ing the character and stamp of eternal:  
or perhaps, as Theophylact, the judgment  
which decides men’s eternal fate).

**3.] And this we will do** (this has been  
variously interpreted. Grotins, and several  
others, who suppose [see above] that *“let  
us go on,”* in ver. 1, expresses the determination of the Writer, take it as referring to the participial clause, *“not laying again  
the foundation,”* and as meaning, *“even*[*also*] *this* [*viz., laying again the foundation*] *we will do.”* But besides that the words will not bear it, no convenient sense  
would be yielded by such a reference.  
For having asserted on this hypothesis  
that even the relaying of the foundation  
should be done, if God will, he goes on to  
say, “For it is impossible,” &c., which  
would in no way [see below] fit in to the  
context. This being so, others, still regarding *“let us go on”* as the first, refer the future, **we will do,** to the *thus going  
on*. So Theophylact, “**This will we do**:  
what? go on to perfection.” And doubtless  
so a very good sense is given. In favour of  
the reading **let us do**, it may be said, that it  
corresponds better with the hortatory tone  
of *“let us go on”* above, and though the less  
obvious reading, is more in accordance  
with the style of the Epistle) if, that is  
(the effect of the word here used, in  
hypothetical sentences like the present,  
is to assume the hypothesis as altogether  
requisite to the previous position), **God  
permit** (it may here again be said, that  
the addition after the hortatory **let us do**is as delicate and beautiful, as it is frigid  
in the common acceptation after the indicative *“we will do.”* For it is God who worketh in us both to will and to do of  
his good pleasure, Phil. ii. 13. And it  
leads the way beautifully to what follows:  
“If,” I say, “God permit: for when men  
have once fallen away, it is a thing impossible,” &c.).

**4.] For** (depends on the whole foregoing sentence, including  
the reference to the divine permission.  
The connexion is: we *must* go on: for if  
we go back, it will be to perdition—a  
thing which [ver. 9] we do not think of  
you and therefore expect your advance) **it is impossible, in the case of** (these words I insert, not as belonging to the  
Greek construction, but as necessary in  
English, to prevent the entire inversion of  
the Greek order of the sentence) **those who  
have been** (or, *were:* but here it is quite  
necessary to take our English perfect: for  
our indefinite past, “who were enlightened  
and tasted...and were made...and  
tasted...” would convey to the mere  
English reader the idea that all this took  
place at one and the same time, viz. baptism,—whereas the participles clearly indicate progressive steps of the spiritual  
life) **once** (for all: indicating that the  
process needs not, or admits not, repetition) **enlightened** (*taught by the preaching of the word of God.* An historic  
interest belongs to the occurrence of this  
word here, as having in all probability  
given rise to a meaning of *enlightened* and  
*enlightenment*, as denoting *baptism*, which  
was current throughout the church down  
to the Reformation, And so all the ancient  
Commentators here understand the word,  
and some of the moderns. Erasmus seems  
the first who interpreted the word aright  
[who have once left the darkness of their  
former life, being illuminated by the doctrine of the Gospel”], and almost all since have followed him), **and have tasted** (personally and consciously partaken of: see 1 Pet. ii. 3, and Ps. xxxiv. 8: and on the  
general expression, note on ch. ii. 9) **of  
the heavenly gift** (what is more especially meant? It is very variously given:  
*remission of sins,* either general or in  
baptism: *peace of mind,* arising from such  
remission: *joy and peace in believing ;  
the Sacrament of the Lord’s Supper; the  
Holy Spirit and His gifts: Christ Hin-  
self: the religion of Christ,—the Gospel  
Faith : regeneration* in general, as distinguished from the special gifts of the Spirit in Baptism. Bleek and Tholuck, on account  
of the close coupling by *the* to what has  
preceded, understand by it the *light* itself  
conveyed in the previous word *enlightened*.  
But I would rather take the **gift** to have  
a perfectly general reference,—‘that which  
was bestowed on them thereby.’ This