2—4. HEBREWS. 613.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 ceived a just recompence of | disobedience reecived just: reeom-   
 reward; 3 how shall we penee of reward ; 3 chow shall we o¢h.x. 28 29   
 escape, salvation; neglect so escape, if we have neglected so great   
 the first began to be spoken | salvation; “sccing that it, op @ Matt   
 by the Lord, and was con- \begun to be spoken by the having Hari a   
 firmed unto us by them that |was confirmed unto us by them ebekei.2   
 heard him; witness, also that heard it; \*God also bearing tars. 2,   
 itness to it, ®with both sig   
 with signs and wonders, | ‘Acts 2,   
   
 is. pacts a8,   
   
 ingly to be, that transgression denotes the se, as the angels in the other; but both,   
 ontward act of transgression of the Law, law and gospel, came ut first not frou   
 the practical withstanding of its precepts, the mediators, but from God) the Lord   
 while disobedience occurs when we fulfil (by the Lord is to be joined with the whole,   
 not, and have no mind to fulfil, the pre- having began to be spoken, not with   
 cepts of the Law: the former expresses, spoken only. especial emphas Bleck remarks,   
 viewed from without, more something po-i- majesty and sovereignty setting forth   
 tive, the latter something negative, while “He Himself, the Master of   
 at the same time it regards more the dis- Drought to us the doctrine of salvation,”   
 position of the man. Still, the distinction, Theodoret), was confirmed (see Mark xvi.   
 as regards the moral region here treated of, 19, where the word is used exactly in   
 is not of such a kind that each frans- tle same sense and reference. It seems   
 gression may not also he treated as a dis- to be used to correspond ta became binding   
 obedience, and each disobedience include (or firm, the cognute adjective to this ver   
 or induce a transgression. Bleek) re- confirmed) above, signifying a ratification   
 ceived just recompence of reward (this of the Gospel somewhat correspondent to   
 term is used only in this Epistle, every that there predicated of the law: as also   
 where else in a good sense. To what spoken here answers to spoken there)   
 does the Writer refer? ‘To the single in- unto us by those who heard (it ? or Him?   
 stances of punishment which overtook the In the sense, the difference will be but   
 offenders against the Inw, or, as Grotius in either ease, pointed at will   
 suggests, to the general punishment of the be, as Theodoret, “'those who were par   
 whole people’s unbelief, as in ch. iii. iv. takers of the apostolic grace :” the \*eye-   
 11; xii. 21, and see 1Cor. x.6 4.2 | I es, ministers of the word” of   
 should be disposed to think, to the former: 2 From the usage, however, of   
 such penalties as are denounced in Deut. iter himself, I prefer understanding   
 xxxii, 35, and indeed attached to very comp: iii. iv. 25 xii. 19)   
 many of the Mosaic enactments: as Owen: it (on the lence furnished by this verse   
 “The law was so established, that. the as to the Writer of the Epistle, see Intro-   
 transgression of it, so as to disannul the duction, § i. parr. 130 11); God also   
 terms and conditions of it, had by divine bearing witness to it (Chrysostom re-   
 constitution the punishment of death tem- marks: “How then was it confirmed?   
 poral, or excision, appointed unto it”); What if those who heard it, themselves   
 3 how shall we (emphatic: including feigned it? To remove the shame of this,   
 ristians in general, who have received and to shew that the grace eame not from   
 the message of salvation in the manner spe- men, he adds that God also bore witness.   
 cified below) escape, if we have neglected For hud they been the inventors, God   
 80 great (“that was a giving of laws only, would not have borne witness to them:   
 but the other brought the grace of the but now tliey are witnesses, and God is   
 Spirit, and the taking away of sins, and witness besides. We have not simply   
 the Vor. I. of the kingdom of believed them, but have been helped by   
 heaven, and the promise of immortality: signs and wonders: so that we have not   
 so that he had some reason to say so great.” believed them, but God Himself”), with   
 Theodore of Mopsuestia) salvation (as in igns and wonders (Ileck remarks : “As   
 ch. i. the which (equivalent to ‘seeing regards the relation of the two expressions   
 that it’), having begun to be spoken by to cach other in their combination here, as   
 means of (he was the instrument in this