*testament (covenant),*” Matt. xxvi. 28),  
**in which** (so literally: as sprinkled with  
which his element and condition of  
sanctification) **he was sanctified** (see  
Lev. xvi. 19 Septuagint, and our ch. xiii.  
12 and ix. 13. He had advanced so far  
in the reality of the spiritual life, that  
this blood had been really applied to his  
heart by faith, and its hallowing and purifying   
effects were visible in his life: which  
makes the contrast the more terrible.  
And Delitzsch finely remarks, as against  
the assertors of mere shallow supralapsarianism,   
that without former experience of  
grace, without a life of faith far more than  
superficial, so irrecoverable a fall into the  
abyss is not possible. It is worthy of  
remark how Calvin evades the deep truth  
contained in the words **wherewith he was  
sanctified**:—“It is most unworthy to profane   
the blood of Christ, *which is the material   
of our sanctification:* and this those do  
who apostatize from the faith:” thus making  
**he was sanctified** into *we are sanctified*),  
**and insulted the Spirit of grace** (for **the  
Spirit of grace**, see Zech. xii. 10. No two  
things can be more opposed, as Delitzsch  
remarks, than *insolence* and *grace*. And  
this remark guides us to the answer to the  
question whether **of grace** here is a genitive  
*objective* or *subjective*: whether it is the  
spirit which belongs to *grace*, so that it is  
the gift of the divine *grace* [so most of the  
moderns], or *grace* which belongs to *spirit*,  
so that it is the gift of and the character  
of the *spirit*. The latter is much the more  
probable, both on account of the prophecy  
of Zechariah which is referred to, “*I will  
pour out the* **spirit of grace** *and supplication,*”   
and on account of the verb **insulted**,  
which is most naturally referred to a  
Person as its object)**?**

**30, 31.**] {30} And  
this *reception of judgment and fervour of  
fire* are certainties, testified to by God  
Himself. **For we know Him who said,  
“To me belongeth vengeance, I will  
repay, saith the Lord”** (the citation is  
from Deut. xxxii. 35, and is given not in  
agreement with the Hebrew text nor with  
the Septuagint [“in the day of vengeance  
will I recompense:” so also in the Samaritan   
Pentateuch, and in Philo], but, remarkably   
enough, in verbal accordance with St,  
Paul’s citation of the same text, Rom. xii.  
19, even to the adding of the words “*saith  
the Lord,*” which are neither in the Hebrew  
nor the Septuagint. Two solutions of this  
are possible: 1) that the expression had  
become a common saying in the church:  
2) that our Writer takes it from St. Paul’s  
citation. A third alternative is of course  
open; that it is St. Paul himself, who  
quotes here as there. For a solution, see  
Introduction, on the authorship of this  
Epistle). **And again, The Lord will judge  
His people** (no doubt quoted primarily  
from the passage where it primarily occurs,  
in Deut. xxxii. 36. The *judging* there  
expresses another function of the judge  
from that which is adduced here. There,  
He will judge for rescue and for defence:  
here, for punishment and for condemnation.  
But the *office of Judge*, generally asserted,  
involves all that belongs to a judge: and  
if there it induces the comforting of those  
of whom He saw that their power is gone,  
and that there is here shut up or left, here  
the same general office of judgment also  
induces the punishment of the wilful sinner  
and apostate).

**31.**] *Axiomatic conclusion   
of these solemn warnings.* **It is a  
fearful thing to fall into the hands of the  
living God** (yet in 2 Sam. xxiv. 14, David  
says, “Let us fall now into the hand of  
the Lord, for His mercies are great; and  
let us not fall into the hand of man:” and  
in Ecclus. ii. 18 we have “we will fall into  
the hands of the Lord, and not into the  
hands of men; for as His majesty is, so is  
His mercy.” But the two sentiments are  
easily set at one, For the faithful, in their  
chastisement, it is a blessed thing to fall  
into God's Hands: for the unfaithful, in  
their doom, a dreadful on. On *living*, as