will of God, were grateful to him, and always before him; and their being brought within the vail, does not denote that Christ is now in a suffering state, though he is in the midst of the throne, as a lamb that had been slain; but the continued virtue and efficacy of his sufferings, and that our faith and hope, which enter within the vail, have to do with his blood and sacrifice thither carried. And the incense, which was carried in with those coals, typified the intercession of Christ in heaven, which is pure and holy, sweet, fragrant, and perpetual; and the priest having his hands full of it, expresses the fulness of Christ's intercession for all his elect, and for all things for them, and his fulness of merit to plead, which makes his intercession efficacious and prevalent; and hence, through his much incense, the prayers of his people become odorous and acceptable: and the incense being put upon the burning coals in the censer, shows that Christ's intercession proceeds upon the foot of his blood and sacrifice, his sufferings and death; and hence it becomes grateful, and has its influence; the smoke of it covers the mercy seat, or throne of grace, and makes that accessible; and as the priest, who offers it, never dies, so none of those for whom he intercedes.

And the ark of the covenant overlaid round about with gold; this is called the ark of the covenant, because the tables of the covenant, afterwards mentioned, were put into it; and that it was overlaid with gold round about, is certain from (^{<0251>}Exodus 25:11) where it is said to be overlaid with pure gold, within and without; and that the ark was within the vail, and in the most holy place, is manifest from (^{<0242>}Exodus 40:21 ^{<4407>}2 Chronicles 5:7) that this was wanting in the second temple, is generally agreed ^{f146}; but who took it away, where it was put, or what became of it various are the sentiments of the Jewish writers: some say ^{f147}, it was carried away by Nebuchadnezzar into Babylon, and is meant by the goodly vessels of the house of the Lord, (^{<4460>}2 Chronicles 36:10) others say ^{f148}, that Jeremiah the prophet took it, and hid it in a cave on Mount Nebo; but the more generally received opinion is, that it was hid by King Josiah in some hidden and deep place, which Solomon had built for that purpose under ground, knowing, that the temple would be destroyed ^{f149}; and it is often said, that it was hid under the pavement of a room in the temple, called μyx[h ryd tkçl, “the wood room” ^{f150}. The ark is, by some, thought to be a type of

the church, which is the ark of God, of his building, and where he dwells; the ark of the covenant, or testimony, where the oracles of God, his word and ordinances, are: its being made of Shittim wood may denote the incorruption and duration of it: and its being covered with gold within and without is expressive of its glory; and its being portable, and carried from place to place, shows that the church is not always in one place; its rings, staves, and priests that bore it, may point at the Gospel, and the ministers of it, the instruments of moving it; and its moving from place to place, and falling into the hands of enemies, were emblematical of the church's afflictions; as its rest at last, in Solomon's temple, may signify the church's rest here and hereafter: but the ark is rather to be considered as a type of Christ; its various names agree with Christ, as the ark of God, the ark of his strength, the glory of God, the face of God, the holy ark, the ark of the covenant, or testimony, yea, Jehovah, and God himself: the time of its making is observable, it was made before the tabernacle, and the tabernacle for the sake of it; Christ is before all creatures, and was set up as Mediator before anything existed, and all things are for his sake; it being made of Shittim wood, covered with gold, may denote both the incorruption and glory of Christ; and its several decorations, the graces with which he was adorned, as man and Mediator; its staves and rings may design the word, ordinances, and ministers, whereby he is carried into the several places of the world; here God granted his presence, and counsel was asked of him, and it was brought forth in time of war, as a security from enemies, all which is applicable to Christ; by it wonders were done, as the dividing of Jordan for the Israelites to pass into the land of Canaan, the falling of the walls of Jericho, and the fall of Dagon; so Christ has opened the way for his people to heaven, has spoiled principalities and powers, and his Gospel is powerful to the pulling down the strongholds of sin and Satan; the moving of the ark from place to place, and its rest in the temple, may signify the rest of Christ, after his many fatigues in this world.

Wherein was the golden pot that had manna; which Aaron filled with manna by the direction of Moses, who gave it at the appointment of God, that it might be preserved to future ages, as a memorial of the goodness, care, and power of God in feeding the Israelites with it in the wilderness, (⁽¹²⁶³⁾Exodus 16:33,34). This pot held an omer, which was more than three pints and a half; some say six pints: and though Moses does not call it a golden pot, yet it is so called, not only by the Septuagint in (⁽¹²⁶³⁾Exodus 16:33) but also by Philo the Jew ^{f151}; nor is it reasonable to think, with

some Jewish writers ^{f152}, that it should be made of earth, which was to continue for ages to come: this also was wanting in the second temple ^{f153}; and this, with Aaron's rod, after mentioned, and other things, is said to be hid when the ark was, and along with it ^{f154}: but how this pot, as well as Aaron's rod, can be said to be in the ark, when it is asserted, at the bringing of the ark into the temple, at the dedication of it by Solomon, that there was nothing in it but two tables of stone, (^{<1000>}1 Kings 8:9 ^{<1450>}2 Chronicles 5:10) and both the pot of “manna”, and Aaron's rod, are said to be before the testimony, (^{<0264>}Exodus 16:34 ^{<0470>}Numbers 17:10) and not in it, is a difficulty. Some, in order to remove it, observe, that the phrase, “wherein”, refers not to the ark, but to the tabernacle; but since the tables of the covenant were in the ark, and these are mentioned with it, and the phrase, “over it”, in the next verse, cannot be understood of the tabernacle, but of the ark, this solution is not satisfactory. Others have observed, that they might be in the ark in Moses's time and in Jeremiah's time, when they are said to be hid, though they were not in Solomon's: and others have taken notice, that the preposition *ev* sometimes signifies “at”, or “with”, as in (^{<5000>}Colossians 3:1 ^{<0128>}John 1:28 ^{<0001>}Ephesians 6:1,2) and so the sense is, that these were near unto it in the most holy place, and might be in the sides of it, though not within it; for there were places in the sides of the ark to put things into, (^{<0526>}Deuteronomy 31:26 ^{<0008>}1 Samuel 6:8). And certain it is from the above account from Scripture, that they were near it; and so, by the Jewish writers, they are always mentioned along with it: when that was carried away, and hid, they were hid with it; but what a certain Jewish commentator ^{f155} observes on (^{<1000>}1 Kings 8:9) is so express, as if it was designed to vindicate our apostle: his remark is this:

“the intention of this is not to deny that there were not the things mentioned in the law, for they were *wb myj nwm*, “left in it”, as Aaron's “rod”, and “the pot of manna”, only to deny, hereby, that there was not anything of the law, save the decalogue.”

And it should be observed, that it is not said of these, that they were put before the ark, but “before the testimony”; that is, before the tables of the covenant, which were within the ark. The “manna”, in this pot, was typical of Christ; in the signification of its name, whether it comes from *hnm*, “manah”, which signifies to appoint, prepare, and distribute, Christ being appointed, prepared, and distributed, as food for his people; or from *wh ^m*, “man hu”, what is it? the words said by the Israelites, when they first

saw it, not knowing what it was; so Christ is unknown to his people until revealed to them, and remains unknown to all natural and unregenerate men: the manna came from heaven, from God, and was a free gift of his, and so Christ: it was round in form, and may be expressive of Christ's perfection, and eternity: it was in colour white, which may signify his purity and innocence; it was sweet in taste, and so is Christ, his fruits, his word and ordinances: it was small in quantity, which may denote the meanness and despicableness of Christ in the eyes of the world: the people went out and gathered it, and ground it in mills, or beat it in mortars, and baked it, and ate, which may be typical of the apprehension, sufferings, and death of Christ, in order to be fit food for the faith of believers. The persons that were fed by it were the Israelites, who were brought out of Egypt, and then in the wilderness, a large number, and men of all sorts, rich, and poor, and who had an equal portion, though very undeserving; so those who are fed by Christ, and nourished with him, the bread of life, are the spiritual Israel of God, whom Christ has redeemed from worse than Egyptian bondage and darkness, though they are yet in the wilderness of this world; and they are a large number, the whole family of God, who receive out of Christ's fulness grace for grace; and there is no difference of high and low, rich and poor, bond or free, male or female; they are all one in Christ, and Christ is all in all; and they have all a whole Christ, though they are very undeserving, being by nature children of wrath as others. And as the Israelites had the manna every day, and all the while they were in the wilderness, so Christ is the daily bread of believers; by him, in his word and ordinances, is his church nourished in the wilderness, to whom he gives to eat of the hidden manna, the food of the wilderness. The "pot", in which this manna was kept, was typical of the ordinances of the Gospel; in its matter, being made of gold, denoting the preciousness and duration of them; in the size of it, holding an "omer", showing that these contain plenty of good things to satisfaction; in the situation of it before the ark, signifying the presence of Christ with his ordinances; and in its use to hold manna, and be a memorial of it to ages to come, as the ordinances have in them food for souls, and are the means of remembering Christ in future generations, till his second coming.

And Aaron's rod that budded; and not only budded, but bloomed; blossomed, and yielded almonds, (^{<0470>}Numbers 17:8). This also was laid before the ark of the testimony, (^{<0310>}Hebrews 9:10), and may be said to be in it, or with it, in the same sense as the pot of manna was; it was likewise

wanting in the second temple ^{f156}, and is said to be hid with the pot of manna, and other things, as before observed: it was a type of Christ: it is affirmed by the Jews, that in the days of the Messiah, the priesthood shall return, and the rod of Aaron shall flourish ^{f157}; it was, very probably, as some have thought ^{f158}, an almond tree stick, as that in (^{<3011>}Jeremiah 1:11,12). The almond tree has its name, in Hebrew, from a word which signifies haste and vigilance; it being, as Pliny says ^{f159}, the first of trees that buds and blossoms, and is very hasty in putting them forth. An almond tree rod may be a proper emblem of Christ's speedy incarnation in the fulness of time; and Aaron's almond tree rod, of his right to the priesthood, and his vigilance in it: this was first a dry rod or stick, and may design the mean descent and appearance of Christ, being born of mean parents, living a mean and obscure life; his entrance on his public ministry, and continuance in it, were without any pomp or grandeur; he was as a root out of a dry ground; and though he did many miracles, these were treated with contempt; and he was at last apprehended, arraigned, and condemned as a malefactor, and died a shameful and an accursed death: it looked very unlikely and unpromising, that he should be the King Messiah; that he should have all power in heaven and in earth; that he should have the wisdom he had, and do the miracles he did; and that he should be the author of eternal salvation; and that such fruits of grace, peace, pardon, and righteousness, should spring from him, as that Aaron's dry rod should bud, blossom, and bear almonds, in which it was a lively figure of Christ; that lying among other rods, and perhaps being like them, may denote Christ's assuming the common nature of men, or an individual of human nature in all things like to man: and this being cut off from the tree, and being a dry stick, may represent the death of Christ; and its budding and blossoming may point at the resurrection of Christ from the dead; and as Aaron's priesthood was confirmed by the budding and blossoming of his rod, so the deity and Messiahship of Christ are confirmed by his resurrection; and its bringing forth almonds may design the fruits of Christ's death and resurrection; and moreover, the almond tree being, as Philo the Jew says ^{f160} the first of trees that buds and blossoms in the spring, and the last that casts its leaves, it may be, as he observes, a symbol of the priestly tribe; and it may be a figure of the perpetuity of Christ, and his priesthood:

and the tables of the covenant; the same with the testimony which was ordered to be put into the ark, and accordingly was, (^{<12516>}Exodus 25:16,21 40:20 ^{<58112>}Deuteronomy 10:2,5). About this there is no controversy; though

it is a matter of dispute with the Jews, whether the book of the law was in the ark or not: some say it was in the side of it, and others within it ^{f161}; but Maimonides ^{f162} says, that Moses wrote the whole law with his own hand before he died, and gave a book (or copy) to every tribe, and one copy he put *wrab*, “in the ark”: so Jarchi says ^{f163}, that the book of the law of Moses was put into the midst of the ark, and the ark was glorious and beautiful by that which was *wkwtb*, “within it”. These tables were made of stone, an emblem of the hardness of man's heart, which is destitute of spiritual life and motion, senseless and stupid, impenitent, stubborn, and inflexible, and on which no impressions can be made but by powerful and efficacious grace; and also of the stability and duration of the law, as moral, which is not antiquated by another, nor made void by the Gospel, nor altered in its nature and terms, but remains the same as to the matter of it; though it is now no covenant of works to believers, and they are freed from the curse and condemnation of it: the number of these tables is two; the whole law is reduced by our Lord to two grand precepts of it, (⁴²²⁷Matthew 22:37-40) and the fleshly tables, on which it is reinscribed in regeneration, are the heart and mind, (⁴⁰⁸⁸2 Corinthians 3:3 ³⁸⁸⁰Hebrews 8:10). The place where these tables were put is the ark, which was typical of the law being in Christ, not only in his hands, but in his heart, (³⁹⁰⁸Psalms 40:8) and in his keeping of which he is the fulfilling end; for he being the surety of his people, and becoming man, answered every part of the law; in the holiness of his nature, in the perfect obedience of his life, and in his sufferings and death, in which he bore the penalty of it: and these tables are called the tables of the covenant, because the law on Mount Sinai was a covenant made with the people of Israel; and was typical of the covenant, of which Christ is the surety and Mediator, and which is ratified by his blood.

Ver. 5. *And over it the cherubim of glory*, etc..] Or “glorious cherubim”, where the Shechinah, or divine glory, dwelt, (³⁸⁰⁰Psalms 80:1). These were over the ark, and were in number two, as were the cherubim which God placed at the garden of Eden, (⁰⁰³⁴Genesis 3:24) according to the opinion of the ancient Jews ^{f164}; and very likely these were made after the form of them. Some have thought them to be birds of a very terrible aspect, which were set there to deter Adam and Eve from coming to the tree of life; and both Philo ^{f165} and Josephus ^{f166} say, they were winged fowls; but the generality of the Jewish writers take them for angels ^{f167}; and some of them say they were destroying angels, or noxious spirits ^{f168}, which is not

probable; but why angels should be so called, and what was their appearance, there are different opinions. Jerom says ^{f169} the word signifies a multitude of knowledge; and indeed Philo the Jew ^{f170} observes, that the Greeks would interpret the Hebrew word, much knowledge and understanding; and another Jewish writer ^{f171} affirms, that the word “cherubim” is a name for separate intelligences, as if angels were so called from their great knowledge, and that the word is the same as “cerabbim”, as “Rabbins”, doctors, or teachers; but for the most part they interpret it, “as young men” ^{f172}, because that angels have appeared in the form of young men. So in the Talmud ^{f173} it is asked,

“what does cherub signify?” says R. Abhu, **aybrk**, “as a young man”, for so in Babylon they call a young man **aybr**.”

Some think that the word “cherub” is the same with **bwkr**, “Recub”, the letters transposed, which signifies “a chariot”, because God is said to ride upon a “cherub” and the angels are called the chariots of the Lord, (^{<3418>}Psalm 18:10 ^{<3418>}68:17 ^{<3018>}Zechariah 6:1,5) to which may be added, that Ezekiel's vision of the “cherubim” is frequently, by the Jews ^{f174}, called **hbkrm**, “Mercabah”, or “the chariot”; and mention is made of the chariot of the cherubim, in (^{<3318>}1 Chronicles 28:18) to which reference may be had in (^{<3018>}Habakkuk 3:8) though I rather think, with others, that the word is derived from **brk**, “Carab”, which in the Syriac and Arabic languages signifies “to plough”, and so in the Talmud ^{f175}; and a cherub took its name from hence, because of the ox, whose face it had, that being a creature made use of in ploughing; and that the face of an ox, and the face of a cherub, is the same, may easily be concluded from (^{<3010>}Ezekiel 1:10 10:14). And now because that Ezekiel's cherubim had four faces, the face of a man, the face of a lion, the face of an ox, and the face of an eagle; and the “cherubim” in the temple were in the same form, as may be gathered from (^{<3418>}Ezekiel 41:18,19) those that were placed at the garden of Eden may be thought to be in the same form also: and some of late have fancied, that they were an hieroglyphic of the trinity of persons in the Godhead, signified by the ox, the lion, and eagle; and of the incarnation of the Son of God, the face of a man being added to them; to support which notion it is further observed, that the word **uybwrk** should be pronounced “ce-rubbim”, and interpreted, “as the mighty ones”. But it should be known, that the word is also used in the singular number, (^{<3418>}Psalm 18:10 ^{<3010>}Ezekiel 10:4) and every single cherub had these four faces, so that each of them must be a

representative of the Trinity, and of the incarnate Saviour, of which only the word in the singular number can be used; and then it can only be said of it, “cherub”, as “the mighty one” which observation greatly weakens what is brought to support the fancy: besides, if the cherubim were an emblem of a plurality of persons in the Godhead, they would rather be an emblem of a quaternity, and not of a trinity of persons, since each had four faces, and those distinct from each other; for the face of a man is as much a distinct face as any of the rest. Now the human nature of Christ is no distinct person, much less one in the Godhead; and besides is the inferior nature of Christ, whereas the face of the man, in the “cherubim”, is superior to the rest, which are the faces of irrational animals. Moreover, this would give us a similitude of the divine Being, and of that in him which is most incomprehensible by us, the trinity of persons in the Godhead; and so an answer may be given to such questions, the sense of which suggests, that no answer can be returned to them, (^{<2408>}Isaiah 40:18,25 46:5) and though the second Person often appeared in human form, and in the fulness of time became incarnate, and the Holy Ghost once descended as a dove, yet the Father's shape was never seen at any time, (^{<4857>}John 5:37) to which may be added, that this notion seems contrary to the second command, “thou shall not make unto thee any likeness of anything that is in heaven above”, (^{<0204>}Exodus 20:4) for allowing that the cherubim at the garden of Eden were figures made by the Lord himself, it is not credible he should make such, he afterwards forbid others to make; besides, the “cherubim” in the tabernacle and temple were the same figures with those in Eden, as is owned; and these were ordered of God to be made by men, and therefore surely cannot be thought to be figures, emblems, and representations of God himself in his three divine persons; likewise the cherubim are not only distinguished from him, but instead of being figures of him, they are always represented as vehicles on which he sits or rides, (^{<0222>}Exodus 25:22 ^{<4801>}Psalms 80:1 18:10). Once more, it may deserve some little consideration, that the prince of Tyre, a type of antichrist, the man of sin, is called a “cherub”, (^{<3584>}Ezekiel 28:14,16) which surely cannot be in allusion to the divine Being, and the persons in the Godhead, but very well in allusion to angels, the sons of God, as civil magistrates, good and bad, are sometimes called. No doubt there was something signified by the “cherubim” in the tabernacle and temple; but that this should be the mystery of them, is not easy of belief. Philo the Jew makes the “cherubim” to signify the two powers of God, his creative and governing powers^{f176}; and the Jews frequently speak of **uybwrkd azr**, “the mystery of the cherubim”^{f177}: the

“cherubim” over the ark, here spoken of, are sometimes allegorized of the two Testaments, the Old and New; the matter of them being of gold may denote the excellency, purity, simplicity, and duration of them; their number is two, as were the “cherubim”; and as they were alike, and of one measure and size, this may intend the agreement between them; the doctrines, promises, prophecies, types, and figures of the Old Testament agree with the New; and the account that the one gives of the person and offices, and grace of Christ, agrees with the other; their situation and position, being placed at the two ends of the mercy seat, and looking towards it, may denote their being full of Christ, from one end to the other, and their pointing at him, and bearing witness to him; here God also reveals himself, as he did between the “cherubim”; and these are glorious as they were, full of glory, containing the glorious Gospel of the blessed God: though rather the “cherubim” on the mercy seat were symbols and representations of angels, since to these the Apostle Peter seems to allude, in (⁽⁴⁰¹²⁾1 Peter 1:12), their being made of gold may denote their excellency, purity, and simplicity; their being on the mercy seat shows their dependence on Christ, their confirmation by him, and ministration to him; their having wings, expresses their readiness to do his will; and their looking one to another, signifies their unity and concord among themselves; and their looking to the mercy seat, their inspection into the mysteries of grace; and their being over the ark, and God being in the midst of them, declares the presence of God with them, whose face they always behold; and as these “cherubim” of glory, they are very glorious creatures, and in the glory of them will Christ come a second time:

shadowing the mercy seat; that is, with their wings, as in (⁽⁴²⁵¹⁾Exodus 25:20) which was typical of Christ; its name agrees with him, a mercy seat; for in him God shows himself merciful to his people; all the stores of mercy are laid up in him; the mission of him into this world is owing to the mercy of God; and the mercy of God was glorified by him in the redemption of his people; and he himself is the way through which they obtain and receive mercy; and he is also a merciful high priest to them: the Hebrew word for the mercy seat, **trwpk**, signifies “a covering”: nor is our English word in sound very different from it; and it was so called, as Kimchi^{f178} observes, because it covered the ark: Christ is a covering to his people; their persons are clothed with his righteousness, and all their sins are covered by it; and they are secured from the curse and condemnation of the law, and wrath to come: the Septuagint interpreters render it by **ιλαστηριον**, the word used

here by the Apostle Paul, in (^{<4185>}Romans 3:25), there rendered “propitiation”, and applied to Christ, who has made reconciliation for sin, and through whom God is propitious to his people. The matter, of which the mercy seat was made, was pure gold, denoting the excellency and preciousness of Christ; the make of it, in its length and breadth, was just the same with the ark, in which the two tables were, (^{<0250>}Exodus 25:10,17). Christ is the fulfilling end of the law, and exactly answers to all its requirements; his nature, to the holiness and spirituality of it; his righteousness, to all the obedience it commands; and his sufferings and death, to the penalty it enjoins: its situation above the ark shows that there is no mercy but in a way of righteousness, and that Christ stands between God and the law, and, by fulfilling it, covers all the transgressions of it; and being above it, is able to suppress all its accusations and charges: from off the mercy seat, God communed with his people; the way to communion with God is by Christ; the encouragement to go to God is from him; and the enjoyment of him is through him: on the day of atonement the mercy seat was sprinkled with blood, typical of the blood of Christ, whereby peace is made, and a way opened into the holiest of all:

of which we cannot now speak particularly; not only of the mercy seat, but of all the things before mentioned; for the word “which” is in the plural number, and refers to all the preceding things; to discourse of which, largely and particularly, required more time than the apostle had, and must have exceeded the bounds of an epistle. The Ethiopic version renders it in the singular number; “of this”.

Ver. 6. *Now when these things were thus ordained*, etc..] Or prepared and got ready; that is, when the tabernacle was finished, and set up, and provided with all its vessels and furniture:

the priests went always into the first tabernacle; the first part of the tabernacle, which was called the holy place, (^{<300E>}Hebrews 9:2) here the common priests went continually every day, morning and evening; the Syriac and Ethiopic versions read, “the outward tabernacle”, in distinction from the innermost part of the tabernacle, or the most holy place:

accomplishing the service of God; by offering sacrifices, burning incense, and trimming the lamps, which they did every day: the priests entered into the holy place every day for service; but they might not go in at any other time but the time of service ^{f179} the phrase, “of God”, is not in the text, but is a supplement; and it was usual with the Jews to call the worship of the

temple, and especially that part of it which lay in sacrifices, **hdwb** [, “the service”: Simeon the just used to say, the world stands upon three things; upon the law, **hdwb** [**h l** [**w**, “and upon the service”, and upon beneficence ^{f180}; by “the service”, the commentators ^{f181} on the passage understand sacrifices; and again it is said ^{f182}, no man enters into the court **hdwb** [**l** , “for service”, though he is clean, until he has dipped himself: the word here used in the Greek text is in the plural number, and may be rendered the services, because there were several sorts of services performed every day, as before observed, and several sacrifices offered; and the Vulgate Latin version renders it, “the offices of sacrifices”; and the Ethiopic version, “their offerings”; and the Arabic version, “offices”: and the service which the high priest performed in the holiest of all once a year, was divers, which is mentioned in the following verses, and is called “service”, (⁸⁰⁸ Hebrews 9:8) it is said, that on the day of atonement there were five **twdbw** [, “services” of the morning daily sacrifice ^{f183}, in which the high priest ministered in his golden garments: but here the service of the common priests is meant, which was every day; and it becomes such who are employed in sacred service; both to be constant in it, and to do it fully and completely.

Ver. 7 *But into the second went the high priest alone, once every year,* etc..] Though this is not expressed in so many words in (⁸¹⁰ Leviticus 16:2) only it is said that “Aaron came not at all times into the holy place within the vail”; yet it is the constant and generally received sense of the Jewish writers, in agreement with the apostle here, that the high priest went into the holy of holies but once a year ^{f184}, on the day of atonement, which was on the tenth of the month Tisri, and answers to part of September; not but that he went in more than once on that day, for he went in no less than four times ^{f185}; the first time he went in to offer incense; the second time with the blood of the bullock, to sprinkle it; the third time with the blood of the goat; and the fourth time to bring out the censer ^{f186}; and if he entered a fifth time, they say he was worthy of death; wherefore Philo the Jew ^{f187} seems to be mistaken when he affirms that, if he went in three or four times on the same day, he suffered death, nor was there any pardon for him; and as it was but one day in a year he might enter, so when he did, no other man, either Israelite or priest, might go in along with him; he went in alone without any attendance: the Jews say ^{f188}, that a cord or thong was bound to the feet of the high priest when he went into the holy of holies, that if he died there, the rest might be able to draw him out; for it was not lawful for

another priest to go in, no, not an high priest, none besides him on the day of atonement. Pausanias^{f189} makes mention of a temple of Minerva into which the priests entered once every year; which very likely was observed in imitation of this custom of the Jewish high priest; who in it was a type of Christ, and of his entrance into heaven, and of his constant and continued intercession there:

not without blood; for he went in with the blood of the bullock and the blood of the goat; which was typical of the blood of Christ, by which he entered in once into the holy place, into heaven, when he had obtained eternal redemption by it, (^{<302>}Hebrews 9:12) which he offered for himself and for the errors of the people; the bullock was offered by the high priest for himself and his family; and the goat for the sins of the people of Israel, even all their iniquities, transgressions, and sins, (^{<861>}Leviticus 16:11,15,16,21), but Christ the antitype having no sin, had no need to offer for himself, only for the sins of the people; (see Gill on “^{<307>}Hebrews 7:27”).

Ver. 8. *The Holy Ghost this signifying*, etc..] This shows that the Holy Ghost existed under the Old Testament; that he is a distinct person in the Godhead, a personal act being here ascribed to him; that he is truly and properly God, the God whose service the priests accomplished in the tabernacle; and by whom Moses was admonished to make all things in it according to the pattern, and by whom the high priest was warned not to come at all times within the vail; moreover, that the Levitical ordinances were of God, and that they had a spiritual signification; that the Old Testament saints were not without some knowledge of the spiritual meaning of them; and that the Holy Ghost was the author of that knowledge; particularly by enjoining the high priest to enter within the vail but once a year, he gave a plain and strong intimation,

that the way into the holiest of all was not yet manifest, while as the first tabernacle was yet standing; by which is meant, not only the first part of the tabernacle, as in (^{<302>}Hebrews 9:2,6) but the whole of it; and not only that, but the temple built in its room, and also the whole Levitical service is included; and the sense is, that while the tabernacle and tabernacle worship, the temple and temple service, were in being, “the way into the holiest of all was not yet manifest”: the Vulgate Latin and all the Oriental versions render it, “the way of the saints”; of the priests who ministered in holy things, and were holy to the Lord, and of all the saints that lived before

Christ; not that they did not go to heaven, but their way to it was not so manifestly known; life and immortality were not so clearly brought to light, as now by the Gospel; though rather it designs holy places, even heaven itself, which was typified by the holy place within the veil; and may be called the holiest of all, it being the residence of the holy God, holy angels, and holy men, and is sanctified by the presence of Christ, for his people, and where perfect holiness will be the glory of it: the way to it is not by works of righteousness done by men, which being imperfect cannot justify, and so not save, though this is the way men naturally seek and take; but Christ is the only way, and he is the plain, pleasant, and safe one: now let it be observed, that heaven was not shut to the Old Testament saints; there was a way into it for them, and they went the same way New Testament saints do; and that way was in some measure known, but it was not fully manifested; it lay hid in obscure prophecies, types, shadows, and sacrifices; hence being more clearly revealed under the Gospel dispensation, in comparison, of its former obscurity, and with respect to the manifestation of it, it is called a “new way”.

Ver. 9. *Which was a figure for the time then present*, etc..] The tabernacle in general was a figure of Christ's human nature, (^{<SUBL>}Hebrews 8:2) and the most holy part of it was a figure of heaven itself, (^{<SUBL>}Hebrews 9:24) the whole service of it was typical and shadowy; but it was but a temporary figure; it was for that present time only; the things of it were suited to that dispensation, and are now abolished, and ought not to be revived, the ordinances of the Gospel being greatly preferable to them; and while it did continue, it was only a parable, as the word here used signifies; it was like a dark saying; it had much obscurity and darkness in it; or as the Vulgate Latin version renders it, it was a “figure of the present time”; that is, of the Gospel dispensation; it was a shadow of good things to come under that; it prefigured what is now accomplished; or rather it was a “figure unto, or until the present time”; till Christ came, when all figures, types, and shadows fled away, and were of no more real use and service:

in which were offered both gifts and sacrifices; that is, in which tabernacle, or at which then present time, or $\kappa\alpha\psi' \eta\nu$, “according to which figure or parable”, as the Alexandrian copy and Vulgate Latin version read, gifts and sacrifices were offered by the priests; (see ^{<SUBL>}Hebrews 5:1 8:3),

that could not make him that did the service perfect; neither the priest that offered them, nor the people whom he represented, and for whom he did

the service; they could not make real and perfect expiation for sin, nor justify from it, nor cleanse and sanctify; the spiritual worshippers had their sins expiated by the sacrifice of Christ; and their persons were justified by his righteousness, and they were cleansed by his blood: the particular instance in which, legal sacrifices did not make perfect is, “pertaining to the conscience”; there is in every man a conscience, and when sin is charged home upon it, that is filled with a sense of divine wrath; nor can it be pacified with anything short of what will answer the law and justice of God, and which is only done by the blood and righteousness of Christ.

Ver. 10. [*Which stood*] *only in meats and drinks*, etc..] That is, along with the gifts and sacrifices offered, there only were meat offerings and drink offerings; things which only respect the body, and cannot therefore make perfect, as to the conscience; to which may be added, that while the tabernacle was standing, and typical service was in being, there was a prohibition of certain meats, as unclean, and an allowance of others, as clean, (^{
}Leviticus 11:2-31) and there were certain drinks which were unlawful to certain persons, at certain times, as to the priests and Nazarites, (^{
}Leviticus 10:9 ^{
}Numbers 6:3) and which, for the above reason, could make no man perfect:

and divers washings or “baptisms”: the doctrine of which, the apostle would not have laid again, (^{
}Hebrews 6:2) these were the washings of the priests and of the Israelites, and of sacrifices, and of garments, and of vessels and other things; and which, because they were performed by immersion, they are called “baptisms”: and now since these only sanctified to the purifying of the flesh, or what was outward, they could not reach the conscience, or make perfect with respect to that: and

carnal ordinances: which belonged to the flesh, and not the spirit or soul, and therefore could not affect that; besides, these were only

imposed on them until the time of reformation; they were enjoined the Jews only, though by God himself; and were put upon them as a burden, or a yoke, and which was on some accounts intolerable, but were not to continue any longer than the time of the Gospel, here called “the time of reformation”, or of “correction”, and emendation; in which, things that were faulty and deficient are amended and perfected, and in which burdensome rites and ceremonies are removed, and better ordinances introduced: or rather of direction: in which saints are directed to Christ, the

sum and substance of all types, shadows, and sacrifices, and in whom alone perfection is.

Ver. 11. *But Christ being come an high priest,* etc..] Christ is come, as appears from the cessation of civil government among the Jews, which was not to be till Shiloh came; from the destruction of the second temple, into which the Messiah was to come, and did; from the expiration of Daniel's weeks, at which he was to appear, and be cut off; from the coming of John the Baptist, his forerunner, and from the preaching of the Gospel to the Gentiles, and the calling and conversion of them, and the effusion of the Spirit upon them: and he is come an high priest; he was called to be one, and was constituted as such in the council and covenant of peace; and he agreed to do the work of one; he was typified by the high priest under the law; and he came as such into this world, and has done the work of an high priest, by offering himself a sacrifice for sin, and by his entrance into the holiest of all, with his own blood: and he is come an high priest of good things to come; such as peace, reconciliation, and atonement, a justifying righteousness, pardon of sin, eternal life and salvation, which the law was a shadow and figure of; and which under the former dispensation were to come, as to the actual impetration of them by Christ; who is called the high priest of them, to distinguish him from the high priests under the law, who could not bring in these good things, nor make the comers to them and to their offerings perfect; but Christ is the author and administrator of them; and these things are owing to the performance of his priestly office; and such rob Christ of his glory, as a priest, who ascribe these good things to their own merits, or the merits of others: and the way in which he is come is,

by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; meaning the human body of Christ, which was greater than tabernacle of Moses; not in bulk and quantity, but in value, worth, and dignity; and was more perfect than that, that being only an example, figure, shadow, and type, this being the antitype, the sum and substance of that; and by it things and persons are brought to perfection, which could not be, in and by that; and this is a tabernacle which God pitched, and not man; which was reared up without the help, of man: Christ was not begotten by man, but was conceived in the womb of a virgin, under the power of the Holy Ghost; he came not into the world in the way of ordinary generation, but in a supernatural manner; and so his human

body is a tabernacle, not of the common building, or creation, as the word may be rendered, as other human bodies are.

Ver. 12. *Neither by the blood of goats and calves*, etc..] With which the high priest entered into the holy place, within the veil, on the day of atonement, (^{<B164>}Leviticus 16:14,15) for Christ was not an high priest of the order of Aaron, nor could the blood of these creatures take away sin, nor would God accept of such sacrifices any longer:

but by his own blood he entered in once into the holy place; which shows the truth of his human nature, and the virtue of its blood, as in union with his divine Person; by which he opened the way into the holiest of all, as the surety of his people, and gives them boldness and liberty to follow him there; he carried his blood not in a basin, as the high priest carried the blood of goats and calves, but in his veins; and by it, having been shed by him, he entered not into the holy place made with hands, but into heaven itself; and that not every year, as the high priest, but “once” for all, having done his work; or as follows,

having obtained eternal redemption; for us, from sin, Satan, the law, and death, to which his people were in bondage, and which he obtained by paying a ransom price for them; which was not corruptible things, as silver and gold but his precious, blood: in the original text it is, “having found eternal redemption”; there seems to be an allusion to (^{<B324>}Job 33:24). This was what was sought for long ago by the, Old Testament saints, who were wishing, waiting, and longing for this salvation; it is a thing very precious and difficult to find; it is to be had nowhere but in Christ, and when found in him, is matter of great joy to sensible sinners; God found it in him, and found him to be a proper person to effect it; and Christ has found it by being the author of it: this is called an eternal redemption, because it extends to the saints in all ages; backwards and forwards; it includes eternal life and happiness; and such as are sharers in it shall never perish, but shall be saved with an everlasting salvation; it is so called in opposition to the carnal expiations of the high priests, and in distinction from temporal redemptions, deliverances, and salvations. Remarkable is the paraphrase of Jonathan ben Uzziel on (^{<O4918>}Genesis 49:18).

“Jacob said, when he saw Gideon the son of Joash, and Samson the son of Manoah, who should be redeemers; not for the redemption of Gideon am I waiting, nor for the redemption of Samson am I looking, for their redemption is a temporal redemption; but for thy

redemption am I waiting and looking, O Lord, because thy redemption is $\hat{y}ml$ [$\hat{q}rwp$, “an everlasting redemption”:]”

another copy reads, for the redemption of Messiah the son of David; and to the same purpose is the Jerusalem paraphrase on the place; in Talmudic language it would be called $tyml$ $w[$ $hyydp$ ^{f190}

Ver. 13. *For if the blood of bulls and of goats*, etc..] Shed either on the day of atonement, or at any other time: the former of thee, Pausanias ^{f191} relates, was drank by certain priestesses among the Grecians, whereby they were tried, whether they spoke truth or no if not, they were immediately punished; and the latter, he says ^{f192}, will dissolve an adamant stone; but neither of them can purge from sin:

and the ashes of an heifer sprinkling the unclean; the apostle refers to the red heifer, (^{0490L}Numbers 19:1-22) which being burnt, its ashes were gathered up and put into a vessel, and water poured upon them, which was sprinkled with a bunch of hyssop on unclean persons; the ashes and the water mixed together made the water of separation, or of sprinkling; for so it is called by the Septuagint, $\upsilon\delta\omega\rho$ $\rho\alpha\nu\tau\iota\sigma\mu\omicron\upsilon$, “the water of sprinkling”, and in the Targum in a following citation: this was the purification for sin, though it only

sanctifieth to the purifying of the flesh; the body, or only in an external and typical way, but did not really sanctify the heart, or purify and cleanse the soul from sin. The Jews say, that the waters of purification for sin were not waters of purification for sin, without the ashes ^{f193}; and to this the Targumist, on (³⁶²⁵Ezekiel 36:25) and on (^{3830L}Zechariah 13:1) refers, paraphrasing both texts thus;

“I will forgive their sins as they are cleansed with the water of sprinkling, and with the ashes of the heifer, which is a purification for sin.”

Ver. 14. *How much more shall the blood of Christ*, etc..] Which is not the blood of a mere man, but the blood of the Son of God; and the argument is from the lesser to the greater; that if the ashes of the burnt heifer, which was a type of Christ in his sufferings, mixed with water, typically sanctified to the purifying of men externally, in a ceremonial way, then much more virtue must there be in the blood of Christ, to cleanse the soul inwardly:

who through the eternal Spirit offered himself without spot to God; Christ is a priest, and the sacrifice he has offered up is “himself”; not his divine nature, but his human nature, soul and body, as in union with his divine person; which gives his sacrifice the preference to all others; and is the reason of its virtue and efficacy, and is expressive of his great love to man: and this sacrifice was offered up “to God”, against whom his people had sinned, and whose justice must be satisfied, and which is of a sweet smelling savour to him; besides, he called him to this work, and engaged him in it, and is well pleased with this offering, as he must needs be, since it is offered up “without spot”; which expresses the purity of Christ's nature and sacrifice, and the perfection of it, which is such, that no fault can be found in it by the justice of God; and hence, the saints, for whom it is offered, are unblamable and irreprovable, There is an allusion in the clause, both to the priests and to their sacrifices, which were neither of them to have any spot or blemish on them; and this unblemished sacrifice was offered unto God by Christ,

through the eternal Spirit; not the human soul of Christ; for though that is a spirit, yet not eternal, and besides, was a part of the sacrifice; but rather the divine nature of Christ, which is a spirit, and may be so called in distinction from the flesh, or human nature, as it sometimes is, and this is eternal; it was from everlasting, as well as is to everlasting; and this supported him under all his sufferings, and carried him through them, and put virtue unto them; and Christ was a priest, in the divine, as well as human nature: though by it may be better understood “the Holy Ghost”; and so the Vulgate Latin version reads, and also several copies; since the divine nature rather acts by the human nature, than the human nature by the divine; and Christ is often said to do such and such things by the Holy Spirit; and as the Holy Ghost formed and filled the human nature of Christ, so he assisted and supported it under sufferings. This whole clause is inserted by way of parenthesis, showing the efficacy of Christ's blood, and from whence it is:

to purge your conscience from dead works; that is, “from the works of sin”, as the Ethiopic version renders it; which are performed by dead men, separate and alienated from the life of God, are the cause of the death of the soul, and expose to eternal death, and are like dead carcasses, nauseous and infectious; and even duties themselves, performed without faith and love, are dead works; nor can they procure life, and being depended on, issue in death; and even the works of believers themselves are sometimes

performed in a very lifeless manner, and are attended with sin and pollution, and need purging: the allusion is to the pollution by the touch of dead bodies; and there may be some respect to the sacrifices of slain beasts, after the sacrifice and death of Christ, by believing Jews, who were sticklers for the ceremonies of the law, and thereby contracted guilt; but immoralities are chiefly designed, and with these the conscience of man is defiled; and nothing short of the blood of Christ can remove the pollution of sin; as that being shed procures atonement, and so purges away the guilt of sin, or makes reconciliation for it, so being sprinkled on the conscience by the Spirit of God, it speaks peace and pardon, and pacifies and purges it, and removes every incumbrance from it: the Alexandrian copy, the Vulgate Latin, and Syriac versions, read, “our conscience”. The end and use of such purgation is, “to serve the living God”; so called to distinguish him from the idols of the Gentiles, and in opposition to dead works; and because he has life in himself, essentially and independently, and is the author and giver of life to others; and it is but the reasonable service of his people, to present their souls and bodies as a living sacrifice to him; and who ought to serve him in a lively manner, in faith, and with fervency, and not with a slavish, but a godly filial fear; and one that has his conscience purged by the blood of Christ, and is sensibly impressed with a discovery of pardoning grace, is in the best capacity for such service. The Alexandrian copy reads, “the living and true God”.

Ver. 15. *And for this cause he is the Mediator of the New Testament*, etc..] (See Gill on “³⁰⁷²Hebrews 7:22”), (see Gill on “³⁰⁸⁶Hebrews 8:6”), (see Gill on “³⁰⁸⁸Hebrews 8:8”). This may refer both to what goes before, and what follows after; for Christ, that he might offer himself to God, and by his blood purge the consciences of his people from dead works, that so they might serve the living God, became the Mediator of the New Testament, or covenant; and also he took upon him this character and office,

that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance; Christ became the Mediator of the New Testament, and assumed human nature that he might die, and by dying might obtain redemption for his people; not only for those that were then in the world, or should be in it, but also for all those that had been in it. “The first testament” is the first dispensation of the covenant of grace, reaching from the first promulgation of it to Adam after the fall, to the death of Christ; “the transgressions” that were under it are the sins of the saints who lived

under that dispensation, froth Adam to Moses, and from Moses to Christ, and takes in all their iniquities of every kind: and the “redemption” of these, or from these, by Christ, at and through his death, does not suppose that there was no remission of sins, or justification from them, under that dispensation; or that the Old Testament saints did not go to heaven, but were detained in a prison, till redeemed by the death of Christ; or that their sins were only redeemed, not their persons; for transgressions may stand for transgressors; and so the Syriac version renders it, “that by his death he might be a redemption for them who transgressed the first testament”; so the Jews say, that the Messiah must die **twba ta twdpl** “to redeem the fathers”^{f194}: but the sense is, that though legal sacrifices could not atone for sin, nor ceremonial ablutions cleanse from them; yet the sins of Old Testament saints were expiated, their iniquities pardoned, and they justified and saved, through the blood of Christ, the Lamb slain from the foundation of the world; whose death is a redemption from transgressions past, present, and to come; whose blood is the ransom price for them, and was shed for the remission of them, even of sins that are past through the forbearance of God; who took the surety's word for the performance of all this, which in the fulness of time he strictly fulfilled, to the satisfaction of law and justice; (see ~~HEB~~ Romans 3:25) and the ultimate end of Christ's being a Mediator, and dying for such purposes, was, that called ones might receive the promised inheritance: by the “eternal inheritance”, is meant heaven, which is by gift and bequest, belongs to children only, and comes through the death of Christ; and is a very substantial, plentiful, and glorious one; it is incorruptible and undefiled, and that fades not away, and as here, “eternal”; it was prepared from the foundation of the world, and will continue for ever; and it may be so called, to distinguish it from the inheritance of the land of Canaan, or any temporal one: “the promise” of this was made before the world began, and was put into the hands of Christ, the surety of the better testament, by whose death the heirs of it come to enjoy both the promise, and the thing promised; and they are such who are “called”, not merely externally, but internally and effectually; by whom were meant, not Abraham and his natural seed, nor the Old Testament saints only, but all that are called with an holy calling, whether Jews or Gentiles, and who will enjoy both the promise of the inheritance, and that itself, in a way of “receiving”: every word shows this affair to be all of grace; it is an “inheritance”, and therefore the Father's gift; it is by “promise”, and so of grace; and it is “received”, and so freely given, and not merited; and only such who are “called” by grace possess it; and yet it

is through the death of Christ, that so it might be received in a way consistent with the justice of God.

Ver. 16. *For where a testament is, etc..]* The covenant of grace, as administered under the Gospel dispensation, is a testament or will. The Jews have adopted the Greek word, here used, into their language, and pronounce it *ycytyyd*, and by it understand a dying man's last will and testament ^{f195}. Some of them make it to be of Hebrew derivation; as if it was said, *mqymly yht ad*, “this shall be to confirm” ^{f196}, or this shall be stable and firm; though others own it to be the same with this Greek word *διαψηκη* ^{f197}. The covenant of grace, is properly a covenant to Christ, and a testament or will to his people: it is his and their Father's will, concerning giving them both grace and glory; it consists of many gifts and legacies; in it Christ is made heir of all things, and his people are made joint heirs with him; they are given to him as his portion; and they have all things pertaining to life and godliness bequeathed to them, even all spiritual blessings; the witnesses of it are Father, Son, and Spirit; and the seals of it are the blood of Christ, and the grace of the Spirit; and this is registered in the Scriptures by holy men as notaries; and is unalterable and immutable: and this being made,

there must also of necessity be the death of the testator; who is Christ; he has various parts in this will or testament; he is the surety and Mediator of it; and he is the executor of it; what is given in it, is first given to him, in order to be given to others; all things are put into his hands, and he has a power to give them to as many as the Father has given him; and here he is called the “testator”: Christ, as God, has an equal right to dispose of the inheritance, both of grace and glory; and as Mediator, nothing is given without his consent; and whatever is given, is given with a view to his “death”, and comes through it, and by virtue of it: hence there is a “necessity” of that, and that on the account of the divine perfections; particularly for the declaration of God's righteousness, or by reason of his justice; and also because of his purposes and decrees, which have fixed it, and of his promises, which are yea and amen in Christ, and are ratified by his blood, called therefore the blood of the covenant; and likewise on account of the engagements of Christ to suffer and die; as well as for the accomplishment of Scripture prophecies concerning it; and moreover, on account of the blessings which were to come to the saints through it, as a

justifying righteousness, pardon of sin, peace and reconciliation, adoption and eternal life.

Ver. 17. *For a testament is of force after men are dead,* etc..] The necessity of Christ's death is here urged, from the nature and force of a testament or will, among men, which does not take place, and cannot be executed, till a man is dead.

Otherwise it is of no strength at all whilst the testator liveth; no claim can be made by the legatees for the part they have in it, nor can any disposition be made by the executor of it; not that hereby is suggested, that the testament or will of God was uncertain and precarious till the death of Christ, and subject to change and alteration as men's wills are till they die; nor that the inheritance could not be enjoyed by the Old Testament saints; for it is certain, it was entered upon by them before the death of Christ; but the sense is, that there was a necessity of it, that the saints right unto it, upon the foot of justice, might be evident by it.

Ver. 18. *Whereupon neither the first testament,* etc..] Or the first administration of the covenant of grace under the law:

was dedicated without blood; or “confirmed” without it, that dispensation being a typical one; and that blood was typical of the blood of Christ, by which the new covenant or testament is ratified; (see ⁽¹²⁴⁷⁾Exodus 24:7,8).

Ver. 19. *For when Moses had spoken every precept,* etc..] Contained in the decalogue, in the book of the covenant, everyone of the precepts in (⁽¹²⁴⁸⁾Exodus 22:1-23:33) for this is to be understood of the written law, and not of the oral law the Jews talk of, which they say Moses first delivered by word of mouth to Aaron, then to his two sons, Eleazar and Ithamar, then to the seventy elders of Israel, and then to the whole congregation; so that Aaron heard it four times, his sons thrice, the seventy elders twice, and all Israel once ^{f198}: but this is the written law which he spoke audibly, and in a known language,

to all the people according to the law; which God gave him on the Mount: this may instruct persons concerned in the public ministry, to speak out plainly and clearly the whole counsel of God, to all to whom they are sent, according to the word of God, which is the rule of faith and practice:

he took the blood of calves, and of goats; in the relation of this affair in (⁽¹²⁴⁹⁾Exodus 24:5) which is referred to, only mention is made of oxen,

bullocks, or heifers, here called calves, which were sacrificed for peace offerings, and not of goats; though perhaps they may be intended by the burnt offerings there spoken of, since they were sometimes used for burnt offerings, (^(~~R110~~)Leviticus 1:10). The Syriac version only reads, “he took the blood of an heifer”; and the Arabic version, “he took the blood of calves”; but all the copies, and other versions, read both. “With water, and scarlet wool, and hyssop”; neither of these are mentioned in (^(~~R248~~)Exodus 24:1-18), but since sprinkling is there said to be used, and blood and water mixed together, and scarlet and hyssop were used in sprinkling, as in sprinkling the leper, and the unclean house, (^(~~R145~~)Leviticus 14:5-7,49-51) the apostle justly concludes the use of them here; the blood, with water, was typical of the blood and water which sprung from the side of Christ pierced on the cross, the one signifying justification by him, the other sanctification; the scarlet wool, which is originally white, but becomes scarlet by being dyed, may denote the native purity of Christ, and his bloody sufferings and death; the hyssop may signify his humility, and the purging virtue of his blood, and the sweet smelling savour of his person, righteousness, and sacrifice. The apostle calls scarlet, scarlet wool; though whenever the word is used in the Jewish laws of the Old Testament, wool is not expressed, but it is always intended; for it is a rule with the Jews ^{f199}, that

“the blue, which is spoken of in every place, is wool dyed of a sky colour; purple is wool dyed red, and scarlet is wool dyed in scarlet.”

And sprinkled both the book, and all the people. In (^(~~R248~~)Exodus 24:8) no mention is made of the sprinkling of the former, only of the latter, which the apostle either concludes from the sprinkling of the blood upon the altar, upon which the book might lie, or from tradition, or from divine revelation: some think it does not necessarily follow from the text, that the book was sprinkled; and repeating the word λαβων, “he took”, read the words, “and he took the book and sprinkled all the people”; but this seems not natural, but forced; and besides, all the Oriental versions are express for the sprinkling of the book: the book of the law was sprinkled, not because of any impurity in it, but to show the imperfection of it, and its insufficiency to justify men; or rather the imperfection of man's obedience to it, and to point out what the law requires in case of disobedience, even the blood and life of men; and what it would be, was it not sprinkled with blood, or satisfied by the blood of Christ, namely, an accusing, cursing, and condemning law: the people, all of them, being sprinkled with the blood,

were typical of God's peculiar people, even all the elect of God, being sprinkled with the blood of Christ, called the blood of sprinkling, by which they are redeemed, and which speaks peace and pardon to them. Some have thought only the seventy elders were sprinkled, as representing the whole congregation; and others, that the twelve pillars were only sprinkled, as representing the twelve tribes of Israel; but Moses and the apostle agree, that they were the people that were sprinkled.

Ver. 20. *Saying, this is the blood of the testament*, etc..] The first testament or covenant; this proves what the apostle had asserted in (^{<3098>}Hebrews 9:18) that it was dedicated with blood, or confirmed by it; compare with this (^{<4058>}Matthew 26:28)

which God hath enjoined unto you; the people of Israel, to observe, and which they promised to do; (see ^{<0247>}Exodus 24:7,8).

Ver. 21. *Moreover, he sprinkled likewise both the tabernacle*, etc..] Not at the same time that he sprinkled the book and the people, for then there was no tabernacle; but afterwards, at the time that it was set up, when it was anointed with oil, (^{<0249>}Exodus 40:9) and though no mention is there made of blood, yet Josephus, in agreement with the apostle, asserts ^{f200}, that the tabernacle, and its vessels, were not only anointed with oil, but sprinkled with the blood of bulls and goats, as well as the garments of Aaron, and his sons: the tabernacle was typical of the church, in which God dwells, being purified and cleansed by the blood of Christ; and this shows, that there is no coming into the presence of God, the place where he dwells, without blood.

And all the vessels of the ministry; which were used in the service of the tabernacle these may denote the vessels of grace and mercy, the elect of God, whose hearts are sprinkled by the blood of Christ from an evil conscience, and whose garments are washed in it, and made white by it.

Ver. 22. *And almost all things are by the law purged with blood*, etc..] All “except a few things”, as the Arabic version renders it; for some things were cleansed by water, and others purged by fire, (^{<0623>}Numbers 31:23). Some join the word almost with the word purged, as if the sense was, that all things were purged by blood, but not perfectly, only almost; but the former sense is best.

And without shedding of blood is no remission; that is, of sin; there was no typical remission without it; and there can be no real remission but by, the

blood of Christ; no instance can be given of pardon without it; if it could have been otherwise, the blood of Christ had not been shed; for so it would seem to be shed in vain, and his satisfaction to be unnecessary; nor is it agreeable to the justice of God to forgive sin without satisfaction; nor is it consistent with his veracity, and faithfulness to his word, (^{<0027>}Genesis 2:17). It is a common saying with the Jews, and often to be met with in their writings, **µdb al a hrpk ^ya**, “there is no atonement but by blood”^{f201}; by the shedding of blood; not by the shedding of it, as it flows out of the body of the sacrifice, but as it is poured out on the altar; for the pouring of the blood at the four corners, and at the bottom of the altar, were the chief rites required in sacrifices; nor did they reckon expiation to be expiation, unless the altar was moistened by the blood of the sacrifice^{f202}.

Ver. 23. *It was therefore necessary*, etc..] On account of the divine appointment, and that types and antitypes might correspond; and especially it was necessary with respect to the Messiah, the substance and body of all types. So Jonathan ben Uzziel paraphrases the text in (^{<0010>}Exodus 40:9):

“and thou shalt take the anointing oil, and thou shalt anoint the tabernacle, and all that is in it; and thou shall sanctify it, **l wj m**, because of the crown of the kingdom of the house of Judah, and the King Messiah, who shall redeem Israel in the latter days.”

Upon his account it was necessary,

that the patterns of things in the heavens should be purified with these; that is, that all the people, and the book of the covenant, and the tabernacle, and its vessels, which were types and patterns of persons and things in Gospel churches, should be purified with blood and water, and with scarlet wool and hyssop.

But the heavenly things themselves, with better sacrifices than these; the sum and substance of the above patterns, shadows, and examples, such as heaven itself; which though not impure in itself, yet some think it, may be said to be purified, because saints are made meet for it, by being purged with the blood of Christ; others observe, that sin reaches to heaven, and provokes God that dwells there; hence atonement for it may be called a purification of heaven: but rather this may be said of it, inasmuch as by the blood of Christ an entrance and preparation is made for the saints into it. Likewise, the human nature of Christ is among these heavenly things; not

that it is heavenly, as to the matter and substance of it, but may be so called, because of its wonderful formation; and which has been purified, not from any real internal pollution that was in it, but from what was imputed to it, the sin of his people. Also the whole church, triumphant and militant, may be intended by heavenly things: the Old Testament saints went to heaven before Christ came; and though they were not impure, but were the spirits of just men made perfect, yet their iniquities were purged by the blood and sacrifice of Christ, after they were gone to heaven; (see ^{<805>}Hebrews 9:15 ^{<8125>}Romans 3:25). The church militant, or believers on earth, may be said to be heavenly, since they are partakers of an heavenly birth and calling; their head is in heaven, and their conversation is there; and they have a right unto it, and are making meet for it; and they are in themselves defiled with sin, and are purified by the blood of Christ, and sanctified by the offering up of his body once for all: to which may be added, that spiritual blessings are heavenly things; they are from heaven, and saints are blessed with them in heavenly places and these come to them through the blood and sacrifice of Christ; yea, the Gospel, which is from heaven, and the doctrines of it, are sealed and confirmed by the blood of Christ: his sacrifice is expressed in the plural number; not that there has been a repetition of it, for it is but one sacrifice, and but once offered up, and will never be reiterated; but to show the excellency of it, being usual with the Jews to use the plural number of things the most excellent; so Christ is called “Wisdoms”, (^{<3012>}Proverbs 1:20) besides, respect may be had to the many sacrifices under the law, which were types of it, and were answered and fulfilled by it; and to the many persons on whose account it was offered; and to the parts of it, the soul and body of Christ: and this is a better sacrifice than the legal ones, in its own nature and in its use and efficacy to take away sin, and make perfect, which they could not.

Ver. 24. *For Christ is not entered into the holy places made with hands,* etc..] The most holy place in the tabernacle of Moses, or in the temple built by Solomon, and rebuilt by Zerubbabel, and repaired by Herod,

which are the figures of the true; that is, the most holy place in the tabernacle and temple, was a figure of the truth of that type; (see ^{<809>}Hebrews 9:9) as follows. Josephus ^{f203} suggests the same, when speaking of the most holy place; he says, that it was inaccessible to the priests, that it might be as heaven to God.

But into heaven itself; not the visible heavens, the airy and starry ones, through which he passed, but the third heaven, the habitation of God, angels, and glorified saints: this shows that heaven is a place; that Christ, as man, was out of it when on earth; and that at his ascension he entered into it, having done the work he came about, and that with acceptance: the end of his entrance was

now to appear in the presence of God for us; Christ, as God, was always in his presence, from everlasting; as Mediator, he was with him in the council of peace; while he was here on earth his Father was with him, he was not alone; but now in his human nature he is at his right hand, where he appears before him, as a favourite before his Prince, on the behalf of another, or as an advocate on the behalf of his client: Christ appears in the court of heaven for his elect, by representing their persons; by presenting himself, his blood, sacrifice, and righteousness, before God on their account; by introducing them into the presence of God, and offering up their prayers with the incense of his mediation; by presenting them to himself, and to his Father, and obtaining every blessing for them. And this he does “now”, since his entrance; not that he did not appear before God for the saints of the Old Testament, for he was the angel of God's presence then, though he did not appear then in the manner he does now, as the Lamb in the midst of the throne, as if it had been slain; but it denotes the continuance and perpetuity of his appearance for his people; he is ever interceding for them.

Ver. 25. *Nor yet that he should offer himself often*, etc..] Or at all again; which shows the perfection of his sacrifice, for justice was satisfied, the law fulfilled, sin done away, and complete salvation obtained at once; which lies against the errors of the Socinians, who say he offers himself now in heaven; and of the Papists, who pretend to offer the body of Christ daily in their mass:

as the high priest entereth into the holy place every year with blood of others; not his own, nor other men's, but the blood of goats and calves; but Christ entered into heaven with his own blood, he having been altar, priest, and sacrifice: the high priest went into the most holy place every year, but Christ has entered into heaven once for all, where he sits down and continues, having done his work effectually.

Ver. 26. *For then must he often have suffered since the foundation of the world*, etc..] For if it was necessary that he should often offer up himself

now, which is the same as to suffer, since the sacrifice of himself, the same was necessary before; seeing sin was in the world from the beginning, and the saints from the foundation of the world had their sins expiated by the sacrifice of Christ; but the truth is, Christ's sufferings were but once, though the virtue of them is always, both before and after; nor can he suffer more, or again, because of his power over death and the grave, and because he has effectually obtained what he suffered for:

but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself; this is to be understood, not of his appearance in heaven, of which mention is made in (^{<8024>}Hebrews 9:24) but of his incarnation on earth, called an appearance; not as though his human nature was a mere phantom or apparition, for it was a real thing; or as if he was then manifested to be what he really was before; for before his incarnation he was not truly and actually man; but this is said with respect to the manifestation of his invisible deity; or of him as the Son of God in human nature; and in regard to the types of the old law, under which he was hid; and with respect to the prophecies of his coming; and it designs the same thing with his descent from heaven, and coming into this world, in which he appeared in fashion as a man, as a mean man, as an afflicted one; yea, he looked like a sinful man, bearing the infirmities and sins of his people; his appearance was but to a very few, and for a little time; and the time of it was, “in the end of the world”; the same with the last days; the last age of the world; the end of the Jewish economy; at the close of their civil and ecclesiastical state, according to (^{<8033>}Habakkuk 2:3) & so the Jews expect their Messiah **מְיָמֵי הַיּוֹם הַהוּא**, “at the end of days”^{f204}: and this appearance was but “once”; there were many appearances of him in an human form, under the Old Testament dispensation; and there were many after his resurrection; but this is said to be but once, in opposition to the many types and sacrifices under the law, and agrees with his one oblation, and once suffering: the end of his appearance was, to put away sin; the filth of it, by his blood; the guilt of it, by his atoning sacrifice; and the punishment of it, by his sufferings and death, the penalty of the law; and in consequence of all this, the dominion of it by the power of his grace, and the very being of it hereafter: and this putting it away is signified by his bearing, carrying, and taking it away; by removing it as far as the east is from the west; by finishing and making an end of it; by crucifying the old man, destroying the body of sin, and by an utter disannulling and abolishing it, as a debt, and as

a law; and all this is done by the sacrifice of himself; by the offering up of his body and soul an offering for sin; as in (^{<3094}Hebrews 9:14).

Ver. 27. *And as it is appointed unto men once to die*, etc..] Not a moral, or what is commonly called a spiritual death, nor an eternal one, but a corporeal one; which does not arise from the constitution of nature, but from the sin of man, and God's decree on account of it; by which it is fixed that men shall die, and how long they shall live, and when they shall die; so that they cannot die sooner nor later; all things antecedent to death, which lead on to it, and issue in it, are appointed by God, and so is death itself, with all its circumstances; men's days can neither be lengthened nor shortened, either by Christ himself, or others: and this statute and appointment of God concerns men, not angels, and reaches to all men, wicked and righteous; and though there have been some exceptions, as Enoch and Elijah; and all will not sleep, or die, some will be found alive at Christ's appearing; yet such will undergo a change which is equivalent to death, as Enoch and Elijah have done: and generally speaking men die but once; it is not usual for men to die, and live again, and then die again; there have been some extraordinary instances of this kind, but they are rare; it is the statute law of heaven in common for men to die and that but once; so Cicero ^{f205} the Heathen says, “omnibus definitam esse mortem”: Christ died once, he will die no more; and it is the comfort of the saints, that though they die the first death, they shall not be hurt of the second death; and the consideration of this decree should excite to diligence and industry: death is certain to God, but uncertain to us, as to the time, nor should we curiously inquire into it, but patiently wait for it, and quietly submit unto it:

but after this the judgment; the last and general judgment, which will reach to all men, quick and dead, righteous and wicked, and in which Christ will be Judge. There is a particular judgment which is immediately after death; by virtue of which, the souls of men are condemned to their proper state of happiness or woe; and there is an universal judgment, which will be after the resurrection of the dead, and is called eternal judgment, and to come; this is appointed by God, though the time when is unknown to men; yet nothing is more certain, and it will be a righteous one.

Ver. 28. *So Christ was once offered to bear the sins of many*, etc..] As man dies but once, Christ was offered but once, or he suffered and died but once; and that was not on his own account, or for his own sins, “but to bear the sins of many”: not of angels but of men, and these not a few, but

“many”; which is said to magnify the grace of God, to exalt the satisfaction and righteousness of Christ, and to encourage souls to hope in him: hence many are brought to believe in him, and many are justified by him, have their sins forgiven them, and are glorified; though Christ bore not the sins of all men; for as all men have not faith, all are not justified, pardoned, and saved: what he bore were “sins”; all kind of sin, every act of sin, and all that belongs to it; its filth, guilt, and punishment, even the iniquity of all his people; which must be a prodigious weight, and than which nothing could be more nauseous: his bearing them supposes they were upon him, though not in him, imputed, though not inherent; that he did not sink under them; that he made an entire satisfaction for them, and bore them wholly away, both from the persons of his people, and from the sight of justice. The way in which he came to bear them was this; he became a surety for all the elect; his Father imputed to him all their sins, and he voluntarily took them upon himself; where justice found them, and demanded satisfaction of him for them, and he gave it; which is an instance both of his great love, and of his great strength:

and unto them that look for him: with affection, faith and patience:

shall he appear the second time without sin unto salvation; this is to be understood of Christ's visible and personal appearance on earth, which will be a glorious one; he will appear in his own glory, and in his Father's glory, and in the glory of the holy angels, and in the glory of his power, to the joy of saints, and to the terror of the wicked; for every eye shall see him: and this is said to be “the second time”; that is, that he appears on earth, and personally; for though he often appears to his people, it is in a spiritual way; and though he appeared to Stephen and to Paul, yet not on earth, but in heaven; and this is called the second time, with reference to his first appearance in human nature at his incarnation, and after that he ascended to heaven; and as this will be the second, it will be the last: the manner in which he will appear, will be, “without sin”; without sin itself; without any thing like it: without any infirmities, which though not sinful are the effects of sin; without sin imputed to him, with which he appeared before; without being a sacrifice for sin; and without sin upon his people that come with him, or he shall meet whom he shall raise, or change, and take to himself: and the end of his appearance with respect to them, will be “unto salvation”; the end of his first appearance was to obtain salvation for his people, and he has obtained it, and there is a comfortable application of it made unto them by the Spirit of God; but the full possession of it will be

hereafter, and into this will Christ put them, when he shall appear: the Alexandrian copy adds, “by faith”, and also some other copies.