divine confirmations of human testimony,  
it is this: a **sign** is a more general and  
wider idea than a **wonder**. Every *sign,* religiously considered, is also a *wonder,* but not always vice versa. A **wonder** always  
includes the idea of something marvellous,  
something extraordinary in itself, betokens  
something which by its very occurrence  
raises astonishment, and cannot be explained from the known laws of nature.  
On the other hand, a **sign** is each and  
every thing whereby a person, or a saying  
and assertion, is witnessed to as true, and  
made manifest: and thus it *may* be something, which, considered in and of itself, would appear an ordinary matter, causing  
no astonishment, but which gets its character of striking and supernatural from the connexion into which it is brought with  
something else, e.g. from a heavenly messenger having previously referred to some event which he could not have foreseen by  
mere natural knowledge. But it may also  
be a *wonder,* properly so called. Still, it is  
natural to suppose that the biblical writers,  
using so often as they do the words together, did not on every occasion bear in mind the distinction, but under the former  
word thought also of events which of themselves would be extraordinary and marvellous appearances”), **and various miraculous powers, and distributions** (this substantive is that derived from the verb used  
in Rom. xii. 3; 1 Cor. vii. 17; 2 Cor. x.  
13) **of the Holy Spirit** (is this genitive  
descriptive of the *object distributed,* or  
of the *subject distributing?* It does  
not follow that this will be ruled by the  
reference of the possessive pronoun **His**  
below. It seems much more natural to  
refer this pronoun to God, the primary  
subject of the sentence, than to the Holy, who is merely introduced in the  
course of it. And if it be once granted that **His** refers to God, we should have, on the supposition of the *subjective* genitive an awkwardly complicated sense, hardly consistent with the assertion of absolute  
sovereignty so prominently made in the  
following clause. I take then the genitive,  
with most commentators, as *objective,* and  
the Holy Spirit as that which *is distributed,* according to God’s will, to each man according to his measure and kind. The declaration in John iii. 34, of Him whom God sent, *“He giveth not the Spirit by measure,”* speaks of the same *giving,* but of  
its unmeasured fulness, as imparted to our  
glorious Head, not of its fragmentary distribution to us, the imperfect and limited members), **according to His** (God’s: see  
above) **will** (it is best to refer this clause,  
not to the whole sentence preceding, nor  
to the two clauses, *various miraculous  
powers* and *distributions of the Holy Spirit,* as Bleek and Lünemann, but to the last of these only, agreeably to 1 Cor. xii. 11,  
and to the free and sovereign agency implied in the word *distributions*. See on the whole sense, Acts v. 32)?

**5–18.]** *The dogmatic argument now proceeds. The new world is subjected, by the  
testimony of the Scriptures, not to angels, but to Christ : who however, though Lord of all, was made inferior to the angels, that He might die for, and suffer with, being made like, the children of men.*

**5.]** The proposition stated. **For** (the connexion is with the sentence immediately preceding, i.e. with vv.2–4. That former  
*word* was spoken by angels: it carried its  
punishment for neglect of it: much more  
shall this *salvation,* spoken by.... &c.,  
confirmed by....&c. FOR this whole  
state of things, induced by the proclamation of that salvation, is not subjected to angels, but to Christ, the Son of God.  
Then the fact that it is to MAN, and to  
Him AS MAN, that it is subjected, is brought  
in, and a new subject thus grafted on the  
old one of His superiority to the angels)  
**not to angels** (*“angels”* stands in the place  
of emphasis, as contrasted with *“man”*  
below) **did he subject** (viz., at the date of the same. The subjection of this present natural world to the holy angels, as its administrators, is  
in several places attested in Scripture, and was a very general matter  
of belief among the Jews. In Deut. xxxii. 8, we read in the Septuagint, *“When the Highest distributed nations, as He dispersed the sons of men, He set the boundaries of nations according to the number*