HEBREWS. VI.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 we do, Sif God permit. 4 For it is 8im- God permit. 4 For it   
 is impossible for those   
 who were once enlightened,   
 have been once enlightened, and and have tasted of the   
 have tasted of ‘the heavenly gift, heavenly gift, and were   
 and \*have been made partakers of made ‘partakers of the   
   
   
   
 ing the character and stamp of cternal : it is impossible, in the case of (these   
 or perhaps, as Theophylact, the judgment words I insert, not as belonging to the   
 which decides men’s eternal fate). Greek construction, but as necessary in   
 8.] And this we will do (this has been English, to prevent the entire inversion of   
 variously interpreted. Grotins, and several the Greek order of the sentence) those who   
 others, who suppose [see above] that “let have been (or, were : but here it is quite   
 us go on,” in ver. 1, expresses the deter- nevessary to take onr English perfect : for   
 mination of the Writer, take it as referring our indefinite past, “ who were enlightened   
 to the participial clause, “not laying again and tasted... and were made... and   
 the foundation,” and as meaning, “even tasted .. .” would convey to the mere   
 [also] this [viz., laying again the founda- English reader the idea that all this took   
 tion} we will do.” But besides that the place at one and the same time, viz. bap-   
 words will not bear it, no convenient sense tism,—whereas the participles clearly in-   
 would be yielded by such a reference. dicate progressive steps of the spiritual   
 For having asserted on this hypothesis life) onee (for all: indicating that the   
 that even the relaying of the foundation process needs not, or admits not, repeti-   
 should be done, if God will, he goes on to tion) enlightened (taught by the preach-   
 y, For it is impossible,” &e., which ing of the word of God. An historic   
 would in no way [see below] fit in to the interest belongs to the occurrence of this   
 context. This being so, others, still re- word here, as having in all. probabi   
 garding “Jet us go on” as the first, refer given rise to a meaning of enlightened and   
 the future, we will do, to the thus going enlightenment, as denoting baptism, which   
 on. So Theophylact, This will we do: was current throughout the church down   
 what ? go on to perfection.” And doubtless to the Reformation, And so all ancient   
 s0 a very good sense is given. In favour of Commentators here understand the word,   
 the reading let us do, y be said, that it and some of the moderns. E   
 corresponds better with the,hortatory tone the first who interpreted the word aright   
 of “let us go on” above, and though the less [who have left the darkness of their   
 obvious reading, is more in accordance former life, being illuminated by the doc-   
 with the style of the Epistle) if, that is trine of the Gospel”’], and almost all since   
 (the effect of the word here used, in have followed him), and have tasted (per-   
 hypothetical sentences like the present, sonally and consciously partaken of: see   
 is to assume the hypothesis as altogether 1 Pet. ii. 3, and Ps, xxxiv. 8: and on the   
 requisite to the previous position), God general expression, note on ch. ii, 9) of   
 permit (it may here again be said, that the heavenly gift (what is more espe-   
 the addition after the hor atory let us do cially meant? It is very varionsly given:   
 is as deli ind beautiful, as it is frigid remission of sias, cither general or in   
 in the common acceptation after the in- baptism : peace of mind, arising from such   
 dicative “we will do.” Foy it is who remission: joy and peace in believing ;   
 worketh in us both to will and to do of the Sacrament of the Lord’s Supper; the   
 his good pleasure, Phil. ii. 13. And it Holy Spirit and His gifts: Christ Hin-   
 Jeads the way beantifully to what follow: self: the religion of Christ,—the Gospel   
 TR Tsay, & God permit: for when men Faith : regeneration in general, as distin-   
 have once fallen away, it is a thing im- ‘guished from the special gifts of Spirit   
 possible,” &c.). “4. For (depends on in Baptism. Bleek and. onacconnt   
 the whole foregoing seutence, including of the close eo pling by the to what has   
 the reference to the divine permission. preceded, understand by it the Zight itself   
 The connexion is: we must go on: for if conveyed in the previons word enlightened.   
 we go back, it will be to perdition—a Lut 1 would rather take the gift to have   
 thing which [ver. 9] we do not think of a perfectly general reference,—‘ that which   
 you and therefore expect your advance) was bestowed on them thereby? ‘This