HEBREWS. x   
   
 AUTHORIZED VERSION REVISED. | AUTHORIZED VERSION.   
 ing of judgment, and a \* fiery in- and fiery indignation, which   
 . dignation, which shall devour the shall devour the adver-   
 adversaries. 28! Ife that hath despised saries. % He that despised   
 the law of Moses dieth without merey Moses’ law died without   
 ™ under tivo or three witnesses: 29" of mercy under two or three   
 much sorer punishment, sup- witnesses: 2 of how much   
 ye, shall he be found worthy, sorer punishment, suppose   
 how trampled under foot the Son ye, shall he be thought   
 of God, and accounted common the | worthy, who hath trodden   
 who of the covenant, under foot the Son of God,   
 and hath counted the blood   
   
 wherewith |# tas sanctified, an un-   
   
 and dispositions. The indefiniteness makes apostasy : sce ver. 3) dies (the normal   
 the declaration more awfnl) fearful (ob- present) without benefit of (apart from :   
 jective,—tremendous, not timid: fearful not implying that no one felt compassion   
 to think of, frightful) (i.e. for him, but that such compassion, be it   
 doom: uot, as I believe universally in- what it might, could not affect his doom)   
 terpreted withont remark, expectation. mercies (so literally: the merciful fecl-   
 ‘The word used (eedocké) appears never to ings of any who might be interested for   
 have this sense, and this is the only place him) before two or three witnesses (the   
 where it occurs in the New Test. All allusion is to Deut. as above, where it is   
 which remains is, the reception of the thus preseribed): of how much worse   
 doom of judgment, and the fiery indigna- punishment, think ye (an appeal to the   
 tion, &c.) of jadgment (1. ¢. the contest, judgment of the rexders themselves),   
 unfavourable judgment), and fervour of shall he be found worthy (i.e. by God),   
 fire (so literally, In an English version who trampled under foot (the verb is in   
 we cannot give it well, except by para- the past tense, as spoken at that day, and   
 phrasing, as in the text’: the stress is on looking back upon this life. By “trampling   
 fire, and fire is personified. It is the under foot” is meant that flagrant con-   
 fire of God’s presence, identified with tempt which those shew who deliberutcly   
 Himself exactly as in ch. xii, 29: and abandon the Lord and His precepts. Stier   
 it is the zeal, the fervour, the excan- remarks: Some of us remember the cry,   
 descence of this consuming fire, which “ Kerasez Vinfame!”) the Son of God (the   
 awaits the apostate from Christ), which higher title of the Mediator of the new   
 shall (in using this future, the Writer covenant is used, to heighten the enormity   
 trausfers himself again to the present of the crime), and accounted common   
 time : as if he had said, ‘the fire which is the blood of the covenant (being the   
 destined to . . 2) devour (and therefore “precious blood” of Christ Himself, far   
 finally and entirely) the adversaries. above all blood of sprinkling under’ the   
 28, 29] Argument from the less to the old covenant. Even that [Lev. xvi. 19]   
 greater, to shew how grievous will be the had hallowing power: how much more   
 ‘punishment of the apostate from Christ. this. But the apostate “accounted com-   
 ‘Phere is a very similar inference in ch. ii. mon” this blood—deemed it mere ordinary   
 2, 3; xii, 25. Any one having set at blood of a common man, and if 50, com-   
 nought the law of Moses (we must not: sented to its shedding, for then Christ   
 take this as a general assertion, as true of deserved to die as a blasphemer. And   
 whoever in any way broke the Mosaic this, of that holy Blood, by which we have   
 Taw: but as an alleging of a well-known access to God! So that’ we have quite   
 fact, that in certain cases a breaker of enough for the solemn sense, by rendering   
 that law was subject to the penalty fol- the word literally common, withont going   
 lowing. The form of the sentence might to the further meaning, unclean. Compare   
 be changed thus, “If Moses’ law could Acts x. 28, where the two are distinguished.   
 attach to violations of it the inexorable ‘The old Syriae version has “hath counted   
 doom of death,” &e. ‘The reference is the blood of the covenant of him by whom   
 especially to Deut. xvii. where the he hath been sanctified as that of every   
 pnnishment of death is attached to the man.” The reader will recall our Lord’s   
 ne sin as is here in question, viz. own expression, “the blood of the new