21—27. HEBREWS. G07   
   
 AUTHORIZED VERSION. | AUTHORIZED VERSION REVISED.   
   
 approaching. \*° Forif we | nroaching. 20 For \*if we sin wile »gunbay   
 sin wilfully after that we fully ‘after that we have Footinradlat :   
 have received the kuowledge the knowledge of the truth, there ' 4,"   
 of the truth, there remain- remaincth no more a saerifice for   
 eth no more sacrifice for sins, 27 but a certain fearful reeciv-   
 sins, °7 bué a certain fear-   
 ‘fal looking of judgment   
   
 to which it is attaehed, than Writer is speaking, which might be re-   
 as Lelonging to the whole from ver. 23), pented of and blotted out: but of a state   
 as (‘in proportion as, ‘the more: must of sin, in which a man is formd when that   
 De joined with ye see, not with “ap- day shall come) after the receiving (having   
 proaching,” ‘the nearer ye sce’) ye see received) the knowledge (“the word used   
 (this ye see, in the second person, is un- for knowledge is one which of necessity   
 expected in the midst of a sentence in the means a thorough, heart-knowledge. Awl   
 ¢ person. Lt appeals at once to the the Writer, by the use of this word, gives   
 watchfulness and discernment of thereaders us to understand that he meuns by it   
 us regards the signs of the times. ‘Th not only a shallow historical notion about   
 d, in its great final sense, is the Trath, but a living, believing know-   
 1, always ready to break forth ledge of it, which has laid hold of a man   
 upon the chu but these Hebrews lived and fused him into union with itself.”   
 actually close upon one of those great types Delitzsch. It is most important here to   
 and foretastes of it, the destruction of the keep this cardinal point distinetly in mind :\*   
 Moly City—the bloody and fiery dawn, as that these sinners willingly not me   
 Delitzschi finely it, of the Great Day) professors of religion, but real converts,   
 the day (this shortest of all designations or else ver, 29 becomes unintelligible)   
 of the day the Lord’s coming, is found of the truth (the truth of God, as so   
 only in 1 Cor, iii, 1 Thess. v. 4. “It often in St. Paul and St. John), there   
 is the Day of days, the endiug-day of all is no longer left remaining (see on   
 days, the settling-day of all days, the Day ch. iv. 6) a sacrifice for sins (for there   
 of the promotion of Time into Eternity, is but One tme sacrifice for sins: if a   
 the Day which for the Chureh breaks man, having availed himself of that One,   
 through and breaks off the night of this then deliberately casts it behind him,   
 present world.” Delitzsch) there is no second left for him. It will   
 26—81.] Caution, arising from the be observed that one thing is not, and   
 niention of that day,—whieh will be not a need not be, specified in the text. ‘That   
 day of grace, but a day of judgment,—of exbunsted the virtue of the Oue   
 the fearful peril of falling away fron is not said: but in proportion   
 Christ. The passnge finds & close parallel to his willing rejection it, has it ceased   
 inch. vi. 4 fl, much of what was there to operate for him. He has in fact, as   
 said will apply here. 26.] For if we +h observes, shut the door of repent-   
 willingly sin (contrast to the “ignorant behind him, by the very fact of his   
 and erring,” ch. y.2. The sin meant is being in an abiding state of willing sin.   
 sufficiently defined by the connexion [for] And this is still forcibly brought out   
 with the preceding exhortations, and by when, which Delitzsch does not notice,   
 the description of one who has so sinned in the seene of action is transferred to the   
 ver. 29. Neglect of assembling together, great day of the Lord’s coming, and he is   
 and loss of mutunl exhortation\_and stimu- found in that impenitent state irreparably.   
 Jus, would maturally result in [as it would Tris verse has been misunderstood, 1) b:   
 ‘be prompted by an inclination that way xt the Fathers, who apply it to the Nova-   
 first] the “departing from God” of ch. tian controversy, and make it assert   
 12; the “falling away” of ch. vi 6. the impossibility. of a second baptism :   
 It is the sin of apostasy from Christ back 2) by Theodore of Mopsuestia and others,   
 to the state which preceded the reception who interpret it only of those in a state of   
 of Christ, viz, Judaism. This is the ground- impenitence, understanding that on peni-   
 sin of all other sins. The verb is in the tence they will again come under the   
 present, not the past. “If we be found cleansing influence of the blood of Christ),   
 wilfully sinning,” not “if we have wilfully but (there is left this is com-   
 sinned,” at that Day. It is not of an act. mon to both clauses) a certain (some one,   
 or of nuy number of acts of sin, that the out uf all that might befall men