652 HEBREWS. VI.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
 Dea. vik 15, sense exercised with a view ” to dis- | senses exercised to discern   
 15. kd, ecrnment of good and evil. both good and evil.   
 VI} Therefore leaving   
 a Phit 13, VI. 1 Therefore \*leaving discourse | the principles of the doc-   
 13, 14 concerning the beginning of Christ, | te of Christ, let us go   
 Jet us go on unto perfection; not} |on unto perfection; not   
 laying again the foundation of re-| laying again the founda-   
 beri —pentance » from dead works, and of | dead works, and of faith   
   
 faith on God, 2of the doctrine of | toward God, # of the doc-   
 trine of baptisms, and of   
   
 portion of) the grown up, to those who that the alternative seems to me to have   
 by virtue of their (long) habit have their been put too exclusively. What I mean   
 organs of sense (not, their senses them- will be plain, when we consider on the one   
 selves, but their eyes, ears, tongue, by hand that “laying the foundation” can   
 which the senses act. Here again there hardly be properly said of any but a   
 manifestly is a mixture of the figure and teacher : and on the other, that vy. 4 ff.   
 the thing signified: on account of what must necessarily have a general reference   
 follows, we must necessarily understand of warning to the hearers. It seems to   
 these organs of sense of the inner organs me that the fact may be best stated thus :   
 of the soul) exercised with a view to The whole is a “condescension” of the   
 distinction of good and evil (this puts Writer to his readers: he with his work   
 us in mind, as Bleek remarks, of the com- of teaching comes down to their level of   
 mon Old Test. expression in\_ des learning, and regards that teaching and   
 childhood ; e.g. Deut. i, 39; Isa. learning as all one work, going on toge-   
 "The reference here of good and is ther : himself and them as bound up in   
 imanifestly not to moral qualities, but to one progress. ‘Thus best may we explain   
 excellence and inferiority, wholesomeness the expressions, which seem to oscillate   
 and corruptness in doctrine). alternately between writer and readers.   
 Cua. VI. 1.] Therefore (on the con- ‘And thus will therefore retain all its   
 uexion, see below) leaving (as behind, and proper meaning, which on the first hypo-   
 done with; in order to go on to another thesis was obliged to be wrested. It will   
 thing: not, forgetting, any more than the mean, ‘Wherefore, seeing that we [you   
 foundation is forgotten when we rear the and I, by communication are in so low t   
 house upon it) the word of the beginning ¢, babes, instead of grown men, let us,   
 of Christ (compare above, ch, vy. 12: that ”); not again laying the foundation   
 word, or discourse, which has respect to (the subjects to be supplied to the par-   
 the fundamental and elementary things ticiple laying are the readers, with whom   
 iwentioned below), let us press on to the Writer tnites himself, as above ex-   
 maturity (a question of some difficulty has plained) of (the genitives here indicate   
 divided the Commentators here: whether the materials of which the foundation   
 this sentence be meant as expressing the consists. They are all matters belonging   
 resolution of the Writer, as we say, “let to the \* discourse concerning the beginning   
 us now proceed” to this or that,—or as of Christ:” extending indeed in thei   
 conveying an exhortation to the readers, influence over the whole Christian life,   
 Fach view has a formidable array of sup- just as the shape of the foundation is th   
 porters, Owen tries [and so De of the building: but to be laid down once   
 litzsch] to comprehend both meanings for all and not afterwards repeated) re-   
 giving, however, the alternative very peutance from dead works, and faith on   
 Tncidly : The Apostle either assumes the God (so in the opening of the Gospel,   
 Hebrews unto himself, as to his work, or Mark j, 15: and in its progress, Acts xx.   
 joins himself with them as to their duty. 21. ‘These were the common conditions   
 For if the words be taken the first way, on which all mankind were invited to   
 they declare his resolution in teaching embrace the Gospel. And as the readers   
 in the latter, their duty in learnin, here were Jews, so wonld these words   
 Between these two, both equally legiti- especially remind them of the form in   
 mate, the context must decide. And iu which they were first invited by Christ’s   
 secking for clements of decision, 1 own messengors. But we bave to uotice the