

The Epistle To The Hebrews

The Argument

For as much as divers, both of the Greek writers and Latin's witness, that the writer of this Epistle for just causes would not have his name known, it were curiosity of our part to labor much therein. For seeing the Spirit of God is the author thereof, it diminisheth nothing the authority, although we know not with what pen he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chief purpose is to persuade unto the Hebrews (whereby he principally meaneth them that abode at Jerusalem, and under them all the rest of the Jews) that Christ Jesus was not only the redeemer, but also that at his coming all ceremonies must have an end; for as much as his doctrine was the conclusion of all the prophecies, and therefore not only Moses was inferior to him, but also the Angels; for they all were servants, and he the Lord, but so Lord, that he hath also taken our flesh, and is made our brother to assure us of our salvation through himself; for he is that eternal Priest, whereof all the Levitical Priests were but shadows, and therefore at his coming they ought to cease, and all sacrifices for sin to be abolished, as he proveth from the seventh chapter verse eleven, unto the twelfth chapter verse eighteen. (Hebrews 7:11-12:18) Also he was that Prophet of whom all the Prophets in time past witnessed, as is declared from the twelfth chapter, verse eighteen, to the twenty fifth verse of the same chapter; (Hebrews 12:18-25) yea, and is the King to whom all things are subject, as appeareth from verse twenty five, to the beginning of the last chapter. (Hebrews 12:25-13:1) Wherefore according to the examples of the old fathers we must constantly believe in him, that being sanctified by his justice, taught by his wisdom, and governed by his power, we may steadfastly, and courageously persevere even to the end in hope of that joy that is set before our eyes, occupying ourselves in Christian exercises that we may both be thankful to God, and dutiful to our neighbor.

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Hebrews 1

2 To shew that the doctrine which Christ brought, is most excellent, in that it is the knitting up of all prophecies, 4 he advanceth him above the Angels; 10 And proveth by divers testimonies of the Scripture, that he far passeth all others.

1 At (1) sundry times and in divers manners (*) God spake in the old time to our fathers by the Prophets,

(1) The first part of the general proposition of this Epistle; The Son of God is indeed that Prophet or teacher, which hath actually now performed that which God after a sort and in shadows signified by his prophets, and hath fully opened his Father's will to the world.

(*) God, who is ever constant, and merciful to his Church, declared his will in time past, not all at once or after one sort, but from time to time, and in sundry sorts; but now last of all he hath fully declared all truth to us by his Son.

2 In these (a) (*) last days he hath spoken unto us by his (b) Son, (2) whom he hath made (c) heir of all things, (♣) by whom also he made the (d) worlds,

(a) So that the former declaration made by the Prophets was not full, and nothing must be added to this later.

(*) So that now we may not credit any new revelations after him.

(b) Which one Son is God and man.

(2) The second part of the same proposition: The same Son is appointed of the Father to be our King and Lord, by whom also he made all things, and in whom only he setteth forth his glory, yea and himself also to be beholden of us, who beareth up and sustaineth all things by his will and pleasure.

(c) Possessor and equal copartner of all things with the Father.

(♣) He treateth here of Christ, both as touching his person, which is very God, and very man, by whom all things are made, and also as touching his office, whereby he is King Prophet and Priest.

(d) That is, whatsoever hath been at any time, is, or shall be.

3 (*) Who being the (e) brightness of the glory, and the (♣) engraved form of his (f) person, and (g) bearing up all things by his mighty word, (3) hath by himself (♣) purged our sins, and (h) sitteth at the right hand of the Majesty in the highest places,

(*) Colossians 1:14-15 .

(e) He in whom the glory and Majesty of the Father shineth, who is otherwise infinite, and cannot be beholden.

(♣) The lively image and pattern, so that he that seeth him, seeth the Father, John 14:9; for else the person of the Father is not seen, but apprehended by faith.

(f) His Father's person.

(g) Sustaineth, defendeth and cherisheth.

(3) The third part of the same proposition: The same Son executed the office of the high Priest in offering up himself, and is our only and most mighty Mediator in heaven.

(♣) So that our sins can be purged by none other means.

(h) This sheweth that the savor of that his sacrifice is not only most acceptable to the Father, but also is everlasting, and furthermore how far this high Priest passeth all the other high Priests.

4 (4) And is made so much more excellent than the (*) Angels, in as much as he hath obtained a more excellent (i) Name than they.

(4) Before he cometh to declare the office of Christ, he setteth forth the excellency of his person, and first of all he sheweth him so to be man, and that therewithal he is God also.
(* Much more than all other things created.
(i) Dignity and honor.

5 (5) For unto which of the Angels said he at any time, (*) Thou art my Son, (k) (♣) this day begat I thee? (6) And again, I (♣) will be his Father, and he shall be my Son;

(5) He proveth and confirmeth the divinity of Christ manifested in the flesh by these six evident testimonies, whereby it appeareth that he far passeth all Angels, in so much that he is called both Son, and God in Hebrews 1:5,6,7,8,10,13 .
(* Psalm 2:7; Acts 13:33; Hebrews 5:5 .
(k) The Father begat the Son from everlasting, but that everlasting generation was made manifest and represented to the world in his time, and therefore he addeth this word (Today.)
(♣) Because he was at the time appointed declared to the world.
(6) He proveth and confirmeth the divinity of Christ manifested in the flesh by these six evident testimonies, whereby it appeareth that he far passeth all Angels, in so much that he is called both Son, and God in Hebrews 1:5,6,7,8,10,13 .
(♣) 2 Samuel 7:14; 2 Chronicles 22:10 .

6 (7) And (l) again, when he bringeth in *his* first begotten Son into the world, he saith, (*) And let all the Angels of God worship him.

(7) He proveth and confirmeth the divinity of Christ manifested in the flesh by these six evident testimonies, whereby it appeareth that he far passeth all Angels, in so much that he is called both Son, and God in Hebrews 1:5,6,7,8,10,13 .
(l) The Lord was not content to have spoken it once, but he repeateth it in another place.
(* Psalm 97:7 .

7 (8) And of the Angels he saith, (*) He maketh the (♣) spirits his (m) messengers, and his ministers a flame (n) of fire.

(8) He proveth and confirmeth the divinity of Christ manifested in the flesh by these six evident testimonies, whereby it appeareth that he far passeth all Angels, in so much that he is called both Son, and God in Hebrews 1:5,6,7,8,10,13 .
(* Psalm 104:4 .
(♣) He compareth the Angels to the winds, which are here beneath as God's messengers.
(m) Cherub, Psalm 18:10 .
(n) Seraph, Isaiah 6:2 .

8 But unto the Son *he saith*, (*) O God, thy (o) throne *is* forever (p) and ever, the (♣) scepter of thy kingdom *is* a (q) scepter of righteousness.

(* Psalm 45:6 .
(o) The throne is proper to the Prince, and not for servant.
(p) For everlasting, for this doubling of the word increaseth the significance of it beyond all measure.
(♣) The administration of thy kingdom is just.
(q) The government of thy kingdom is righteous.

9 Thou hast loved righteousness and (r) hated iniquity. Wherefore God, *even* thy God, hath (s) (*) anointed thee with the oil of gladness above thy (t) fellows.

- (r) This type of rehearsing which the Jews use by contraries, hath great force in it.
- (s) In that, which the word became flesh, by pouring the holy Ghost upon him without measure.
- (*) This is meant in that the word is made flesh, and that the holy Ghost was poured on him, without measure, that we may all receive of him every one according to his measure.
- (t) For he is the head and we are his members.

10 (9) And, (*) Thou, Lord, in the beginning hast (u) established the earth, and the heavens are the works of thy hands.

- (9) He proveth and confirmeth the divinity of Christ manifested in the flesh by these six evident testimonies, whereby it appeareth that he far passeth all Angels, in so much that he is called both Son, and God in Hebrews 1:5,6,7,8,10,13 .
- (*) Psalm 102:25 .
- (u) Madest the earth firm and sure.

11 They shall perish, but thou doest remain, and they all shall wax old as doeth a garment;

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

13 (10) Unto which also of the Angels said he at any time, (*) Sit at my right hand, till I make thine enemies thy footstool?

- (10) He proveth and confirmeth the divinity of Christ manifested in the flesh by these six evident testimonies, whereby it appeareth that he far passeth all Angels, in so much that he is called both Son, and God in Hebrews 1:5,6,7,8,10,13 .
- (*) Psalm 110:1; Matthew 22:44; 1 Corinthians 15:25; Hebrews 10:12 .

14 Are they not all (x) ministering spirits, sent forth to minister, for their sakes which shall be heirs of salvation?

- (x) By that name by which we commonly call Princes messengers, he here calleth the spirits.

Hebrews 2

1 Thereof he inferreth, that good heed be given to Christ's doctrine. 9 And he setteth him out unto us even as our brother in our flesh, that we may with a good will yield up ourselves wholly unto him.

1 Wherefore (1) we ought diligently to give heed to the things which (a) we have heard, lest at any (*) time (b) we should let them slip.

(1) Now as it were pausing with himself and shewing to what end and purpose all these things were spoken, to wit, to understand by the excellency of Christ above all creatures, that his doctrine, majesty and Priesthood is most perfect, he useth an exhortation taken from a comparison.

(a) He maketh himself a hearer.

(*) We must diligently keep in memory the doctrine, which we have learned, lest like vessels full of chappes we leak, and run out on every part.

(b) They are said to let the word run out, which hold it not fast when they have heard it.

2 For if the (c) (*) word spoken by Angels was steadfast, and every transgression, and disobedience received a just recompense of reward,

(c) The Law which appointed punishment for the offenders; and which Paul saith was given by Angels, Galatians 3:19 and Stephen, Acts 7:53 .

(*) Which was the Law given to Moses by the hands of the Angels.

3 How shall we escape if we neglect so (*) great salvation, (2) which at the first began to be preached by the Lord, and *afterward* was confirmed unto us by (d) them that heard him,

(*) As the Gospel is which only offereth salvation.

(2) If the breach and transgression of the word spoken by Angels was not suffered unpunished, much less shall it be lawful for us to neglect the Gospel which the Lord of Angels preached, and was confirmed by the voice of the Apostles, and with so many signs and wonders from heaven, and especially with so great and mighty working of the holy Ghost.

(d) By the Apostles.

4 (*) God bearing witness thereto, both with (e) signs and wonders, and with divers miracles, and gifts of the holy Ghost, according to his own will?

(*) Mark 16:20 .

(e) This is the true end of miracles. Now they are called signs, because they appear one thing, and represent another; and they are called wonders, because they represent some strange and unaccustomed things and virtues because they give us a glimpse of God's mighty power.

5 (3) For he hath not put in subjection unto the Angels, the (f) (*) world to come, whereof we speak.

(3) If it was a heinous matter to contemn the Angels which are but servants, much more heinous is it to contemn that most mighty King of the restored world.

(f) The world to come, whereof Christ is Father, Isaiah 9:6; or the Church, which as a new world, was to be gathered together by the Gospel.

(*) Which Isaiah calleth the new heavens, and the new earth, Isaiah 65:17; whereof Christ is the father, Isaiah 9:6; that is, the head of us his members.

6 (4) But (*) one in a certain place witnessed, saying, (g) (*) What is man, that thou shouldest be mindful of him? Or the (h) son of man, that thou wouldest consider him?

(4) He sheweth that the use of this kingly dignity consisteth herein, that men might not only Christ recover that dignity which they have lost, but also might be through him advanced above all things, which dignity of men David describeth most excellently.

(*) Psalm 8:4 .

(g) What is there in man that thou shouldest have so great regard of him, and do him that honor?

(♣) He speaketh here chiefly of the faithful, which are made through Christ citizens of the world to come where they shall enjoy with their prince all these things which now they have only but in part.
(h) He calleth all the citizens of the heavenly kingdom as they are considered in themselves, before that God giveth them the liberty of that city in Christ, Man, and Son of man.

7 Thou (i) madest him a little inferior to the Angels; thou crownedst him with (k) (*) glory and honor, and hast set him above the works of thy hands.

(i) This is the first honor of the citizens of the world to come, that they are next the angels.
(k) For they shall be in very great honor, when they shall be partakers of the kingdom. And he speaketh of the thing that shall be, as though it were already, because it is so certain.
(*) In making him fellow heir with Christ.

8 (*) Thou hast put all things in subjection under his feet. And in that he hath put all things in subjection under him, he left nothing that should not be subject unto him. (5) (♣) But we yet see not all things subdued unto (♣) him,

(*) Matthew 28:18; 1 Corinthians 15:27 .
(5) An objection: But where is this so great rule and dominion?
(♣) To them which object that they see not these things accomplished in man, the Apostle answereth that they are fulfilled in Christ our captain who leadeth his to the same glory with him.
(♣) To man, as he is of Christ.

9 (6) But we (l) see Jesus crowned with glory and honor, (*) which was made a little (m) inferior to the Angels, (7) through the (n) suffering of death, that by God's grace he might (o) taste death for (8) all men.

(6) The answer: This is already fulfilled in Jesus Christ our head, who was for a time for our sakes inferior to the Angels, being made man; but now is advanced into most high glory.
(l) By his virtue and power which appeareth manifestly in the Church.
(*) Philippians 2:8 .
(m) Who abased himself for a season, and took upon the shape of a servant.
(7) He sheweth the cause of this subjection, to wit, to taste of death for our sakes, that so doing the part of a redeemer, he might not only be our Prophet and King, but also our high Priest.
(n) That he might die.
(o) Feel death.
(8) In this consisteth the force of the argument: for we could not at length be glorified with him, unless he had been abased for us, even all the faithful. And by this occasion the Apostle cometh to the other part of the declaration of Christ's person, wherein he proveth him to be in such sort God, that he is also man.

10 (9) For it became (p) him, for whom *are* all things, and by whom *are* all things, (10) seeing that he brought many children unto glory, (11) that he should consecrate the (q) (*) Prince of their salvation through (♣) afflictions.

(9) He proveth moreover by other arguments, why it behooveth the Son of God who is true God (as he proveth a little before) to become man notwithstanding, subject to all miseries, sin only except.
(p) God.
(10) First of all, because the Father, to whose glory all these things are to be referred, purposed to bring many sons unto glory. And how could he have men for his sons, unless his only begotten son had become a brother to men?
(11) Secondly, the Father determined to bring those sons to glory, to wit, out of that ignominy wherein they lay before. Therefore the Son should not have been seen plainly to be made man, unless he had been made like unto other men, that he might come to glory by the selfsame way, by the which he should bring others; yea rather, it became him which was Prince of the salvation of others,

to be consecrated above others through those afflictions, Prophet, King, and Priest, which are the parts of that principality for the salvation of others.

(q) The Chieftain, who as he is chiefest in dignity, so is he first begotten from among the dead, amongst many brethren.

(*) Jesus Christ by humbling himself and taking upon him the form of a servant, which was our flesh, and mortality, giveth us assurance of our salvation.

(♣) Therefore we by afflictions are made like to the Son of God.

11 (12) For he that (r) sanctifieth, and they which are sanctified, *are* all (*) of (s) one; wherefore he is not ashamed to call them brethren,

(12) The ground of both of the former arguments: for neither should we be sons through him, neither could he be consecrated through afflictions, unless he hath been made man like unto us. But because this Sonhood dependeth not upon nature only, for no man is accepted the son of God, unless that besides that he is a son of a man, he be also Christ's brother, (which is by sanctification, that is, by becoming one with Christ, who sanctifieth us through faith) therefore the Apostle maketh mention of the sanctifier, to wit, of Christ, and of them that are sanctified, to wit, of all the faithful, whom therefore Christ vouchsafeth to call brethren.

(r) He useth the time that now is, to shew us that we are still going on, and increasing in this sanctification, and by sanctification he meaneth our separation from the rest of the world, our cleansing from sin, and our dedication wholly unto God, all which Christ alone worketh in us.

(*) The head and members are of one nature; so Christ which sanctifieth us, and we that are sanctified, are all one by the union of our flesh.

(s) One, of the selfsame nature of man.

12 (13) Saying, (*) I will declare thy Name unto my (♣) brethren, in the midst of the Church will I sing praises to thee.

(13) That which he taught before of the incarnation of the sanctifier, he applieth to the propheticall office.

(*) Psalm 22:25 .

(♣) This proveth Christ's humanity.

13 (14) And again, (*) I will put my (t) (♣) trust in him. And again, (♣) (u) (♣) Behold, here am I, and the children which God hath given me.

(14) He applieth the same to the kingly power of Christ in delivering his from the power of the devil and death.

(*) Psalm 18:2 .

(t) I will commit myself to him, and to his defence.

(♣) Meaning, that Christ touching his humanity put his trust in God.

(♣) Isaiah 8:18 .

(u) This Isaiah speaketh of himself and his disciples, but betokening thereby all ministers, as also his disciples signify the whole Church. And therefore seeing Christ is the head of the Prophets and ministers, these words are more rightly verified of him, than by Isaiah.

(♣) Isaiah speaketh this of himself, and his disciples, but properly it is applied to Christ the head of all ministers.

14 Forasmuch then as the children are (x) partakers of flesh and blood, he also himself likewise took part with them, that he might destroy (*) through death, him that had the (y) power of death, that is, the (z) devil,

(x) Are made of flesh and blood which is a frail and brittle nature.

(*) Hosea 13:14; 1 Corinthians 15:55 .

(y) The devil is said to have the power of death, because he is the author of sin; and from sin cometh

death, and for this cause he eggeth us daily to sin.
(z) He speaketh of one as of the Prince, joining to him secretly all his angels.

15 And that he might deliver all them, which for fear of (a) (*) death were all their lifetime subject to bondage.

(a) By (Death) thou must understand here that death which is joined with the wrath of God, as it must needs be, if it be without Christ, then the which can be nothing devised more miserable.
(*) And God's anger.

16 (15) For he in no sort took on *him* the (b) (*) Angel's nature, but he took on *him* the (c) seed of Abraham.

(15) He expoundeth those words of flesh and blood, shewing that Christ is true man, and that not by turning his divine nature, but by taking of man's nature. And he nameth Abraham, respecting the promises made to Abraham in this behalf.
(b) The nature of Angels.
(*) Not the nature of Angels but of man.
(c) The very nature of man.

17 (16) Wherefore in (d) all things it behooved him to be made like unto his brethren, that he might be (e) merciful, and a (f) faithful high Priest in things concerning God, that he might make reconciliation for the sins of the people.

(16) He applieth the same to the priesthood, for which he should not have benefit, unless he had become man, and that like unto us in all things, sin only except.
(d) Not only touching nature, but qualities also.
(e) That he might be truly touched with the feeling of our miseries.
(f) Doing his office sincerely.

18 For in that he (*) suffered, and was (g) tempted, he is able to succor them that are tempted.

(*) Forasmuch as he is exercised in our miseries, we may be assured, that at all times in our tentations he will suck us.
(g) Was tried and egged to wickedness by the devil.

Hebrews 3

1 Now he sheweth how far inferior Moses is to Christ, 5-6 even so much as the servant to the Master; and so he bringeth in certain exhortations and threatenings taken out of David, 8 against such as either stubbornly resist, 12 or else are very slow to obey.

1 Therefore, (1) holy brethren, partakers of the heavenly vocation, (*) consider the (a) Apostle and high Priest of our (b) (♣) profession Christ Jesus;

(1) Having laid the foundation that is to say, declared and proved both the natures of one selfsame Christ, he giveth him three offices, to wit, the office of a Prophet, King and Priest, and as touching the office of teaching and governing, compareth them with Moses and Joshua, unto Hebrews 3:1-4:14, and with Aaron touching the Priesthood. And he propoundeth that which he purposeth to speak of, with a most grave exhortation, that all our faith may tend to Christ, as to the only everlasting teacher, governor, and high Priest.

(*) Take heed to his words and receive him.

(a) The Ambassador or messenger, as in Romans 15:8; he is called the minister of circumcision.

(b) Of the doctrine of the Gospel which we profess.

(♣) Of that doctrine which we believe, and ought to confess.

2 (2) Who was faithful to him that hath (c) appointed (♣) him, (3) even as (*) Moses was in all his house.

(2) He confirmeth his exhortation with two reasons, first of all because Christ Jesus was appointed such a one of God; secondly, because he thoroughly executed the offices that his Father enjoined him.

(c) Apostle and high Priest.

(♣) To be the ambassador and high Priest.

(3) Now he cometh to the comparison with Moses, and he maketh them like one to the other in this, that they were both appointed rulers over God's house, and executed faithfully their office; but by and by he sheweth that there is great unlikeliness in that similitude.

(*) Numbers 12:7.

3 (4) For this man is counted worthy of more glory than Moses, inasmuch as he which hath built the house, (*) hath more honor than the house.

(4) The first comparison: The builder of the house is better than the house itself, therefore is Christ better than Moses. The reason of the consequent is this: because the builder of this house is God, which cannot be attributed to Moses; and therefore Moses was not properly the builder, but a part of the house; but Christ as Lord and God, made all this house.

(*) Moses was but part of the house, that is, of the Church whereof the pastors are the lively stones, but Christ built it, and laid the stones; therefore he deserveth more praise.

4 For every house is built of some man, and he that hath built all things, is (*) God.

(*) That is Christ; for Christ in the foundation, and head of the Church; he is our brother and Lord; he is the Son of God, and very God, working all things by his own power.

5 (5) Now Moses verily was faithful in all his house, as a servant, for a witness of the things which should be spoken after.

(5) Another comparison: Moses was a faithful servant in this house, that is, in the Church, seeing the Lord that was to come, but Christ rules and governeth his house as Lord.

6 But Christ is as the Son, over his own house, (6) whose (d) (*) house we are, if we hold fast the (e) confidence and the rejoicing of the hope unto the end.

(6) He applieth the former doctrine to this end, exhorting all men by the words of David to hear the Son himself speak, and to give full credit to his words, seeing that otherwise they cannot enter into that eternal rest.

(d) To wit, Christ's.

(*) For in obeying the Son we are made the house of God.
(e) He calleth that excellent effect of faith (whereby we cry Abba, that is, Father) confidence, and to confidence he joineth hope.

7 Wherefore, as the holy Ghost saith, (*) Today if ye (f) shall hear his voice,

(*) Psalm 95:8; Hebrews 4:7 .
(f) So that God was to speak once again after Moses.

8 Harden not your hearts, as in the (g) (*) provocation, according to the day of the temptation in the wilderness,

(g) In the day that they vexed the Lord, or strove with him.
(*) As when ye provoked God's anger in Massah and Meribah, Exodus 17:7 .

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

10 Wherefore I was grieved with that generation, and said, They (h) err ever in *their* heart, neither have they known my ways.

(h) They are brutish and mad.

11 Therefore I swear in my wrath, (*) If they shall enter into my (♣) rest.

(*) Meaning by this oath that they should not enter.
(♣) As disobeying God, they in old time were debarred from the quietness of the land of Canaan so they which do not obey Christ, shall not enter into the heavenly rest.

12 (7) Take heed, brethren, lest at any time there be in any of you an evil heart, and unfaithful, to depart away from the living God.

(7) Now weighing the words of David, he sheweth first by this word, Today that we must not neglect the occasion while we have it; for that word is not to be restrained to David's time, but it comprehendeth all that time wherein God calleth us.

13 But exhort one another daily, (i) while it is called (*) Today, lest any of you be hardened through the deceitfulness of sin.

(i) While today lasteth, that is to say, so long as the Gospel is offered to us.
(*) Which is all that time wherein God doeth call us; while he therefore speaketh, let us hear.

14 (8) For we are made partakers of Christ, if we keep sure unto the (*) end the (k) (♣) beginning, wherewith we are upholden,

(8) Now he considereth these words, If you hear his voice, shewing that they are spoken and meant of the hearing of faith, against which he setteth hardening through unbelief.
(*) Which is by faith to embrace and hold fast the true doctrine of Jesus Christ.
(k) That beginning of trust and confidence; and after the manner of the Hebrews, he calleth that beginning, which is chiefest.

(♣) Or, foundation of our assurance.

15 (1) So long as it is said, Today if ye hear his voice, harden not your hearts, as in the provocation.

(1) So long as this voice soundeth out.

16 For some when they heard, provoked (*) him to anger, howbeit, not all that came out of Egypt by Moses.

(*) To wit, the Lord.

17 But with whom was he displeased forty years? Was he not displeased with them that sinned, (*) whose (♣) carcasses fell in the wilderness?

(*) Numbers 14:37.

(♣) Or, bodies and members.

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

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

Hebrews 4

1 He joineth exhortation with threatening, lest they, even as their fathers were deprived of the rest offered unto them, 11 but that they endeavor to enter into it. 14 And so he beginneth to entreat of Christ's Priesthood.

1 Let us fear therefore, lest at any time by forsaking the promise of entering into his rest, any of you should seem to be deprived.

2 (1) For unto us was the Gospel preached as also unto them; but the word that they heard, profited not them, because it was not (a) (*) mixed with faith in those that heard it.

(1) By these words His voice, he sheweth that David meant the preaching of Christ, who was then also preached, for Moses and the Prophets respected none other.

(a) He compareth the preaching of the Gospel to drink, which being drunk, that is to say, heard, profiteth nothing, unless it be tempered with faith.

(*) He compareth the preaching of the Gospel, as it were, to wine, whereof if we will taste, that is, hear and understand with profit, we must temper or mix it with faith.

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

(2) Lest any man should object, that those words were meant of the land of Canaan, and of Moses' doctrine, and therefore cannot well be drawn to Christ, and to eternal life, the Apostle sheweth that there are two manner of rests spoken of in the Scriptures: the one, of the seventh day, wherein God is said to have rested from all his works, another is said to be that same, whereinto Joshua led the people; but this rest is not the last rest whereunto we are called, and that he proveth through by two reasons. For seeing that David so long time after, speaking to the people which were then placed in the land of Canaan, useth these words, Today, and threateneth them still that they shall not enter into the rest of God, which refuseth then the voice of God that sounded in their ears, we must needs say that he meant another time than the time of Moses, and another rest of the land of Canaan. And that is, that everlasting rest, wherein we begin to live to God, after that the race of this life ceaseth; as God rested the seventh day from those his works, that is to say, from making the world. Moreover, the Apostle therewithal signifieth that the way to this rest, which Moses and the land of Canaan, and all that order of the Law shadow, is opened in the Gospel only.

(*) Psalm 95:11 .

(♣) Although that God by his rest, after the creation of his works, signified the spiritual rest of the faithful, yet he sware to give rest in Canaan which was but a figure of the heavenly rest, and dured but for a time.

(♣) The perfection of God's works, and for his rest, signify our heavenly rest.

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

(*) Genesis 2:2; Deuteronomy 5:14 .

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

6 Seeing therefore it remaineth that some must enter thereinto, and they to whom it was first preached, entered not therein for unbelief's sake;

7 Again he appointed (♣) in David a certain day, by Today, after so long a time, saying, as it is said, (*) This day, if ye hear his voice, harden not your hearts.

(♣) That is, in the Psalms.

(*) Hebrews 3:7 .

8 For if (b) Jesus had given them rest, then would he not after this have spoken of another day.

(b) He speaketh of Joshua the son of Nun; and as the land of Canaan was a figure of our true rest, so was Joshua a figure of Christ.

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

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

(c) As God rested the seventh day, so must we rest from our works, that is, from such as proceed from our corrupt nature.

(*) Hath cast of his appetites, mortified his flesh, renounced himself, and followeth God.

11 (3) Let us study therefore to enter into that rest, lest (d) any man fall after the same example of disobedience.

(3) He returneth to an exhortation.

(d) Lest any man become a like example of infidelity.

12 (4) For the (e) word of God *is* (f) lively, and mighty in operation, and sharper than any two edged sword, and (*) entereth through, even unto the dividing asunder of the (g) soul and the (h) (♣) spirit, and of the joints, and the marrow, and is a discerner of the thoughts, and the intents of the heart.

(4) An amplification taken from the nature of the word of God, the power whereof is such, that it entereth even to the deepest and most inward and secret parts of the heart, wounding them deadly that are stubborn, and plainly quickening the believers.

(e) The doctrine of God which is preached both in the Law and in the Gospel.

(f) He calleth the word of God lively by reason of the effects it worketh in them, whom it is preached.

(*) For it mortally woundeth the rebellious, and in the elect it killeth the old man that they should live unto God.

(g) He calleth that the soul, which hath the affections resideth in it.

(h) By the spirit, he meaneth that noblest part which is called the mind.

(♣) Which containeth will and reason.

13 Neither is there any creature, which is not manifest in (i) his sight, but all things *are* naked and (*) open unto his eyes, (♣) with whom we have (♣) to do.

(i) In God's sight.

(*) As that thing which is clear asunder even through the midst of the back, and so is made open that it may be seen throughout.

(♣) Or, concerning whom we speak.

(♣) Therefore when we hear his word, we must tremble, knowing thereby that God soundeth our hearts.

14 (5) Seeing then that we have a great high Priest, which is entered into heaven, *even* Jesus the Son of God, let us (k) hold fast our profession.

(5) Now he entereth into the comparison of Christ's priesthood with Aaron's, and declareth even in the very beginning the marvelous excellency of this Priesthood, calling him the Son of God, and placing him in the seat of God in heaven, plainly and evidently setting him with against Aaron's Priests, and the transitory tabernacle; which comparisons he setteth forth afterward more at large.

(k) And let it not go out of your hands.

15 (6) For we have not a high Priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, *yet* without sin.

(6) Lest he might seem by this great glory of our high Priest, to stay and stop us from going unto him, he addeth straightways after, that he is notwithstanding our brother indeed, (as he proved it also before) and that he accounteth all our miseries, his own, to call us boldly to him.

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

Hebrews 5

1 First he sheweth the duty of the high Priest; 5 Secondly, that Christ is appointed of God to be our high Priest, 7 and that he hath fulfilled all things belonging thereunto.

1 For (1) every high Priest is taken from among men, and is (*) ordained for men, in things pertaining to God, (2) that he may offer both (a) gifts and (b) sacrifices for sins,

(1) The first part of the first comparison of Christ's high Priesthood, with Aaron's: Other high Priests are taken from among men, and are called after the order of men.

(*) He sheweth that man can have none access to God without a high Priest, because that of himself he is profane and sinful.

(2) The first part of the second comparison: Others as weak, are made high Priests, to the end that feeling the same infirmity in themselves which is in all the rest of the people, they should in their own and the peoples name offer gifts and sacrifices, which are witnesses of common faith and repentance.

(a) Offering of things without life.

(b) Beasts which were killed, but especially in the sacrifices for sins and offences.

2 Which is (c) able sufficiently to have compassion (d) on them that are ignorant, and that are out of the way, because that he also is (e) compassed with infirmity,

(c) Fit and meet.

(d) On them that are sinful; for in the Hebrew tongue, under ignorance and error is every sin meant, even that sin that is voluntary.

(e) For that he himself heareth about with him a nature subject to the same discommodities and vices.

3 And for the same's sake he is bound to offer for sins, as well for his own part, as for the people's.

4 (*) (3) And no man taketh this honor unto himself, but he that is called of God, as *was* Aaron.

(*) 2 Chronicles 13:10 .

(3) The third comparison which is whole: The others are called of God, and so was Christ, but in another order than Aaron; for Christ is called the Son, begotten of God, and a Priest for ever after the order of Melchisedec.

5 So likewise Christ took not to himself this honor, to be made the high Priest, but he that said unto him, (*) Thou art my Son, this day begat I thee, *gave it him*.

(*) Psalm 2:7; Hebrews 1:5 .

6 As he also in another place speaketh, (*) Thou art a Priest forever after the (f) (♣) order of Melchisedec.

(*) Psalm 110:4; Hebrews 7:17 .

(f) After the likeness or manner as it is afterward declared; Hebrews 7:15 .

(♣) Who was both Priest and King.

7 (4) Who in the (g) days of his flesh did offer up prayers and supplications, with (*) strong crying and tears unto him, that was able to (h) save him from death, and was also heard (♣) in that which he feared.

(4) The other part of the second comparison: Christ being exceedingly afflicted, and exceedingly merciful, asked not for his sins, for he had none, but for his fear, and obtained his request, and offered himself for all his.

(g) While he lived here with us, in our weak and frail nature.

(*) He meaneth that most earnest prayer which Christ prayed in the garden where he sweated drops of blood.

(h) To deliver him from death.

(♣) Being in perplexity and fearing the horrors of death.

8 And though he were the Son, yet (i) learned he obedience, by the things which he suffered.

(i) He learned in deed what it is to have a Father, whom a man must obey.

9 (5) And being (k) consecrate, was made the author of eternal salvation unto all them that obey him;

(5) The other part of the first comparison: But Christ was consecrated of God the Father as the author of our salvation, and a high Priest for ever, and therefore he is so a man that notwithstanding he is far above all men.

(k) Look at Hebrews 2:10 .

10 And is called of God a high Priest after the order of Melchisedec.

11 (6) Of whom we have many things to say, which are hard to be uttered, because ye are dull of hearing.

(6) A digression until he comes to the beginning of the seventh chapter; wherein he partly holdeth the Hebrews in the diligent consideration of those things which he hath said, and partly prepareth them to the understanding of those things whereof he will speak.

12 (7) For when as concerning the time ye ought to be teachers, yet have ye need again that we teach you what *are* the first (♣) principles of the word of God, and are become such as have need of (*) milk, and not of strong meat.

(7) An example of an Apostolic chiding.

(♣) Or, rudiments.

(*) 1 Corinthians 3:2 .

13 For every one that useth milk, is inexpert in the (l) (*) word of righteousness, for he is a babe.

(l) In the word which teacheth righteousness.

(*) That is, the Gospel which is the true knowledge that teacheth us where we have our justice.

14 But strong meat belongeth to them that are of age, which through long custom have their (m) wits exercised, to discern both good and evil.

(m) All their power whereby they understand and judge.

Hebrews 6

1 He briefly toucheth the childish slothfulness of the Hebrews, 4 and terrifieth them with severe threatenings; 7 He stirreth them up to endeavor in time to go forward; 9 He hopeth well of them. 13 He allegeth Abraham's example; 17 and compareth faith that taketh hold on the word, 19 unto anchor.

1 Therefore, leaving the doctrine of the (a) beginning of Christ, let us be led forward unto perfection, (1) not laying again the foundation (*) of repentance from dead works, and of faith toward God,

(a) The first principles of Christian religion, which we call the Catechism.

(1) Certain principles of a Catechism, which comprehend the sum of the doctrine of the Gospel, were given in few words and briefly to the rude and ignorant, to wit, the profession of repentance and faith in God; the articles of which doctrine, were demanded of him which were not as yet received members of the Church, at the days appointed for Baptism; and of the children of the faithful which were baptized in their infancy, when hands were laid upon them. And of those articles, two are by name recited: the resurrection of the flesh, and eternal judgment.

(*) He mentioneth five points of the catechism, which was then in use: the confession of amendment of life, the sum of the faith, a brief explication of Baptism, and laying on of hands, the article of the resurrection, and the last judgment.

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

(*) Then the use of baptism was declared when on the solemn days appointed to baptize the Church came together.

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

(*) It is God's singular gift to increase in knowledge, and to go forward in the understanding of God's word.

4 (2) (*) For it is (b) impossible that they which were once lightened, and have (c) tasted of the heavenly gift, and were made partakers of the holy Ghost,

(2) He addeth a vehemency to his exhortation, and a most sharp threatening of the certain destruction that shall come to them which fall from God and his religion.

(*) Hebrews 10:26; Matthew 12:45; 2 Peter 2:20 .

(b) He speaketh of a general backsliding, and such as do altogether fall away from the faith, not of sins which are committed through the frailty of man against the first and the second table.

(c) We must mark the force of this word, for it is one thing to believe as Lydia did, whose heart God opened, Acts 16:13; and another thing to have some taste.

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

6 If they fall away, should be renewed again by repentance, seeing they (d) crucify again to themselves the Son of God, and make a mock of him.

(d) They which are Apostates, and sin against the holy Ghost, hate Christ, crucify and mock him, but to their own destruction, and therefore fall into desperation; as Julian the Apostate or backslider did.

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

(3) He setteth forth the former threatening with a similitude.

8 But that which beareth thorns and briars, *is* reprov'd, and is near unto cursing, whose end *is* to be burned.

9 (4) But beloved, we have persuaded ourselves better things of you, and such as accompany salvation, though we thus speak.

(4) He mitigateth and assuageth calms all that sharpness, expecting better of them to whom he writeth.

10 (5) For God *is* not unrighteous, that he should forget your work, and labor of love, which ye shewed toward his Name, in that ye have ministered unto the Saints, and *yet* minister.

(5) He praiseth them for their charity, thereby encouraging them to go forward, and to hold out to the end.

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

(*) Whereby it may appear, that you are fully persuaded of life everlasting.

12 (6) That ye be not slothful, but followers of (*) them, which through faith and patience, inherit the promises.

(6) He sheweth what virtues chiefly they have need of to go forward constantly, and also to profit, to wit, of charity, and patience; and lest any man should object and say, that these things are impossible to be done, he willeth them to set before themselves the examples of their ancestors, and to follow them.

(*) As the holy fathers, Prophets and martyrs, that were before us.

13 (7) For when God made the promise to Abraham, because he had no greater to swear by, he sware by himself,

(7) Another prick to prick them forward; Because the hope of the inheritance is certain, if we continue to the end, for God hath not only promised it, but also promised it with an oath.

14 Saying, (*) Surely I will (e) abundantly bless thee and multiply thee marvelously.

(*) Genesis 12:2-3; Genesis 17:4-8; Genesis 22:17 .

(e) I will heap up benefits most plentifully upon thee.

15 And so after that he had tarried patiently, he enjoyed the promise.

16 For men verily swear by him that is greater *than themselves*, and an oath for confirmation is among them an end of all strife.

17 So God, willing more (f) (*) abundantly to shew unto the heirs of promise the stableness of his counsel, bound himself by an oath,

(f) More than was needed, were it not for the wickedness of men which believe not God, even though he swears.

(*) Because of man's wickedness, which will not believe God except he swear.

18 That by (*) two immutable things, wherein it is impossible that God should lie, we might have strong consolation, which have our refuge to lay hold upon the hope that is set before us,

(*) God's word and oath are two things in him unchangeable.

19 (8) Which *hope* we have, as an anchor of the soul, both sure and steadfast, and it (*) entereth into that which is within the (♣) veil,

(8) He likeneth hope to an anchor; because that even as an anchor being cast into the bottom of the sea, stayeth the whole ship, so doeth hope also enter even into the very secret places of heaven. And he maketh mention of the Sanctuary, alluding to the old tabernacle, and by this means returneth to the comparison of the Priesthood of Christ with the Levitical.

(*) He returneth to the comparison between Christ's Priesthood and the Levitical which he had begun in the fifth chapter.

(♣) Which is heaven whether Christ is gone before to prepare us place.

20 (9) Whither the forerunner is for us entered in, *even* Jesus that is made a high Priest forever after the order of Melchisedec.

(9) He repeateth David's words, wherein all those comparisons whereof he hath before made mention, are signified, as he declareth in all the next chapter.

Hebrews 7

1 He hath hitherto stirred them up, to mark diligently what things are to be considered in Melchisedec, 15 wherein he is like unto Christ. 20 Wherefore the Law should give place to the Gospel.

1 For this (1) Melchisedec (*) *was* King of Salem, the Priest of the most high God, who met Abraham, as he returned from the slaughter of the Kings, and (a) blessed him;

(1) Declaring those words, According to the order of Melchisedec, whereupon that comparison standeth of the Priesthood of Christ with the Levitical; first Melchisedec himself is considered as the figure of Christ, and these are the hands of that comparison. Melchisedec was a King and a Priest; and such a one indeed is Christ alone. He was a King of peace and righteousness; such a one indeed is Christ alone.

(*) Genesis 14:18 .

(a) With a solemn and Priestly blessing.

2 To whom also Abraham gave the title of all things, who first is by interpretation King of righteousness, after that, *he is* also King of Salem, that is, King of peace,

3 (2) Without (*) father, without mother, without kindred, and hath neither beginning of *his* days, neither end of life, but is likened unto the Son of God, and continueth a Priest forever.

(2) Another figure: Melchisedec set before us to be considered as one without beginning and without ending, for neither his father, nor his mother, nor his ancestors, nor his death are written of; and such a one is indeed is the Son of God, to wit, an everlasting Priest; as he is God, without mother wonderfully begotten; as he is man, without father wonderfully conceived.

(*) So called, because that Moses maketh no mention of his parents or kinsfolks, but as he had been suddenly sent of God into the world to be a figure of Christ our everlasting Priest, and shortly taken out of the world again, so Christ as touching his humanity had no father, and concerning his divinity, no mother.

4 (3) Now consider how great this man *was*, unto whom even the (*) Patriarch Abraham gave the tithe of the spoils.

(3) Another figure: Melchisedec in consideration of his Priesthood was above Abraham for he took tithes of him, and blessed him as a Priest; Such a one indeed is Christ, upon whom dependeth even Abraham's sanctification, and all the believers, and whom all men ought to worship and reverence as the author of all.

(*) That is, the chief of fathers.

5 For verily they which are the children of Levi, which receive the office of the Priesthood, have a (*) (♣) commandment to take, according to the Law, tithes of the people (that is, of their brethren) though they (b) came out of the loins of Abraham.

(*) Numbers 18:19-21 .

(♣) The Levites had commandment to receive that, which Abraham gave freely to Melchisedec.

(b) Were begotten of Abraham.

6 But he whose kindred is not counted among them, (*) received tithes of Abraham, and blessed him that had the promises.

(*) The Levites received tithes of their brethren, but Melchisedec of Abraham, the Patriarch; therefore his Priesthood is more excellent than the Levitical.

7 And (c) without all contradiction the less is blessed of the greater.

(c) He speaketh of the public blessing which the Priests used.

8 And here men that die, receive tithes, but there he *receiveth them*, of whom it is witnessed, that he (*) liveth.

(*) Because there is no mention of his death.

9 (4) And to say as the thing is, Levi also which receiveth tithes, paid tithes in Abraham.

(4) A double amplification: The first, that Melchisedec took the tithes, as one immortal (to wit, in respect that he is the figure of Christ, for his death is in no place made mention of, and David setteth him forth as an everlasting Priest) but the Levitical Priests, as mortal men, for they succeed one another; the second, that Levi himself was tithed in Abraham by Melchisedec. Therefore the Priesthood of Melchisedec (that is, Christ's, who is pronounced to be an everlasting Priest according to his order) is more excellent than the Levitical.

10 For he was yet in the loins of his father *Abraham*, when Melchisedec met him.

11 (5) If therefore (d) perfection had been by the Priesthood of the Levites (for under it the Law was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchisedec, and not to be called after the order of Aaron?

(5) The third treatise of this Epistle, wherein after he hath proved Christ to be a King, a Prophet, and a Priest, he now handleth distinctly the condition and excellency of all these offices, shewing that all these were but shadows in all other, but in Christ they are true and perfect. He beginneth with the Priesthood, wherewith also the former treatise ended, that by this means all the parts and members of this disputation, may better hang together. And first of all he proveth that the Levitical Priesthood was imperfect because another Priest is promised a long time after according to another order, that is to say, of another manner of rule and fashion.

(d) If the Priesthood of Levi could have made any man perfect.

12 (6) For if the Priesthood be changed, then of necessity must there be a change of the (e) (*) Law.

(6) He sheweth how that by the institution of the new Priesthood, not only the imperfection of the Priesthood of Levi was declared, but also that it was changed for this; for these two cannot stand together, because that first appointment of the tribe of Levi, did shut forth the tribe of Judah and made it also inferior to Levi; and this latter doeth place the Priesthood in the tribe of Judah.

(e) Of the institution of Aaron.

(*) The Law and the Priesthood are both of one condition; so that both Aaron's and Moses' office pertain to Christ, which is Priest and Law maker.

13 For he of whom these things are spoken, pertaineth unto another tribe, whereof no man (f) served at the altar.

(f) Had anything to do about the altar.

14 For it is evident, that our Lord sprung out of Judah, concerning the which tribe Moses spake nothing, touching the Priesthood.

15 (7) And it is yet a more evident thing, because that after the similitude of Melchisedec there is risen up another Priest,

(7) Lest any man might object, that the Priesthood indeed was translated from Levi to Judah; but yet notwithstanding the same remaineth still, he both weigheth and expoundeth these words of David, forever, according to the order of Melchisedec, whereby also a divers institution of Priesthood is well perceived.

16 (8) Which is not made *Priest* after the (g) Law (*) of the carnal commandment, but after the power of the endless life.

(8) He proveth the diversity and excellency of the institution of Melchisedec's Priesthood, by this, that the Priesthood of the Law did stand upon the outward and bodily anointing; but the sacrifice of Melchisedec is set out to be everlasting and more spiritual.

(g) Not after the ordination, which commandeth frail and transitory things, as was done in Aaron's consecration, and all that whole Priesthood.

(*) Which stood in outward and corporal ceremonies.

17 For he testifieth *thus*, (*) Thou art a Priest forever, after the order of Melchisedec.

(*) Psalm 110:4; Hebrews 5:6 .

18 (9) For the (h) commandment that went afore, is disannulled, because (*) of the weakness thereof, and unprofitableness.

(9) Again, that no man might object that the last Priesthood was added to make a perfect one, by the coupling them both together, he proveth that the first was abrogated by the later, as unprofitable, and that by the nature of them both. For how could those corporal and transitory things sanctify us, either of themselves, or being joined with another?
(h) The ceremonial law.
(*) For the Law hath no virtue nor profit till a man is come to Christ.

19 For the Law made nothing perfect, but (*) the bringing in of a better hope *made perfect*, whereby we draw near unto God.

(*) Or, it was an introduction of a better hope.

20 (10) And for as much as it is not without an oath (for these are made Priests without an oath;

(10) Another argument whereby he proveth that the Priesthood of Christ is better than the Priesthood of Levi, because it was established with an oath, but theirs was not so.

21 But this, he *is made* with an oath by him that said unto him, (*) The Lord hath sworn, and will not repent, Thou art a Priest forever, after the order of Melchisedec.)

(*) Psalm 110:4 .

22 By so much is Jesus made a surety of a better (*) Testament.

(*) Or, covenant.

23 (11) And among them many were made Priests, because they were not suffered to endure, by the reason of death.

(11) Another argument tending to the same purpose. The Levitical Priests (as mortal men) could not be everlasting, but Christ, as he is everlasting, so hath he also an everlasting Priesthood making most effectual intercession for them which by him come unto God.

24 But this man, because he endureth ever, hath an (i) (*) everlasting Priesthood.

(i) Which cannot pass away.
(*) Therefore all others are blasphemous, that either make themselves his successors, or pretend any other sacrifice.

25 Wherefore, he is (k) able also (*) perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them.

(k) He is fit and meet.
(*) The fruit of his Priesthood is to save and that fully and perfectly, not by supplying that which wanteth, but by taking away the Law which is imperfect by reason of our infirmities.

26 (12) For such a high Priest it became us to have, *which is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

(12) Another argument: There are required in a high Priest innocency and perfect pureness, which may separate him from sinners for whom he offereth. But the Levitical high Priests shall not be found to be such, for they offer first for their own sins; But Christ only is such a one, and therefore the true and only high Priest.

27 Which needeth not daily as those high Priests to offer up sacrifice, (*) first for his own sins, and then for the peoples, (13) for (l) that did he (m) (♣) once, when he offered up himself.

(*) Leviticus 16:11 .

(13) Another argument which notwithstanding he handleth afterward: The Levitical Priests offered sacrifice after sacrifice, first for themselves, and then for the people. But Christ offered not for himself, but for others, not sacrifices, but himself, not often times, but once. And this ought not to seem strange, saith he, for so much as they are weak, but this man is consecrated as an everlasting Priest, and that by an oath.

(l) That sacrifice which he offered.

(m) It was so done, that it needeth not to be repeated or offered again any more.

(♣) And cannot without blasphemy be said to be offered again, or else by any creature; for none could offer him, but himself.

28 For the Law maketh men high Priests, which have infirmity, but the (n) word of the oath (14) that (o) was (*) since the Law, *maketh* the Son, who is consecrated for evermore.

(n) The commandment of God which was bound with an oath.

(14) Another argument taken by the time: Former things are taken away by the latter.

(o) Exhibited.

(*) Not that it was first made after the Law was given; but because the declaration of the eternal oath was then revealed to the world.

Hebrews 8

1 To prove more certainly that the ceremony of the Law are abrogated, 5 he sheweth that they were appointed to serve the heavenly pattern. 8 He bringeth in the place of Jeremiah, 15 to prove the amendment of the old covenant.

1 Now (1) of the things which we have spoken, *this is* the sum, that we have such a high Priest, that sitteth at the right hand of the throne of the Majesty in the heavens,

(1) He briefly repeateth that whereunto all these things are to be referred, to wit, that we have a far other high Priest than those Levitical high Priests are, even such a one as sitteth at the right hand of the Most High God in heaven.

2 (2) And *is* a minister of the (a) Sanctuary, (3) and of the (b) true Tabernacle which the Lord (*) pight, and not (♣) man.

(2) They of Levi were high Priests in an earthly sanctuary, but Christ is in the heavenly.

(a) Of heaven.

(3) They of Levi exercised their Priesthood in a frail tabernacle, but Christ beareth about with him a far other tabernacle, to wit, his body which God himself made everlasting, as shall afterward be declared in Hebrews 9:11 .

(b) Of his body.

(*) Pitched, or set up.

(♣) For else it should be corruptible.

3 (4) For (*) every high Priest is ordained to offer both gifts and sacrifices; wherefore it was of necessity, that this man should have somewhat also to offer.

(4) He bringeth a reason why it must needs be that Christ should have a body (which he calleth a tabernacle which the Lord pight and not man) to wit, that he might have what to offer; for otherwise he could not be a high Priest. And the selfsame body is both the tabernacle and the sacrifice.

(*) He proveth that Christ's body is the true Tabernacle, and that he must needs be made man, to the intent that he might have a thing to offer, which was his body.

4 (5) For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer gifts,

(5) He giveth a reason why he said that our high Priest is in the heavenly sanctuary, and not in the earthly; because, saith he, if he were now on the earth, he could not minister in the earthly sanctuary, seeing, there are still Levitical Priests, which are appointed for him, that is to say, to be patterns of that perfect example. And to what purpose should the patterns serve when the true and original example is present.

5 Who serve unto the pattern and shadow of heavenly things, as Moses was warned by God when he was about to finish the Tabernacle. (*) See, said he, that thou make all things according to the (♣) pattern, shewed to thee in the mount.

(*) Exodus 25:40; Acts 7:44 .

(♣) Seeing the offerings of the Levites were but shadows of heavenly things, as appeareth by the oracle to Moses, it followeth then that Christ's heavenly Sanctuary, his Tabernacle and office are far more excellent.

6 (6) But now *our high Priest* hath obtained a more excellent office, in as much as he is the Mediator of a better (*) Testament, which is established upon better promises.

(6) He entereth into the comparison of the old and transitory Testament or covenant being but for a time, whereof the Levitical Priests were mediators, with the new, the everlasting Mediator whereof is Christ, to shew that this is not only better than that in all respects, but also that which was abrogated by this.

(*) Or, covenant.

7 (7) For if that first *Testament* had been faultless, no place should have been sought for the second.

(7) He proveth by the testimony of Jeremiah that there is a second Testament or covenant, and therefore that the first was not perfect.

8 For in rebuking them he saith, (*) Behold, the days will (♣) come, saith the Lord, when I shall make with (c) the house of Israel, and with the house (♣) of Judah a New Testament;

(*) Jeremiah 31:31-34; Romans 11:27; Hebrews 10:16 .

(♣) That is, when Christ shall remit our sins by the preaching of the Gospel.

(c) He calleth it a house, as it were one family of the whole kingdom; for whereas the kingdom of David was divided into two factions, the Prophet giveth us to understand that through the new Testament they shall be joined together again in one.

(♣) Signifying that there should be no more division, but all shall be made one Church.

9 Not like the Testament that I made with their fathers, in the day that I took them by the hand, to lead them out of the land of Egypt; for they (*) continued not in my Testament, and I regarded them not, saith the Lord.

(*) Man by transgressing the bands of the Covenant, could not enjoy the commodity thereof.

10 For this is the Testament that I will make with the house of Israel after those days, saith the Lord, I will put my Laws in their mind, and in their heart I will write them, and I will be their God, and they shall be my people,

11 And they shall not (*) teach every man his neighbor and every man his brother, saying, Know the Lord, for all shall know me, from the least of them to the greatest of them.

(*) Men shall not in the time of the Gospel be so ignorant as they were before, but shall know God much more perfectly through Christ.

12 For I will be merciful to their unrighteousness, and I will remember their sins and their iniquities no more.

13 (8) In that he saith a New *Testament*, he hath abrogated the old. Now that which is disannulled and waxed old, is ready to vanish away.

(8) The conclusion: Therefore by the latter and the new, the first and old is taken away, for it could not be called new, if it differed not from the old. And again that same is at length taken away, which is subject to corruption, and therefore imperfect.

Hebrews 9

1 Comparing the form of the Tabernacle, 10 and the ceremonies of the Law, 11 unto the truth set out in Christ, 15 he concludeth that now there is no more need of another Priest, 24 because Christ himself had fulfilled these duties under the new covenant.

1 Then (1) the first (*) Testament had also (♣) ordinances of religion, and a (a) (♣) worldly Sanctuary.

(1) A division of the first Tabernacle which he calleth worldly, that is to say, transitory and earthly into two parts, to wit, into the holy places and the Holiest of all.

(*) Or, Tabernacle.

(♣) Or, ceremonies.

(a) An earthly and a fleeting.

(♣) Not heavenly and spiritual.

2 For the first (*) Tabernacle was made, wherein was the candlestick, and the table, and the shewbread, which *Tabernacle* is called the Holy places.

(*) Exodus 26:1; Exodus 36:1 .

3 And after the (b) (*) second veil *was* the Tabernacle, which is called the (c) Holiest of all,

(b) He calleth it the second veil, not because there were two veils, but because it was behind the Sanctuary or the first Tabernacle.

(*) That is, on the inward side of the veil which was hid from the people.

(c) The holiest Sanctuary.

4 Which had the golden censer, and the Ark of the Testament overlaid round about with gold, wherein the golden pot, which had Manna, *was*, and (*) Aaron's rod that had budded, and the (♣) tables of the Testament.

(*) Numbers 7:10 .

(♣) 1 Kings 8:9; 2 Chronicles 5:10 .

5 (*) And over the Ark were the glorious Cherubims, shadowing the (d) (♣) mercyseat; of which things we will not now speak particularly.

(*) Exodus 21:22 .

(d) The Hebrews call the cover of the Ark of the covenant the mercyseat, which both the Grecian and we follow.

(♣) Or, cover of the Ark.

6 (2) Now when these things were thus ordained, the Priests went always into the first Tabernacle, and accomplished the service.

(2) Now he cometh to the sacrifices which he divideth into those daily sacrifices, and that yearly and solemn sacrifice with the which the high Priest only, but once every year entering into the Holiest of all with blood, offered for himself and the people.

7 But into the second went the (*) high Priest alone, once every year, not without blood which he offered for himself, and for the (e) (♣) ignorance's of the people.

(*) Exodus 30:10; Leviticus 16:2 .
(e) For the sins, look at Hebrews 5:2 .
(♣) Or, errors.

8 (3) Whereby the holy Ghost this signified, that the (*) way into the Holiest of all was not yet opened, while as yet the first tabernacle was standing,

(3) Of that yearly rite and ceremony he gathereth that the way was not by such sacrifices opened into heaven, which was shadowed by the Holiest of all. For why did the high Priest enter in thither, shutting out all others, and that to offer sacrifices there both for himself and for others, and after did shut the Holiest of all again?
(*) For so long as the high Priest offered once a year for his own sins, and for the peoples', and also while this earthly tabernacle stood, the way to the heavenly Tabernacle, which is made open by Christ's blood, could not be entered into.

9 (4) Which was a figure (f) for that present time, wherein were offered gifts and sacrifices that could not make (*) holy, concerning the conscience, (♣) him that did the service,

(4) An objection: If the way were not opened into heaven by those sacrifices (that is to say, If the worshippers were not purged by them) why then were those ceremonies used? To wit, that men might be called back to that spiritual example, that is to say, to Christ, who should correct all those things at his coming.
(f) For that time that that figure had to last.
(*) Or, perfect.
(♣) Neither yet him for whom they were offered.

10 (5) Which only stood in meats and drinks, and divers washings, and (*) carnal rites, (g) which were enjoined, until the time of (♣) reformation.

(5) Another reason why they could not make clean the conscience of the worshipper, to wit, because they were outward and carnal or corporal things.
(*) Which ceremonies although they are ordained of God, yet considered in themselves, or else compared with Christ, are but carnal, gross, and earthly and touch not the soul.
(g) For they were as you would say, a burden, from which Christ delivered us.
(♣) Until the New Testament was appointed.

11 (6) But Christ being come a high Priest of good things to come, (7) by a (h) greater and a more perfect (*) Tabernacle, not made with hands, that is, not of this building,

(6) Now he entereth into the declaration of the figures, and first of all comparing the Levitical high Priest with Christ, (that is to say, the figure with the thing itself) he attributeth to Christ the administration of good things to come, that is, everlasting, which those carnal things had respect to.
(7) Another comparison of the first corruptible Tabernacle with the latter, (that is to say, with the human nature of Christ) which is the true incorruptible Temple of God, whereinto the Son of God

entered, as the Levitical high Priests into the other which was frail and transitory.
(h) By a more excellent and better.
(*) Which was his body and human nature.

12 (8) Neither by the blood of (i) goats and calves, but by his own blood entered he in once unto the (*) holy place, (♣) and obtained eternal redemption *for us*.

(8) Another comparison of the blood of the sacrifices with Christ. The Levitical high Priests entering by those their holy places into their Sanctuary, offered corruptible blood for one year only; but Christ entering into that holy body of his, entered by it into heaven itself, offering his own most pure blood for an everlasting redemption; For one selfsame Christ answereth both to the High Priest, and the Tabernacle, and the sacrifices, and the offerings themselves, as the truth to the figures, so that Christ is both the High Priest, and Tabernacle, and Sacrifice, yea, all these both truly, and forever.
(i) For in this yearly sacrifice of reconciliation, there were two kinds of sacrifices, the one a goat, the other a heifer, or calf.
(*) Which is heaven.
(♣) For Christ was the sacrifice and the Priest.

13 (*) (9) For if the (♣) blood of bulls and of goats, and the ashes of a heifer, sprinkling them that are unclean, sanctifieth as touching the (k) purifying of the (♣) flesh,

(*) Leviticus 16:14; Numbers 19:4 .
(9) If the outward sprinkling of blood and ashes of beasts was a true and effectual sign of purifying and cleansing, how much more shall the thing itself and the truth being present, which in times past was shadowed by those external Sacraments, that is to say, his blood, which is in such sort man's blood, that it is also the blood of the Son of God, and therefore hath an everlasting virtue of purifying and cleansing, do it?
(♣) The Levitical Priest offered beast's blood; but Christ the true and eternal Priest offered his own blood, which was most holy and pure. The Levitical Priest offered yearly, and therefore did only represent the true holiness; but Christ by one only sacrifice hath made holy forever all them that believe.
(k) He considereth the signs apart, being separate from the thing itself.
(♣) Outwardly in the sight of man.

14 How much more shall the (*) blood of Christ which through the eternal Spirit offered himself without (♣) spot to God, (♣) purge your conscience from (l) (♣) dead works, to serve the living God?

(*) 1 Peter 1:19; 1 John 1:9; Revelation 1:5 .
(♣) Or, blemish or fault, unblameable.
(♣) Luke 1:74 .
(l) From sins which proceed from death, and bring forth nothing but death.
(♣) Which of themselves procure death and are the fruits thereof.

15 (10) And for this cause is he the Mediator of the New Testament, that through (*) death which was for the redemption of the transgressions *that were* in the (♣) former Testament, they which were called, might receive the promise of eternal inheritance.

(10) The conclusion of the former argument: therefore seeing the blood of beasts did not purge sins, the New Testament which was before time promised, whereunto those outward things had respect, is now indeed established, by the virtue whereof all transgressions might be taken away, and heaven indeed opened to us; whereof it followeth that Christ shed his blood also for the Fathers, for he was shadowed by those old ceremonies, otherwise, unless they had served to represent him, they had

been nothing at all profitable. Therefore this Testament is called the latter, not concerning the virtue of it, (that is to say, remission of sins) but in respect of that time, wherein the thing itself was finished, that is to say, wherein Christ was indeed exhibited to the world, and fulfilled all things which were necessary to our salvation.

(*) Romans 5:6; 2 Peter 3:18 .

(♣) Made between God and Christ, who by his death should make us heirs.

16 (11) For where a Testament *is*, there must be the death of him that made the Testament.

(11) A reason why the Testament must be established by the death of the Mediator, because this Testament hath the condition of a Testament or gift, which is made effectual by death, and therefore that it might be effectual, it must needs be that he that made the Testament, should die.

17 (*) For the (♣) Testament is confirmed when men are dead, for it is yet of no force as long as he that made it, is alive.

(*) Galatians 3:15 .

(♣) He proveth that Christ must die because the covenant or testament is of none effect without the death of the testator.

18 (12) Wherefore neither was the first ordained without (*) blood.

(12) There must be a proportion between those things which purify, and those which are purified; Under the law all those figures were earthly, the Tabernacle, the book, the vessels, the sacrifices, although they were the signs of heavenly things. Therefore it was requisite that all those should be purified with some matter and ceremony of the same nature, to wit, with the blood of beasts, with water, wool, hyssop. But under Christ all things are heavenly, a heavenly tabernacle, heavenly sacrifice, heavenly people, heavenly doctrine, and heaven itself is set open before us for an everlasting habitation. Therefore all these things are sanctified in like sort, to wit, with that everlasting offering of the quickening blood of Christ.

(*) Without the death of beasts that were sacrificed which signified that Christ would pacify his Father's wrath with his blood.

19 For when Moses had spoken every precept to the people, (m) according to the Law, he took the blood of calves and of goats, with water and purple wool and hyssop, and (n) sprinkled both the book, and all the people,

(m) As the Lord had commanded.

(n) He useth to sprinkle.

20 (*) Saying, This is the blood of the Testament, which God hath appointed unto you.

(*) Exodus 24:8 .

21 Moreover, he sprinkled likewise the Tabernacle with blood also, and all the ministering vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessary, that the (o) similitudes of heavenly things should be purified with such things, but the heavenly things themselves *are purified* with better (*) sacrifices than are these.

(o) The similitudes of heavenly things were earthly, and therefore they were to be set forth with earthly things, as with the blood of beasts, and wool, and hyssop. But under Christ all things are heavenly, and therefore they could not but be sanctified with the offering of his lively blood.
(*) Albeit there is but one sacrifice, which is Christ himself once offered, yet because this true and eternal sacrifice is compared with all those which were figurative, and is more sufficient than all they, therefore he calleth it in the plural number, sacrifices.

24 (13) For Christ is not entered into the holy places that are made with hands, which are (*) similitudes of the true *Sanctuary*, but *is entered into* (♣) *the very* heaven, to appear now in the sight of God for us;

(13) Another double comparison: The Levitical high Priest entered into the Sanctuary, which was made indeed by the commandment of God, but yet with men's hands, that it might be a pattern of another more excellent, to wit, of the heavenly place. But Christ entered even into heaven itself. Again, he appeared before the Ark, but Christ before God the Father himself.
(*) Or, patterns.
(♣) Or, heaven itself.

25 (14) Not that he should offer himself (*) often, as the high Priest entered into the Holy place every year with others blood,

(14) Another double comparison: The Levitical high Priest offered others blood, but Christ offered his own; he every year once iterated his offering; Christ offering himself but once, abolished sin altogether, both of the former ages and of the ages to come.
(*) Therefore to make any other offering or sacrifice for sin after that Christ's body was once offered, is blasphemy.

26 (15) (For then must he have often suffered since the foundation of the world) but now in the (p) end of the world hath he appeared once to put away (q) sin by the sacrifice of himself.

(15) An argument to prove that Christ's offering ought not to be repeated; Seeing that sins were to be purged from the beginning of the world, and it is proved that sins cannot be purged, but by the blood of Christ; he must needs have died often times since the beginning of the world. But a man can die only once; therefore Christ's oblation which was once done in the latter days, neither could nor can be repeated. Seeing then it is so, surely the virtue of it extendeth both to sins that were before, and to sins that are after his coming.
(p) In the latter days.
(q) That whole root of sin.

27 And as it is appointed unto men that they shall (r) once die, and after that *cometh* the judgment;

(r) He speaketh of the natural state and condition of man; For as for Lazarus and certain others that died twice, that was no usual thing, but extraordinary; and as for them that shall be changed, their changing is a kind of death. 1 Corinthians 15:51 .

28 So (*) Christ was once offered to take away the sins of (s) (♣) many, (16) and unto them that look for him, shall he appear the second time (♣) without sin unto salvation.

(*) Romans 5:8; 1 Peter 3:18 .

(s) Thus the general promise is restrained to the elect only; and we have to seek the testimony of our election, not in the secret counsel of God, but in the effects that our faith worketh, and so we must climb up from the lowest step to the highest, there to find such comfort as is most certain, and shall never be moved.

(♣) Of the elect.

(16) Shortly by the way he setteth out Christ as Judge, partly to terrify them, which do not rest themselves in the only oblation of Christ once made, and partly to keep the faithful in their duty, that they go not back.

(♣) That is, without a sacrifice for sin; or sin abolished.

Hebrews 10

1 He proveth that the sacrifice of the Law was imperfect, 2 because they were yearly renewed. 5 But that the sacrifice of Christ is one, and perpetual, 6 he proveth by David's testimony; 19 Then he addeth and exhortation, 29 and severely threateneth them that reject the grace of Christ. 36 In the end he prayeth patience, 38 that cometh of faith.

1 For (1) the (*) Law having the (♣) shadow of good things to (a) come, and not the very (♣) image of the things, can never with those sacrifices, which they offer year by year continually, (♣) sanctify the comers thereunto.

(1) He preventeth a privy objection. Why then were those sacrifices offered? The Apostle answereth first touching that yearly sacrifice which was the solemnest of all, wherein (saith he) there was made every year a remembrance again of all former sins. Therefore that sacrifice had no power to sanctify; for to what purpose should those sins which are purged be repeated again, and wherefore should new sins come to be repeated every year, if those sacrifices did abolish sin?

(*) Leviticus 16:14 .

(♣) Which was as it were the first draught and portrait of the lively pattern to come.

(a) Of things which are everlasting, which were promised to the Fathers, and exhibited in Christ.

(♣) Or, substance.

(♣) Or make perfect.

2 For would they not then have ceased to have been offered, because that the offerers once purged, should have had no more conscience of sins?

3 But in those *sacrifices* there *is* a remembrance again of sins every year.

4 For it is impossible that the blood of bulls and goats should (*) take away sins.

(*) Leviticus 16:14 .

5 (2) Wherefore when he (b) cometh into the world, he saith, (*) Sacrifice and offering thou wouldest not, but a (c) (♣) body hast thou ordained me.

(2) A conclusion following of those things that went before, and comprehending also the other sacrifices. Seeing that the sacrifices of the Law could not do it, therefore Christ speaking of himself as of our high Priest manifested in the flesh, witnesseth evidently that God resteth not in the sacrifices, but in the obedience of his Son our High Priest, in which obedience he offered up himself once to his Father for us.

(b) The Son of God is said to come into the world, when he was made man.

(*) Psalm 40:7 .

(c) It is word for word in the Hebrew text, Thou hast pierced mine ears through, that is, thou hast made me obedient, and willing to hear.

(♣) In the Hebrew it is, thou hast pierced mine ears through, that is, hast made me prompt and ready to hear; and in the Greek, thou hast made me a body, that is, to obey thee, which both tend to one purpose.

6 In burnt offerings, and sin offerings thou hast had no pleasure.

7 Then I said, Lo, I come (In the beginning of the (*) book it is written of me) that I should do thy will, O God.

(*) Or roll and folding; for in old time they used to fold books like rolls.

8 Above, when he said, Sacrifice and offering, and burnt offerings, and sin offerings thou wouldest not have, neither hadst pleasure *therein* (which are offered by the Law.)

9 Then said he, Lo, I come to do thy will, O God, he taketh away the (d) first, that he may stablish the second.

(d) That is the sacrifices, to establish the second, that is, the will of God.

10 By the which will we are sanctified, *even* by the offering of the body of Jesus Christ once *made*.

11 (3) And every Priest (e) standeth daily ministering, and oft times offereth one manner of offering, which can never take away sins;

(3) A conclusion, with the other part of the comparison: The Levitical high Priest repeateth the same sacrifices daily in his sanctuary; whereupon it followeth that neither those sacrifices, neither those offerings, neither those high Priests could take away sins. But Christ, having offered one sacrifice once for the sins of all men, and having sanctified his own forever, sitteth at the right hand of the Father, having all power in his hands.

(e) At the altar.

12 But this man after he had offered one sacrifice for sins, (*) sitteth forever at the right hand of God,

(*) Hebrews 1:13; Psalm 110:1; 1 Corinthians 15:25 .

13 (4) And from henceforth tarrieth, (*) till his enemies be made his footstool.

(4) He preventeth a private objection, to wit, that yet notwithstanding we are subject to sin and death, whereunto the Apostle answereth, that the full efficacy of Christ's virtue hath not yet shewed itself, but shall at length appear when he will at once put to flight all his enemies, with whom as yet we strive.

(*) Hebrews 1:13 .

14 For with one offering hath (*) he consecrated forever them that are sanctified.

(*) That is, sanctified to God and made perfect.

15 (5) For the holy Ghost also beareth us record; for after that he had said before,

(5) Although there do yet remain in us relics of sin, yet the work of our sanctification which is to be perfected, hangeth upon the selfsame sacrifice which never shall be repeated; and that the Apostle proveth by alleging again the testimony of Jeremiah, thus; Sin is taken away by the New Testament, seeing the Lord saith that it shall come to pass, that according to the form of it, he will no more remember our sins; Therefore we need now no purging sacrifice to take away that which is already taken away, but we must rather take pains, that we may now through faith be partakers of that sacrifice.

16 (*) This *is* the Testament that I will make unto them after those days, saith the Lord, I will put my Laws in their heart, and in their minds I will write them;

(*) Jeremiah 31:33; Romans 11:27; Hebrews 8:8 .

17 And their sins and iniquities will I remember (f) no more.

(f) Why then, where is the fire of Purgatory, and that Popish distinction of the fault, and the punishment?

18 Now where (*) remission of these things *is*, there *is* no more (♣) offering for (g) sin.

(*) Where there remain no sins to be forgiven, there is no more sacrifice; seeing therefore that only Christ's death hath washed away all sins, and doeth ever afresh when sinners do repent, there can be none other sacrifice but that, and it can be no more reiterate.

(♣) For the offering of thanksgiving, which is the only sacrifice now of the Christians, is not for sin; but a thanksgiving and an offering up of our selves and ours for the same.

(g) He said well, for sin; for there remaineth another offering, to wit, of thanksgiving.

19 (6) Seeing therefore, brethren, that by the blood of Jesus we (*) may be bold to enter into the Holy place,

(6) The sum of the former treatise: We are not shut out now of the holy place, as the Fathers were, but we have an entrance into the true holy place (that is, into heaven) seeing that we are purged with the blood, not of beasts, but of Jesus. Neither as in times past, doeth the high Priest shut us out by setting the veil against us, but through the veil, which is his flesh, he hath brought us into heaven itself, being present with us, so that we have now truly a high Priest, which is over the house of God.

(*) We by Christ have that liberty which the ancient fathers could not have by the Law.

20 By the new and (*) living way, which he hath prepared for us, through the veil, that is, his (h) flesh;

(*) The blood of Christ is always fresh and lively, before the Father to sprinkle and quicken us.
(h) So Christ's flesh sheweth us the Godhead as if it were under a veil, for otherwise we were not able to abide the brightness of it.

21 *And seeing we have a high Priest, which is over the house of God,*

22 (7) Let us draw near with a (i) true heart in assurance of faith, (*) sprinkled in our (k) hearts from an evil conscience, and washed in our bodies with (l) pure water;

(7) A most grave exhortation, wherein he sheweth how that sacrifice of Christ may be applied to us, to wit, by faith, which also he describeth by the consequence, to wit, by sanctification of the Spirit, which causeth us surely to hope in God, and to procure by all means possible one another's salvation, through the love that is in us one towards another.
(i) With no double and counterfeit heart, but with such a heart as is truly and indeed given to God.
(*) That is, having our hearts made pure.
(k) That is it which the Lord saith, Be ye holy, for I am holy.
(l) With the grace of the holy Ghost.

23 Let us keep the profession of our hope, without wavering, (for *he is faithful that promised.*)

24 And let us consider one another, to provoke unto love, and to good works,

25 Not forsaking the fellowship that we have among ourselves, as the manner of some *is*, but let us exhort *one another*, (8) and that so much the more, because ye see that the (*) day draweth near.

(8) Having mentioned the last coming of Christ, he stirreth up the godly to the meditation of a holy life, and citeth the faithless fallers from God, to the fearful judgment seat of the Judge, because they wickedly rejected him in whom only salvation consisteth.
(*) Of Christ's second coming.

26 (*) For if we sin (m) (♣) willingly after that we have received the (♠) knowledge of the truth, there remaineth no more sacrifice for sins,

(*) Hebrews 6:4 .
(m) Without any cause or occasion, or shew of occasion.
(♣) That is, forsake Jesus Christ, as Judas, Saul, Arrius, and Julian the apostate did.
(♠) Precise and correct knowledge, meaning we totally understood.

27 But a fearful looking for of judgment, and violent fire, which shall devour the (n) adversaries.

(n) For it is another matter to sin through the frailty of man's nature, and another thing to proclaim war as it were to God as to an enemy.

28 (9) He that despiseth Moses' Law, dieth without mercy (*) under two, or three witnesses;

(9) If the breach of the law of Moses was punished by death, how much more worthy of death is it to fall away from Christ?
(*) Deuteronomy 19:15; Matthew 18:16; John 8:17; 2 Corinthians 13:1 .

29 Of how much sorer punishment suppose ye shall he be worthy, which treadeth under foot the Son of God, and counteth the blood of the Testament as an unholy thing, wherewith he was sanctified, and doeth (*) despite the Spirit of grace?

(*) Whereby is evident that the Apostle here only meaneth of that sin, which is against the holy Ghost, as also Hebrews 6:4 .

30 (10) For we know him that hath said, (*) Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall (o) (♣) judge his people.

(10) The reason of all these things is, because God is a revenger of such as despise him; otherwise he should not rightly govern his Church. Now there is nothing more horrible than the wrath of the living God.
(*) Deuteronomy 32:35; Romans 12:19 .
(o) Rule or govern.
(♣) Defend the godly and punish the wicked.

31 It is a fearful thing to fall into the hands of the living God.

32 (11) Now call to remembrance the days that are passed, in the which, after ye had received light, ye endured a great fight in afflictions,

(11) As he terrified the fallers away from God so doeth he now comfort them that are constant and stand strongly setting before them the success of their former fights, so stirring them up to a sure hope of a full and ready victory.

33 Partly while ye were made a (p) gazingstock both by reproaches and afflictions, and partly while ye became (q) (*) companions of them which were (♣) so tossed to and fro.

(p) You were brought forth to be ashamed.
(q) In taking their miseries, to be your miseries.
(*) For the which thing also Paul praiseth the Philippians and Thessalonians.
(♣) Or, of that state.

34 For both ye sorrowed with me for my bonds, and suffered with joy the spoiling of your goods, knowing in yourselves how that ye have in heaven a better, and an enduring (r) substance.

(r) Goods and riches.

35 Cast not away therefore your confidence which hath great recompense of reward.

36 For ye have need of patience, that after ye have done the will of God, ye might receive the promise.

37 For yet a very (s) little while, and he that shall come, will come, and will not tarry.

(s) He will come within this very little while.

38 (*) (12) Now the just shall live by faith; but if *any* withdraw himself, my soul shall have no pleasure in him.

(*) Habakkuk 2:4; Romans 1:17; Galatians 3:11 .

(12) He commendeth the excellency of a sure faith by the effect, because it is the only way to life, which sentence he setteth forth and amplifieth by setting the contrary against it.

39 But we are not they which withdraw ourselves unto perdition, but *follow* faith unto the conservation of the soul.

Hebrews 11

1 He declareth in the whole Chapter, that the Fathers, which from the beginning of the world were approved of God, attained salvation no other way than by faith, that the Jews may know that by the same only, they are knit unto the Fathers in a holy union.

1 Now (1) faith is the ground of things which are hoped for, and the evidence of things which are not seen.

(1) An excellent description of faith by the effects, because it representeth things which are but yet in hope, and setteth as it were before our eyes things that are invisible.

2 (2) For by it *our* (a) elders were well (*) reported of.

(2) He sheweth that the Fathers ought to be accounted of, by this virtue.

(a) That is, those Fathers of whom we came; and whose authority and example ought to move us very much.

(*) Have been approved, and so obtained salvation.

3 (*) (3) Through faith we understand that the world was ordained by the word of God, so that the things which we (b) see, are not made of things which (♣) did appear.

(*) Genesis 1:3; John 1:10 .

(3) He sheweth the propriety of faith, by setting out unto us most piked examples of such as from the beginning of the world excelled in the Church.

(b) So that the world which we see, was not made of any matter that appeared or was before, but of nothing.

(♣) For God made all things of nothing.

4 (4) By faith Abel (*) offered unto God a greater sacrifice than Cain, (♣) by (♣) the which he obtained witness that he was (♠) righteous, God testifying of his gifts, by the which *faith* also he being dead, yet (♥) speaketh.

(4) Abel.

(*) Genesis 4:4 .

(♣) Meaning, *faith*.

(♠) Matthew 23:35 .

(♠) Because God received him to mercy, therefore he imputed him righteous.

(♥) That is, *liveth*.

5 (5) By faith was (*) (♣) Enoch taken away, that he should not (c) see death; neither was he found, for God had taken him away; for before he was taken away, he was reported of, that he had pleased God.

(5) Enoch.

(*) Genesis 5:24 .

(♣) For Enoch's and Elijah's taking up was such a thing, as is spoken of in 1 Corinthians 15:51; 1 Thessalonians 4:15 .

(c) That he should not die.

6 But without faith it is impossible to please *him*, for he that cometh to God, must believe that *God* is, and that he is (*) a (d) rewarder of them that seek him.

(*) First God must find us before we can seek him; then we must seek him with a pure heart in Christ, who is revealed in his word; and thereby we learn to believe God's free mercy towards us in his Son, through whom we obtain the reward of his promise, and not of our deserts.

(d) This reward is not referred to our merits, but to the free promise, as Paul teacheth in Abraham the father of all the faithful, Romans 4:4 .

7 (6) By faith (*) Noah being warned of God of the things which were as yet not seen, moved with reverence, prepared the Ark to the saving of his household, through the which *Ark* he condemned the world, and was made heir of the righteousness, which is by faith.

(6) Noah.

(*) Genesis 6:13 .

8 (7) By faith (*) Abraham, when he was called, obeyed *God*, to go out into a place, which he should afterward receive for inheritance, and he went out, not knowing whither he went.

(7) Abraham and Sarah.
(*) Genesis 12:4 .

9 By faith he abode in the land of promise, as in a strange country, as one that dwelt in tents with Isaac and Jacob heirs with him of the same promise.

10 For he looked for a city having a (e) (*) foundation, whose builder and maker *is* God.

(e) This foundation to set against their tabernacle.
(*) For all things in the world are subject to corruption.

11 Through faith (*) Sarah also received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful which had promised.

(*) Genesis 17:19; Genesis 21:2 .

12 And therefore sprang thereof one, even of one which was (f) dead, *so many* as the stars of the sky in multitude, and as the sand of the seashore which is innumerable.

(f) As unlikely to bear children, as if she had been stark dead.

13 All these died in (g) faith, and (*) received not the (h) promises, but saw them (♣) afar off, and believed *them*, and (i) received *them* thankfully, and confessed that they were (♣) strangers and pilgrims on the earth.

(g) In faith, which they had while they lived, and followed them even to their grave.
(*) Which was the enjoying of the land of Canaan.
(h) This is the figure Metonymy, for the things promised.
(♣) With the eyes of faith.
(i) For the Patriarchs were wont when they received the promises, to profess their religion, by building of altars, and calling on the name of the Lord.
(♣) And therefore put not their confidence in things of this world.

14 For they that say such things, declare plainly, that they seek a country.

15 And if they had been mindful of (*) that *country*, from whence they came out, they had leisure to have returned.

(*) That is, of Mesopotamia.

16 But now they desire a better, that is a heavenly, wherefore God is not ashamed of them to be called their God; for he hath prepared for them a city.

17 By faith (*) Abraham offered up Isaac, when he (♣) was (k) tried, and he that had received the (l) promises, offered his only begotten son.

(*) Genesis 22:10 .

(♣) For it might seem to the flesh that the promise was contrary to this commandment, to sacrifice his son.

(k) Tried of the Lord.

(l) Although the promises of life were made in that only begotten son Isaac, yet he appointed him to die; and so against hope he believed in hope.

18 (To whom it was said, (*) In Isaac shall thy seed be called.)

(*) Genesis 21:12; Romans 9:7 .

19 For he considered that God was able to raise *him* up even from the dead, from (m) whence he received him also after (n) a sort.

(m) From which death.

(n) For there was not the true and very death of Isaac, but as it were the death, by means whereof he seemed also as it were to have risen again.

20 (8) By faith (*) Isaac blessed Jacob and Esau, concerning things to come.

(8) Isaac.

(*) Genesis 27:28 .

21 (9) By faith (*) Jacob when he was a dying, blessed both the sons of Joseph, and (♣) (♣) *leaning* on the end of his staff, worshipped *God*.

(9) Jacob.

(*) Genesis 48:15 .

(♣) Genesis 47:31 .

(♣) Or, worshipped toward the end of his staff.

22 (10) By faith (*) Joseph when he died, made mention of the departing of the children of Israel, and gave commandment of his bones.

(10) Joseph.

(*) Genesis 50:25 .

23 (11) (*) By faith Moses when he was born, was hid three months of his parents, because they saw he was a proper child, neither (o) feared they the King's (♣) commandment.

(11) Moses.

(*) Exodus 2:2; Acts 7:21 .

(o) They were not afraid to bring him up.

(♣) Exodus 1:16 .

24 By faith (*) Moses when he was come to age, refused to be called the son of Pharaoh's daughter,

(*) Exodus 2:11 .

25 And chose rather to suffer adversity with the people of God, than to enjoy the (p) (*) pleasures of sins for a season,

(p) Such pleasures as he could not enjoy, but he must needs provoke God's wrath against him.

(*) The enticings of the world, which draw us from God, and which we cannot use without provoking of God's anger.

26 Esteeming the rebuke of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward.

27 By faith he forsook Egypt, and feared not the fierceness of the King; for he endured, as he that saw him which is invisible.

28 Through faith he ordained the (*) Passover and the effusion of blood, lest he that destroyed the first born, should touch them.

(*) Exodus 12:22 .

29 (12) By faith they (*) passed through the Red Sea as by dry land, which when the Egyptians had assayed to do, they were drowned.

(12) The Red Sea.

(*) Exodus 14:22 .

30 (13) By faith the (*) walls of Jericho fell down after they were compassed about seven days.

(13) Jericho.

(*) Joshua 6:20 .

31 (14) By faith the (q) harlot (*) Rahab perished not with them which obeyed not, when (♣) she had received the spies (r) peaceably.

(14) Rahab.

(q) A notable example of God's goodness.

(*) Joshua 6:23 .

(♣) Joshua 2:1 .

(r) Courteously and friendly, so that she did not only not hurt them, but also kept them safe.

32 (15) And what shall I more say? For the time would be too short for me to tell of (*) Gideon, of (♣) Barak, and of (♣) Samson, and of (♥) Jephthah, also of (♠) David, and Samuel, and of the Prophets;

(15) Gideon, Barak and other judges and Prophets.

(*) Judges 6:11 .

(♣) Judges 4:6 .

(♣) Judges 13:24 .

(♥) Judges 11:1; Judges 12:7 .

(♠) 1 Samuel 1:20; 1 Samuel 13:14 .

33 Which through faith subdued kingdoms, wrought righteousness, obtained the (s) promises, stopped the mouths of lions,

(s) The fruit of the promises.

34 Quenched the violence of fire, escaped the edge of the sword, of weak were made strong, waxed valiant in battle, turned to flight the armies of the aliens.

35 The (t) (*) women received their dead raised to life; others also were (u) racked, and would not be delivered, that they might receive a better resurrection.

(t) He seemeth to mean the story of that woman of Sarepta, whose son Elijah raised again from death, and the Shunammite, whose son Elisha restored to his mother.

(*) As Elijah raised up the widow of Sareptas' son, and Eliseus the Sunamite's son.

(u) He meaneth that perfection which Antiochus wrought.

36 And others have been tried by mockings and scourgings, yea, moreover by bonds and imprisonment.

37 They were stoned, they were hewn asunder, they were tempted, they were slain with the sword, they wandered up and down in (x) sheep's skins, and in goat's skins, being destitute, afflicted, *and* tormented;

(x) In vile and rough clothing, so were the saints brought to extreme poverty, and constrained to live like beasts in the wilderness.

38 Whom the world was not worthy of, they wandered in wildernesses and mountains, and dens, and caves of the earth.

39 (16) And these all through faith obtained good report, and received (y) (*) not the promise,

(16) An amplification taken of the circumstance of the time: their faith is so much the more to be marveled at, by how much the promises of things to come were more dark, yet at length were indeed exhibited to us, so that their faith and ours is as one, as is also their consecration and ours.

(y) But saw Christ afar off.

(*) They had not such clear light of Christ as we; for they looked for that which we have; therefore it were shame for us, if at least we have not as great constancy as they.

40 God providing a better thing for us, that they (z) (*) without us should not be made perfect.

(z) For their salvation, hangeth upon Christ, who was exhibited in our days.
(*) For we are all one body together.

Hebrews 12

1 He doth not only by the examples of the Fathers before recited, exhort them to patience and constancy, 3 but also by the example of Christ. 11 That the chastening of God cannot be rightly judged by the outward sense of our flesh.

1 Wherefore, (*) (1) let us also, seeing that we are compassed with so great a (♣) cloud of witnesses, cast away everything that (♣) presseth down, and the sin that (a) (♠) hangeth so fast on, let us run with patience the race that is set before us,

(*) Romans 6:4; Colossians 3:8; Ephesians 4:23-24; 1 Peter 2:1 .
(1) An applying of the former examples, whereby we ought to be stirred up to run the whole race, casting away all stops and impediments.
(♣) Or, multitude.
(♣) As riches, cares and such like, and so to become Christ's disciples, by denying our selves, and taking our cross to follow him.
(a) For sin besieges us on all sides, so that we cannot escape out.
(♠) Or, so easily compasseth us about.

2 (2) (b) Looking unto Jesus the author and finisher of our faith, who for the (c) joy that was set before him, endured the cross, and despised the shame, and is set at the right hand of the throne of God.

(2) He setteth before us, as the mark of this race, Jesus himself our captain, who willingly overcame all the roughness of the same way.
(b) As it were upon the mark of our faith.
(c) Whereas he had all kind of blessedness in his hand and power, yet suffered willingly the ignominy of the cross.

3 (3) Consider therefore him that endured such speaking against of sinners, lest ye should be wearied and faint in your minds.

(3) An amplification, taken from the circumstance of the person, and the things themselves, which he compareth between themselves: for how great is Jesus in comparison of us, and how far more grievous things did he suffer than we?

4 (4) Ye have not yet resisted unto blood, striving against (*) sin.

(4) He taketh an argument from the profit which cometh to us by God's chastisements, unless we be in fault. First of all because sin, or that rebellious wickedness of our flesh, is by this means turned.
(*) Which by reason of our concupiscence assaileth us on all sides.

5 (5) And ye have forgotten the consolation, which speaketh unto you as unto children, (*) My son, despise not the chastening of the Lord, neither faint when thou art rebuked of him.

(5) Secondly, because they are testimony of his fatherly good will towards us, in so much that they shew themselves to be bastards, which cannot abide to be chastened of God.
(*) Proverbs 3:11 .

6 For whom the Lord loveth, he chasteneth, and he scourgeth every son that he receiveth;

7 If ye endure chastening, God offereth himself unto you as unto sons; for what son is it whom the father chasteneth not?

8 If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not (*) sons.

(*) He concludeth that they which refuse the cross, deny to be of the number of God's children, but are bastards.

9 (6) Moreover we have had the fathers of our (*) bodies which corrected us, and we gave them reverence; should we not much rather be in subjection unto the Father of (♣) spirits, that we might live?

(6) Thirdly, if all men yield this right to fathers, to whom next after God we owe this life, that they may rightfully correct their children, shall we not be much more subject to our Father, who is the Author of spiritual and everlasting life?
(*) Which have naturally begotten us.
(♣) As he doeth create our spirits without any worldly means, so he doeth instruct and maintain them by the wonderful virtue of his Spirit.

10 (7) For they verily for a few days chastened us after their own pleasure, but he *chasteneth us* for our profit, that we might be partakers of his holiness.

(7) An amplification of the same argument: Those fathers have corrected us after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness; which although these our senses do not presently perceive it, yet the end of the matter proveth it.

11 Now no chastising for the present seemeth to be joyous, but, grievous; but afterward, it bringeth the quiet fruit of righteousness, unto them which are thereby exercised.

12 (8) Wherefore lift up *your* hands which (d) hang down, and *your* weak knees,

(8) The conclusion: we must go forward courageously and keep always a right course, and (as far forth as we may) without any staggering or stumbling.
(d) The description of a man that is out of heart and clean discouraged.

13 And make (e) straight steps unto your feet, lest (*) that which *is* halting, be turned out of the way, but let it rather be healed.

(e) Keep a right course, and so, that you shew examples of good life for others to follow.
(*) Their halting partly declared their slowness, and partly their inconstancy in doctrine; therefore they were in danger to be punished.

14 (*) (9) Follow peace with all men, and holiness, without the which no man shall see the Lord.

(*) Romans 12:18 .
(9) We must live in peace and holiness with all men.

15 (10) Take heed, that no man fall away from the grace of God; let no (f) (*) root of bitterness spring up and trouble *you*, lest thereby many be defiled.

(10) We must study to edify one another, both in doctrine and example of life.
(f) That no heresy, or backsliding be an offence.
(*) As heresies or apostasy.

16 (11) Let there be no fornicator, or profane person as (*) Esau, which for one portion of meat sold his birthright.

(11) We must eschew fornication, and a profane mind, that is, such a mind, as giveth not give God his due honor, which wickedness how severely God will at length punish, the horrible example of Esau teacheth us.
(*) Genesis 25:33 .

17 (*) For ye know how that afterward also when he would have inherited the blessing, he was rejected, for he found no (g) place to (♣) repentance, though he sought *the blessing* with tears.

(*) Genesis 27:36 .
(g) There was no place left for his repentance; and it appeareth by the effects, what his repentance was, for when he was gone out of his father's sight, he threatened his brother to kill him.
(♣) He was full of despite and disdain, but was not touched with true repentance to be displeased for his sins and to seek amendment.

18 (12) For ye are not come unto the (*) mount that (♣) might be (h) touched, nor unto burning fire, nor to blackness and darkness, and tempest,

(12) Now he applieth the same exhortation, to the prophetic and kingly office of Christ compared with Moses, after this sort. If the majesty of the Law was so great, how great think you that the glory of Christ and the Gospel is? And this comparison he declareth also particularly.
(*) Exodus 19:13 .
(♣) Which might be touched and seen, for as much as it was material, but God had commanded that non should touch it.
(h) Which might be touched with hands, which was of a gross and earthly matter.

19 Neither unto the sound of a trumpet, and the voice of words, which they that heard it, excused themselves, (*) that the word should not be spoken to them anymore,

(*) Exodus 20:19 .

20 (For they were not able to abide that which was commanded, (*) Yea, though a beast touch the mountain, it shall be stoned, or thrust through with a dart;

(*) Exodus 19:12-13 .

21 And so terrible was the (i) sight which appeared, that Moses said, I fear and quake.)

(i) The shape and form which he saw, which was no counterfeit and forged shape, but a true one.

22 But ye are come unto the mount (*) Sion, and to the city of the living God, the (♣) celestial Jerusalem, and to the company of innumerable (♣) Angels,

(*) Whence the word of God must come.

(♣) Which shall be extended through all the world.

(♣) By the Gospel we are joined with the Angels and Patriarchs.

23 And to the assembly and congregation of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just and (k) perfect men,

(k) So he calleth them that are taken up to heaven, although one part of them sleeps in the earth.

24 And to Jesus the Mediator of the New Testament, and to the blood of sprinkling that speaketh better things than that of (*) Abel.

(*) Genesis 4:10 .

25 (13) See that ye despise not him that speaketh. For if they escaped not which refused him, that spake on (*) earth, much more shall we *not escape*, if we turn away from him that *speaketh* from heaven.

(13) The applying of the former comparison: If it were not lawful to contemn his word which was spake on the earth, how much less his voice which is from heaven?

(*) Which spake but rudely in comparison of Christ, who preached not the Law but the Gospel.

26 (14) Whose voice then shook the earth, and now hath declared, saying, (*) Yet (l) once more will I shake, not the earth only, but also heaven.

(14) He compareth the steadfast majesty of the Gospel, wherewith the whole world was shaken, and even the very frame of heaven was as it were astonished, with the small and vanishing sound of the governance by the Law.

(*) Haggai 2:7 .

(l) It appeareth evidently in this that the Prophet speaketh of the calling of the Gentiles, that these words must be referred to the kingdom of Christ.

27 And this *word*, Yet once more, signifieth the removing of those things which are shaken, as of things which are made *with hands*, that the things which are not shaken, may remain.

28 (15) Wherefore seeing we receive a kingdom, which cannot be shaken, let us have grace whereby we may so serve God, that we may please him with (m) reverence and (n) fear.

(15) A general exhortation to live reverently and religiously under the most happy subjection of so mighty a King, who as he blesseth his most mightily, so doeth he most severely revenge the rebellious. And this is the sum of a Christian life, respecting the first table.

(m) By reverence is meant that honest shamefastness which keepeth them in their duties.

(n) Religious and godly fear.

29 For (*) even our God *is* a (♣) consuming fire.

(*) Deuteronomy 4:24 .

(♣) To destroy them that resist him.

Hebrews 13

1 He giveth good lessons not only for manners, 7 but also for doctrine.

1 Let (*) (1) brotherly love continue.

(*) Romans 12:10 .

(1) He cometh to the second table, the sum whereof is charity, especially toward strangers and such as are afflicted.

2 (*) Be not forgetful to (♣) entertain strangers, for thereby some have (♣) received Angels into their houses unawares.

(*) 1 Peter 4:9 .

(♣) Or, lodge; shewing hospitality to those strangers.

(♣) Genesis 18:3; Genesis 19:3 .

3 Remember them that are in bonds, as though ye were bound with them, and them that are in affliction, as (a) if ye were also *afflicted* in the body.

(a) Be so much touched, as if their misery were yours.

4 (2) (*) Marriage *is* honorable among all, and the bed undefiled; but whoremongers and adulterers God will judge.

(2) He commendeth chaste matrimony in all sorts of men, and threateneth utter destruction from God, against whoremongers and adulterers.

(*) As incontineny is a disease common to men of all sorts and degrees, so marriage the remedy is offered by the free mercy of God to all manner of men without respect.

5 (3) Let your conversation be without covetousness, and be content with those things that ye have, for (b) he hath said, (*) I will not fail thee, neither forsake thee;

(3) Covetousness is condemned, against which is set a contented mind with that which the Lord hath given.

(b) Even the Lord himself.

(*) Joshua 1:5 .

6 So that we may boldly say, (*) The Lord *is* my helper, neither will I fear what (c) man can do unto me.

(*) Psalm 118:6 .

(c) He setteth man against God.

7 (4) Remember them which have the oversight of you, which have declared unto you the word of God; whose faith follow, considering what hath been the end of their conversation.

(4) We have to set before us the examples of valiant Captains, whom we ought diligently to follow.

8 (5) Jesus Christ (*) yesterday, and today, the same also *is* forever.

(5) He repeateth the sum of the doctrine, to wit, the only ground of all precepts of manners, and that is this: That we ought to quiet and content ourselves in Christ only; for there was yet never any man saved without the knowledge of him, neither is at this day saved, neither shall be saved hereafter.

(*) He was, is, and shall be the foundation of the Church forever.

9 Be not carried about with divers *and* strange (*) doctrines; (6) for it is a good thing that the heart be stablished with grace, *and* not with (d) (♣) meats, which have not profited them that have been (e) occupied therein.

(*) Whatsoever doctrine is not according to the simple truth of God's word, is strange.

(6) He toucheth them which mixed an external worship, and especially the difference of meats, with the Gospel, which doctrine he plainly condemneth as clean repugnant to the benefit of Christ.

(d) By this one kind which concerneth the difference of clean and unclean meats, we have to understand all the ceremonial worship.

(♣) By reproving them which superstitiously put difference between meats he condemneth all the service which stood in ceremonies, comparing it with the spiritual worshiping, and regeneration.

(e) Which observed the difference of them superstitiously.

10 (7) We have an (f) altar, whereof they have no authority to (*) eat, which (g) serve in the Tabernacle.

(7) He refuteth their error by an apt and fit comparison. They which in times past served the Tabernacle, did not eat of the sacrifices whose blood was brought for sin into the holy place by the high Priest. Moreover these sacrifices did represent Christ our offering. Therefore they cannot be partakers of him if they serve the Tabernacle, that is, such as stand in the service of the Law; but let us not be ashamed to follow him out of Jerusalem, from whence he was cast out and suffered; for in this also Christ, who is the truth, answereth that figure, in that he suffered without the gate.

(f) By the Altar, he meaneth the offerings.

(*) They that stick to the ceremonies of the Law, cannot eat, that is, cannot be partakers of our altar, which is thanksgiving and liberality, which two sacrifices or offerings are now only left to the Christians.

(g) Whereof they cannot be partakers which stubbornly retain the rites of the Law.

11 (*) For the bodies of those beasts whose blood is brought into the holy place by the high Priest for sin, are (♣) burned without the camp.

(*) Leviticus 4:11; Leviticus 6:30; Leviticus 16:27 .

(♣) So that the Priests had no piece thereof.

12 Therefore even Jesus, that he might sanctify the people with his own blood, suffered without the gate.

13 (8) Let us go forth to him therefore out of the camp, bearing his reproach.

(8) He goeth on further in this comparison, and sheweth that this also signified unto us, that the godly followers of Christ must as it were go out of the world, bearing his cross.

14 For here have we no continuing city, but we seek one to come.

15 (9) Let us therefore by him offer the sacrifice of praise always to God, that is, the (*) fruit of the lips, which confess his Name.

(9) Now that those corporal sacrifices are taken away, he teacheth us that the true sacrifices of confession remain, which consist partly in giving of thanks, and partly in liberality, with which sacrifices indeed God is now delighted.

(*) Hosea 14:3 .

16 (*) To do good, and to distribute forget not, for with such sacrifices God is pleased.

(*) Thanksgiving and doing good are our only sacrifices which please God.

17 (10) Obey them that have the oversight of you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you.

(10) We must obey the warnings and admonitions of our Ministers and Elders, which watch for the salvation of the souls which are committed unto them.

18 (11) Pray for us, for we are assured that we have a good conscience in all things, desiring to live honestly.

(11) The last part of this Epistle, wherein he commendeth his ministry to the Hebrews, and wisheth them continuance and increase of graces from the Lord; and excuseth himself in that he hath used but few words to comfort them, having spent the Epistle in disputing; and saluteth certain brethren familiarly and friendly.

19 And I desire you somewhat the more earnestly, that ye so do, that I may be restored to you more quickly.

20 The God of peace that brought again from the dead our Lord Jesus, the great (*) shepherd of the sheep, through the blood of the everlasting Covenant,

(*) Read Acts 20:29 and John 10:11 .

21 Make you (h) perfect in all good works, to do his will, (i) working in you that which is pleasant in his sight through Jesus Christ, to whom *be* praise forever and ever, Amen.

(h) Make you fit or meet.

(i) Hence cometh that saying of the Fathers, that God crowneth his work in us.

22 I beseech you also, brethren, suffer the words of exhortation, for I have written unto you in few words.

23 Know that *our* brother Timothy is delivered, with whom (if he come shortly) I will see you.

24 Salute all them that have the oversight of you, and all the Saints. They of Italy salute you.

25 Grace *be* with you all, Amen.

Written to the Hebrews from Italy, and sent by Timothy.