HEBREWS. ls   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 of God, and put him to an open|of God afresh, and put   
 shame. 7For land which him 0 an open shame.   
 hath | For the earth which drink.   
   
 was made their loss) the Son of God (for if they are unregenerate, what possible   
 solemnity, to shew the magnitude of the logic iS it, even sense at all, to   
 offence), and putting (Him) to open shame say, that their low taste and partial   
 (they crucify Him anew, and as at his apprehension makes it impossible to renew   
 fornier jon, put Him to shame be- them? what again to say, it is im-   
 fore all: us Bleck strikingly says, possible fo renew again persons in whose   
 tear Him ont of the recesses of their case no renewal has ever taken place? If.   
 where He had fixed his abode, and exhibit they never have believed, never been re-   
 Ilim to the open scotfs and reproach of the generated, how can it be more difficult to   
 world, as something powerless and common: renew them to repentance, tlan the hea-   
 compare ch. x. 29. It would be quite be- then, or any persons? One   
 yond the limits of mere annotation, to give landmark of exposition then must be, to   
 any satisfactory analysis of the history of hold fast the simple plain sense of the   
 interpretation of this passage, and of the passage, and recognize the fact that the   
 conflicts which have sprung up around it. persons are truly the partakers of the sp   
 Such aecounts will be found admirably ritual life—regenerate by the Holy Spiri   
 given in several of the Commentators, Elect of course they are not, or thi   
 among whom I would especially mention not fall away, by the very foree of the   
 Bleck and Tholuck ; end for tle English term: but this is one among many pas-   
 reader, Owen, who treats it at great length sages where in the Seripture, as ever from   
 and very perspicuously. I will only men- the teaching of the Church, we learn that   
 tion the most notable points, and set down “elect” and “regenerate” are not con-   
 a few landmarks of the exposition. 1) The vertible terms. All elect are regenerati   
 passage was used by the Montanists and but all regenerate are not elect. ‘The re-   
 the Nuvatians, in aneient times, to justify generate may full away, the elect never   
 the irrevocable exclusion from the church can. 4) Agiin the word impossible has   
 of those who had lapsed. But 2) in the been weakened down to “difficult.” The   
 Catholic church, this view was ever re- readers of this commentary will not need   
 ed, and the Fathers found in the passage ramiuding, that no such sense ean be for   
 simply a prohibition against the repetition a moment tolerated. And this is our   
 of baptism. And so all the ancients who second landmark of explanation: this word   
 have noticed the passage, and some of the impossible stands immoveable. But let   
 moderns. 3) In later times the great us see where, and how, it stands. It   
 combat over our passage between is the strongest possible ease which the   
 the Calvinistie and the Arminian exposi- Writer is putting, First there is cousi-   
 To favour peculiar views in- derable advance in the spiritual life, care-   
 the former have endeavoured fully and specifically ‘Then there   
 to weaken the force of the partiefpial deliberate apostasy: an enmity to Him   
 clauses as implying any real part whom they before loved, a going over to   
 in the spiritual So Calvin himself, the ranks of His bitter enemics and re-   
 and Beza: so Owen [\* the persons here in- vilers, and an exposing Him to shame in   
 tended are not true and sincere believers : of erucifying the world. God: such persons,   
 . for 1) in their full and large de- Him apostates from being such saints, the   
 m there is no mention of faith or How is simply says then to renew them to   
 and recently Tait, Expo- bestow on them is simply impossible, from   
 istle to Hebrews. But all the very There remaineth ease. more sacrifice   
 is clearly wrong, and contrary to the is not, it that me, whether they have gone   
 plainest sense of the terms here used. ‘The try or God’s power is : they supplied ns the   
 Writer even heaps clause upon clause, to agent, uor even whether the verb is ative   
 show that no such shallow tasting is   
 tended: and the whole contextual argu-   
 anent is against the view, for it is very   
 fact of these persous having veritably en-   
 tered the spiritual life, which makes it   
 intpossible to renew them afresh if the