

by one, and carries his cause triumphantly in every instance. Let us now, for example, take the first and observe how he manages it.

He admits the fact that the constitution and laws of Israel were introduced by heavenly messengers; but at the same time declares that the God who in times past spoke to the fathers of the nation, had in these last days spoken by a *Son*, of incomparable dignity—as far superior to the heavenly messengers as his name was superior to theirs. He, then, from their own prophets, shows that this *name son* had never been conferred on any creature, however exalted; but that the *name messenger* had been bestowed on the winds and lightnings. David being witness, they were stranded here. They could give no instance of such an humble appropriation of the term *son*, as he had given of the word *angel* or *messenger*. Again he argues, from the dignity of place bestowed on the Son, his incomparable superiority: “To which of the heavenly messengers did he say, Sit thou on my right hand until I make thy foes thy footstool?” They were silenced again. Nay, with all their dignity of *name* and *office*, they were the ministers or servants of this very Jesus, sent by him on errands to the humblest of his followers. Thus he carries the first point. After having shewn the superior dignity of the christian institution from the very fact on which the Jews gloried so much; (and especially from this consideration, that, dignified as the heavenly messengers were, God had not employed or entrusted them in introducing the christian institution, but had shewn in the contrast that the christian institution was just as far superior to the Jewish, as the dignity of God’s own Son was to the dignity of God’s mere servants, though of heavenly origin and standing)—the Apostle next delivers to the Hebrews that believed him, certain exhortations arising from his own conclusions in the first branch of the argument. Thus we see *why* the Apostle introduced those topics, and we understand *what* he said upon them.

In the same masterly manner he takes up Moses, Aaron, the tabernacle, covenant, sacrifices, and even their altars; and not only rebuts all conclusions, but gains many proofs of the superior and incomparable lustre and dignity of the christian system.

Moses, as a servant in another’s house; Christ as a son over his own house; Aaron, a high priest, made without an oath, by a law which expressed weaknesses and defects, and limited the times of service; Jesus, of the order of Melchisedec, made by an oath, since the Levitical order was introduced, and consecrated a priest forever, by virtue of the power of an endless life; the tabernacle but a shadow, and the sacrifices but a type of one real sacrifice, which puts an end to all sin offerings; a covenant established on better promises and of unalterable provisions; and an altar, to which those who officiated according to the law, had not access; and a rest in heaven, superior to that in Canaan, &c. &c. These are the points on which the Apostle argues, and by which he silences the infidel Jews, and from which he encourages, cheers and enlivens the persecuted christians.

On the *terrors* of apostacy he is equally triumphant. Confiscation, or loss of goods, imprisonment, bodily tortures, and a cruel death, were the strong arguments of the infidel Jews when their sophistry failed. But Paul is before them here as much as he is in argument. He lays before