4—6. HEBREWS,   
   
 AUTHORIZED VERSION AUTHORIZED VERSION BR. ISED.   
 Holy Ghost, Sand have}the Moly Ghost, 5and have tasted   
 tasted the good word of   
 God, and the powers of the good word of God, and the   
 the world to come, if] Powers of 'the world to come, 6 and tebits.   
 they shall fall away, to have fallen aw —to renew them   
 renew them again unto re- again unto repentance ™seeing they meh. x.20.   
 pentance ; seeing they cru-   
 cify to themselves the Son| crucify to themselves afresh the Son   
   
   
 heavenly gift the persons supposed have   
 tasted for themselves), and have becn —as pointing out the s   
 made partakers of the Holy Spirit (ont- and the case supposed   
 wardly, the ageney would be the laying simihu to that of the Galatians, Gal. v   
 on of hands after baptism: but obviously The fear was [see Introd   
 the emphatie word is partakers—have be- lest these Hebrew converts should   
 come real sharers : so that the proper agent + away their confidence in Christ, and   
 is He who only can bestow this participa- tnke up again that system types and   
 tion, viz. God), 5.] and have tasted shadows which He eame to falfil and abro-   
 the good word of God, and the powors of gate: and nearly connected with this peril   
 the world to come (what is te good word was thei progress in the doctrine of   
 of God? The epithet is frequently applied Christ. While speaking therefore of that,   
 to the word of God: sce 1 Kings viii. 565 and exhorting them to be advancing to-   
 2 Kings xx. 19; Neh. ix. 18 5 Jer. xsix. 10; wards maturity, he puts in this solemn   
 Zech. i. 18; Rom. vii, 125 and usually caution against the fearful result to which   
 with reference to its qnickening, com- their backwardness might lead), —to renew   
 forting, strengthening power, as sent or [them] again unto repentance (there is no   
 spoken hy God to men. And in conse- Superfluity, as Grotius thonght, in to re-   
 quence if has been taken here to signify new again. For the renewing would be   
 the comforting portion of the gospel, its the regencrating in any case, and\_the   
 promises. But it is better to take it again renewing the renewal of it. Even   
 more generally, as the wholesome and soul- iu the first ease, man is renewed: in the   
 preserving ntierance of God in the gospel. second case is again renewed. “ Instead   
 ‘Then it is a far more debated ques- of unto repentance, one wonld expect i   
 tion, what is meant by the powers of the repentance, or by repentance, inasmuch as   
 world (literally, to come. Some have renewal in full can only be brought   
 said, those powerful foretastes of glory about by repentance, amd must therefore   
 which helong indeed td the future state in be preeeded by it. But on the other side,   
 their fulness, but are vouchsnfed to be- repentance itself, the change of disposition,   
 lievers here. But most Commentators, may be considered as the result of the   
 and rightly, take the age to come as renewal of the man having taken place ;   
 equivalent to “the world to come,” ch. ii. and so is it to renew to repentance,   
 vhere see note}, anil as designating the i.e. so to form anew, that entire change of   
 Christian times, agreeably to that name disposition precedes.” Bleck. There was   
 of Christ in Isa. ix. 6, im Septnagint, a very general ancient of this to   
 “the Father. of the age to come.” Then renewal of baptism; of which view I   
 the powers of this “world to come” have given examples in my Greek ‘Te:   
 he the spiritual gifts, given by § crucifying as they do (“seeing they cru-   
 in measure to all who believed, “ distri- cify,” as A. V. well) afresh (some have   
 bnting severally to every man as He «questioned the possibility of the word here   
 will” We need not necessarily limit meaning to crucify afresh, and would render   
 these to external miraculous powers, or it simply “crucify.” But it seems hardly   
 even prophecy and the like: but surely doubtful that. the meaning, as here given,   
 may inelnde’ in them spiritual pow is contained in it) to themselves (Christ   
 bestowed in virtne of the indwelling was their possession by faith: this their   
 it to arm the Christian for his con- possession they took, and reerncified to   
 flict with sin, the world, and the devil), themselves: deprived themselves of all   
 and have fallen away (this expression is benefit from Him, just as did the un-   
 used here, as “sinning willingly,” ch. x. believing Jews who’ nailed Him to the   
 26, and “ departing.from the living God,” tree. He who should have been their gain