**be added to them** (so literally. See Deut.  
v. 25. Calvin explains the sense, “We  
must not understand that the people refused  
to hear the words of God, but deprecated  
hearing them from God Himself. The  
person of Moses being interposed, in some  
degree mitigated their fear”):

**20, 21.**] *Parenthetical, explaining the reason of  
this horror on the part of the hearers.*  
{20} **For they could not bear that which was  
commanded, Even if a beast** (much more if  
a man) **touch the mountain, it shall be  
stoned** (an abbreviation of Exod. xix. 12,13):  
**and** (this clause is diversely punctuated.  
Before Beza, there was no comma at **and**,  
and the sense was read straight on, “And  
so terrible was the sight, [that] Moses  
said”—as in A.V. And thus, as Bleek  
well observes, should we have punctuated  
in an Epistle of *St. Paul*, who is full of  
these broken constructions. But nothing  
can be more different than the style of this  
Epistle, which is weighed and rhetorically  
balanced with constant care. There can be  
little doubt in any who take this style into  
account, that the punctuation which began  
with Beza is right, viz. the setting a comma  
at **and**, and regarding **so terrible was** **the  
sight**, as a parenthesis), —**so fearful was that  
which was revealed** (which appeared to  
them as a vision of the glory and majesty of  
Jehovah), **Moses said, I am in great terror  
and in trembling** (no such saying of Moses  
at this time is to be found in the sacred  
narrative. In Deut. ix. 19, he says, “*I was  
afraid*” (in the Septuagint, “I *am* afraid”):  
but this refers to the time when Moses  
went up to the mount after he had broken  
the tables. Our Writer probably transfers  
these words from that time to this, indicative   
of the terror which Moses felt at the  
divine presence on Sinai. Some have supposed   
that the saying is taken from some  
tradition: but none has been found to  
justify the idea):

**22—24.**] *Contrast to the above negation,   
in setting forth that to which they are  
come.* {22} **But ye have drawn near**) both congregations   
drew near, Deut. iv. 11: the  
difference is in that, to which, So that  
Chrysostom misses the mark when he says,  
“*They* drew not near, but stood afar off: so  
even did Moses: but ye *have* drawn near”)  
**to mount Sion** (here at length the word  
**mountain** is expressed: see above. Mount  
Sion, the abode of God which He loved  
and where He will abide continually, is  
used to signify, not its mere representative,  
which men know by that name, but the  
reality, God’s own abode in heaven. See  
Ps. lxxviii. 68, ex. 2, cxxxii, 13 ff.; Isa. ii.  
2 f., xxviii. 16; Joel ii. 32; Micah iv. 1 f.;  
Obad. 17, &c.), **and to the city of the living  
God, the heavenly Jerusalem** (as the earthly  
Jerusalem, situate on Mount Zion, was the  
*city of the great King,* Matt. v. 35, so in a  
more blessed sense is that heavenly city the  
city of the living God. He is its maker  
and builder, ch. xi. 10: nor only so, but  
also evermore dwells in it with the light  
of His presence, cf. Rev. xxi. 22–24):

**23.**] The difficult question of the  
punctuation has been dealt with in my  
Greek Testament. The matter would be  
unintelligible to the English reader. It is  
enough to say that the Writer begins with  
the **innumerable company** (literally **myriads**),   
in order afterwards to say of what  
these myriads consist. Adopting then this  
-ngement, the verse will stand, —**and to  
myriads** (the word is commonly used of the  
angelic company surrounding Jehovah),