Iv.   
 HEBREW:   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
 is "living, and aetive, and ! sharper and powerful, and sharper   
 era than any \* twoedged sword, piercing than any twoedged sword,   
 S| piercing even to the di-   
 Mier Tels even to the di ding of soul and of} vi ing asunder of soul and   
 spirit, both joints antl marrow, and | spirit, and of the joints   
 land marrow, and is a dis-   
   
 not even where we might have expected it eseape this inference) is living (not, in   
 most, in the description of His relation to contrast with the dead works of the law   
 the Father, ch. i.init, Every where He is [Bbrard], of which there is no question   
 the Son of God, not His Word, And in Tere: nor, nourisking, and able to pre-   
 ch. vi. 5, xi. 3, where he says worlds serve life: nor, enduring: but, as A. V.,   
 were made by the Word of God, he uses same sense having living power, in is so   
 not the Greck word logos, by which the often culled “the living God,” e.g. ch. x.   
 Personal Word is always designated, but 81), and active (this activity is the very   
 smother word (rhema), by which He never first quality and attribute of dife: so that   
 And in the passage itself’: for such the predicates form a climax: not only   
 adjectives as he here joins to “the Word living, but energizing : not only energiz-   
 of God,” as matter of emphatic predica- ing, but sharper, J'c.: and not only that,   
 tion, would hardly be used of the Personal but piercing, §e.: nor that only, but   
 Word: and, which to my mind is stronger reaching even to the spirit, discerner of   
 evidence still, these words applied to the thoughts and ideas of the heart), and   
 our Lord, we shonkl not have had Him sharper than every twoedged sword (lite-   
 introduced immediately after, ver. 14, as rally, two-mouthed: meaning, sharpened on   
 « Jesus the Son of God.” Bnt 2) some of both sides, both edge gnd back. ‘The com-   
 the aucient, and the great mass of modern parison of the word of God or of men to a   
 Commentators, have understood by the sword is common in Scripture: see Ps. li   
 tern, the revealed word of God, in the 4, lix.7, Ixiv. 3; Wisd. xviii. 15,16; Rev.   
 law and in the gospel: or in the gospel 4.165 and above all, Eph, vi. 17. Tt has   
 alone, as contrasted with the former dis- been questioned, whether the office here   
 pensation. And so even some of those ascribed to the word of God is punitive, or   
 who elsewhere in their writings have under- merely searching : whether it regards the   
 stood it of Christ. But neither does this foes, or the servants of God. ‘There seems   
 interpretation seem to meet the requir no reason why we should separate the two.   
 ments of the passage. The qualities here The same WorD, to which evidently by   
 predicated of the “Word” do not appear the succeeding clause is attributed’ the   
 to fit the mere written word: nor does the searching power, is powerful also to punish.   
 introduction of the written word suit the The knife [the word commonly used for   
 context. I should he rather disposed with sword in the New Test. signified both] be-   
 Bleek to understand 3) the spoken word of longs to the surgeon, and to the jndge: has   
 God, the utterance of His power, by whieh, its probing, as well its smiting office),   
 as in ch. xi. 3, He made the worlds,—by reaching through, even to dividing of soul   
 which His Son, as in ch. i, 3, all and spirit, both joints and marrow (there   
 things. This spoken word it was, which has been considerablediversity inthe taking   
 they of old were to hear and not harden of these genitives. I have regarded them as   
 their hearts: “To-day if ye hear his follows: soul and spirit denote two separate   
 voice... .:” this spoken word, which departments of man’s being, each subordi-   
 interdicted them from enteriug into His nate to the process indicated by dividing.   
 rest—“I sware in my wrath, If they shall ‘The Word pierces to the dividing, not of   
 enter into my rest.” It seems then much the sonl from the spirit, but of the soul   
 more agreeable to the context, to mnder- itself and of the spirit itself: the former   
 stand this wéferance of (od, so nearly con- being the lower portion of man’s invisible   
 nected with God Himself, the breath of part, which he has i common with the   
 his mouth: and I would not at the same brutes; the latter the higher portion, re-   
 time shrink from the idea, that the Alex- ceptive of the Spirit of God; both which   
 andrine form of expression respecting the are pierced and divided by the sword of   
 Word, that semi-personification of it with- the Spirit, the Word of God. Then pass-   
 out absolutely giving it personal e ing on to both joints and marrow, I do   
 was before the mind of the Writ not regard these terms as co-ordinate with   
 deed, I do not sce how it is pos