

## The Epistle to the Hebrews

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Paul and the author of the Epistle to the Hebrews agree in this, that they both represent Judaism as inadequate for satisfying the religious wants of man. This is the purport of what is said in chap. vii. 19, that Judaism could “make nothing perfect;” its religious institutions were not fitted to realize the ideas presented by them to the conscience; the sacrifices and the priesthood were unable to satisfy that religious want, to which both owed their existence; namely, to accomplish the removal of the disunion between God and man.

Those religious ideas were here represented in sensible images, which were first realized by Christianity. Both Paul and the author of the Epistle to the Hebrews, place the central point of religion in redemption from guilt and sin, the restoration of communion with God, whence proceeds the impartation of a divine life, the source of true holiness; and the inability of Judaism to attain this object formed, in the estimation of both, its essential defect.

In this epistle (viii. 12; vi. 4; ix. 15) the forgiveness of sins, the communication of a new divine life, and divine power for sanctification, are described as the work of Christ—as the effect of Christianity; it is maintained, that by this new principle of life, the redeemed are able to render true spiritual worship, which comprehends the whole life, so that now the whole soul, animated by a new spirit, becomes a thank-offering for the grace of redemption bestowed upon it ( xii. 28; ix. 14; xiii. 15); and in the same manner Paul contemplates the whole Christian life as an act of true spiritual worship.

(History of the Planting and Training of the Christian Church by the Apostles. Also, His ANTIGNOSTIKUS; or, Spirit of Tertullian, Vol. II, by Augustus Neander, Translated by J. E. Ryland, London: R. Clay, Printer/London: Henry G. Bohn, 1851, 3, Text and Paragraph Structure Modified)