

Chapter 5 Notes

[148] Job xxxviii. 4, 7. [149] Chapter lxv. 17, 18. [150] 2 Pet. iii. 13.--Rev. xxi. 1. [151] No evidence can be produced that this seventh day from the beginning of creation, is not that which is now the first day of the week; and the contrary perhaps may be supported by satisfactory evidence; And some astronomers assert that this can be demonstrated by astronomical calculations: But this will be more particularly considered in the sequel. [152] Exodus xxiii. 15, 16. [153] Eph. iv. 23, 24. [154] Col. iii. 10. [155] 2 Cor. iii. 18. [156] Heb. i. 14. [157] Col. i. 16. [158] It has been thought by some, that to suppose every sin which men commit against God, is an infinite evil, or a crime infinitely great, is to make every sin of equal magnitude, and that, according to this, one crime cannot be greater and more aggravated than another. And this objection may arise in the minds of some readers, when they attend to this representation of the many aggravations of sin, by which the crime of it is increased, while it is at the same time asserted, that every sin is infinitely criminal, as it is committed against God. All this may be easily obviated, only by observing, that every sin, and the deserved punishment of it, may be infinite in one respect; and yet some sins, and the just punishment of them, be unspeakably greater than others, there being in other respects a great difference. Two cords or cylinders may be considered as extended in length without end, or to be infinitely long, or of equal extension in length; and yet differ greatly in their diameters; and, in this respect, have vastly different degrees of magnitude. Two men may be in pain, and yet one of them may suffer an unspeakably greater degree of pain, than the other; and if the pain of each were continued without end, he who suffers the least would be doomed to infinite evil; yet the other must suffer evil, unspeakably greater, every minute.