1—9. TIEBREWS. 657   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVIS   
 eth in the rain that cometh drank in the rain that cometh oft   
 oft upon it, and bringeth upon it, and bringeth forth herbage   
 Sorth herbs meet for them meet for them for whom it is also   
 hy whom it is dressed, re- dressed, ® partaketh of blessing from ars.tsv.10,   
 ceiveth blessing from God : Sebut if it bear thorns and otae.o   
 but that whieh Leareth God: it is rejected, and is nigh   
 thorns and briers is re- unto eursing ;.   
 jected, and is nigh unto \* But, beloved, we are per-   
 cursing ; whose end is to whose end is to be   
 be burned. \* But, beloved, burned.   
   
 or passive [“to renew them,” or, “that they in implies not only that the earth has re-   
 should be renewed ”] : the impossibi ceived the rain, Int that it has taken it in,   
 merely within the limits of the hypothesis sucked it in, “being no impenetrable rocky   
 itself, Whether God, of His infinite mercy soil, from which the rain runs off without   
 und alnighty power, will ever, by j ing in. And thus it is an appro-   
 ments or the strong wor of Hi pri e figure for men who have really   
 reclaim the obdurate sinncr, so that even and experienced its power,” worl of God,   
 Ae may look on Him whom he has pierced, nishes an explanation of vv. 4, 5, as   
 is, thank Him, a question which neither well as being explained by them. In’ the   
 this, nor any other passage of Scripture, interpretation, rain must uot be too   
 precludes us from entertaining. ‘There is ly confined to “ teaching,” but taken   
 no barring here of God’s grace, but jus widely, as importing spiritual influences   
 1 have above, an axiomatic pre whatever), and bringeth forth plants (pro-   
 clusion by the very hypothesis itself, of a perly fodder, provender, for man or beast :   
 renewal to repentance’ of those who have the any kind generally used for (mect) for   
 passed throngh,and rejected for themselves, those on whose account (the A. V. renders   
 God’s appointed weius of renewal. 5) nngrammatically, “dy whom.” On the   
 Another dispute over our passage has been, ce below) also (this also is common   
 whether the sin against the Holy Ghost is s where some special reference of an   
 in any way brought in here. ~ Certainly already patent fact is adduced) it is tilled   
 we may say that the fall here spoken of (who are these persons, in the ixterpre-   
 cannot be identical with that sin: for as tation? Theophylact mentions two re-   
 Bleek has well remarked, that sin may ferences : 1) to the men themselves, wh   
 be predicated of persons altogether ont- bearing Christian graces as fruit, will   
 ‘ide the Christian Church, as were those themselves reap the advantage: 2) to   
 ith reference to whom our Lord uttered their teachers, who participate in their   
 Ilis nwful saying it. It is trne, the disciples’ excellences. But both these fall   
 langnage used in the parallel place, ch, short of the mark: and there can be no   
 x. 29, does approach that sin, where he donbt that if, as is probable, the features   
 ys, “have done despite to the Spirit of of the parable are to be traced in the in-   
 :” but it is also clear that the im- terpretation, we must understand Gop as   
 y here spoken of cannot depend the owner of the land which is tilled,   
 ou the fact of such sin having heen com- the tillers are the teachers and preachers   
 mitted, by the constrnetion of the of the Gospel. So 1 Cor. iti. 9), par-   
 sentence, which itself renders the reason taketh of (the verb is often used without   
 for that impossibility). 7,8.) Ilns- any necessary reference to others also   
 tration of the last position, by a contrast Deing sharers) blessing from God: but if   
 between profitable and nnprofitable land. it bear thorns and thistles is accounted   
 For land which hath drunk in the rain worthless ‘reprobate, tried and found   
 frequently coming on it (so far, is the wanting. Being thus rejected, it gets no   
 subject of both sides of the hypothe: share of God’s blessing), and nigh unto   
 and not the word “Zand” only. “Phe A.Y., cursing (there appears here to be an   
 “But that which hearcth thorns, &e.,” allusion to Gen. iii. 18, “Cursed be   
 is mistranslated. Besides which, the A. V. the ground for thy sake: thorus and   
 hhas neglected the past participle here, in thistles shall it bring forth unto thee.”   
 rendering, “ the earth which drinketh in.” Chrysostom has noticed that in the ex-   
 ‘The drinking in the rain is an act prior to   
 both the hypotheses. The term hath drunk