612 HEBREWS. JUL,   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 the more earnest heed to the things| eed to the things which   
 which we have heard, lest we be we have heard, lest at any   
 diverted from them. 2 For if the| time we should let them   
 aDeut.2zz11- word \*spoken by angels became bind- | spoken by angels the word   
 | and every transgres-   
 BS ing, and Pevery transgression and sion and disobedience re-   
 oa   
 b Numb. xv.   
   
 from the proved superiority of the Son of tenable, as the simile is irrelevant. The   
 God to the angels. 1] On this Greek expositors, whose authority in matters   
 account (viz. because Christ, the Mediator of Greck verbal usage is considerable, all   
 of the New Covenant, is far above all the explain it as above. So also all the more   
 angels who were the mediators of the accurate of the moderns) from them (such   
 former Covenant) it behoves us (‘being is the most natural object to supply after   
 aware of this difference,” 'Theodoret: it is the verb: turned aside from and floated   
 a moral necessity, arising from the previous away from the course on which the ad-   
 premises: so Matt.xviii.33; xxv. 275 2 Tim. hering to them would have carried us).   
 4i,6. ‘There is no stress us) to give heed 2.] For (introduces an argument   
 more abundantly (we must not under- [vv. 2—4] from the less to the greater,   
 stand after the comparative, more abun- ‘The law was introduced by the mere sub-   
 dantly, “than we did to the law,” as ordinate messengers of God, but was en-   
 Chrysostom and others; or the aim of the forced with strict precision: how much   
 Writer to be, to shew the superiority of more shall they be punished who reject   
 the Gospel over the law, as Theodoret : that Gospel, which was brought in by the   
 but the comparative intimates how much Son of God Himself, and continues to be   
 onr attention ought to be increased and confirmed to us by God’s present power)   
 intensified by our apprehension of the di if the word which was spoken by means   
 nity of Him whose record the gospel is, of angels (i. ¢. the law of Moses. The co-   
 and who is its Mediator) to the things operation of angels in the giving of the   
 heard [by us], lest haply we be diverted law at Sinai was not merely a rabbinical   
 (Aristotle uses the same passive form of notion, but is implied in both the Old and   
 this Greek verb to indicate that which we New Testaments. There can consequently   
 familiarly eall food going the wrong way be little doubt that the Writer, in men-   
 in course of swallowing. Plutarch uses it tioning the word spoken by angels, had   
 of a ring falling off from the finger. See reference to the law of Moses, and not, as   
 other ilhistrations inmy Greek Test. ‘The some think, to the scattered messages   
 meaning of the verb scems then to be clear which were, at different times in Old Test.   
 —to flow past, or away, or aside, to fall history, delivered by angels. It has been   
 deflect from a course. We, going onward sometimes supposed that the angels spoken   
 in time, living our lives in one or another of here are not angels, but merely human   
 direction, are exhorted ‘to adhere to the messengers. Chrysostom says, “Some think   
 things we have heard’ [sce above], and that Moses is pointed at: but not with jns-   
 that, ‘that we do not at any time float tice: for the writer speaks of many angels.”   
 past them, be not carried away Veside Bleck remarks that the Writer would   
 them, led astray from the course on which hardly have used this argument of depre-   
 they would take us. Two mistakes ré ciating contrast, had he regarded the Law   
 specting the word are to be avoide s given either to Moses or to the people by   
 a) that of A. V., ‘lest at any tine we the direct ministry of the Son of God Him-   
 should let them slip.’ From what has self) was made (“ecame,” on being thus   
 been above said of the tense and voice, it spoken by angels) binding (firm, ratified :   
 will be clear that such cannot be the “stedfast,”as A.V.: as applied to   
 meaning. b) Still worse is that of those —imperative,—not to be violated with im-   
 who have thought of a comparison with a punity), and every transgression (over-   
 sieve, or a leaking vessel. So Calvin, stepping of its ordinances, or properly   
 Owen, and others: and I find it repro- walking alongside of, and therefore not in,   
 duced in Tait’s commentary on the He- the path which it marked out) and disobe-   
 brews: “lest... . we should run out as dience (the relation of these two words to   
 leaking vessels.” ‘The meaning is as un- one another in point of sense seems accord-