HEBREWS. 709   
 28—32. AUTHORIZED VERSION REVISED.   
 he was sanctified, ? and insulted the » Matt 39   
 AUTHORIZED VERSION.   
 holy thing, and hath done   
 despite unto the Spirit of| Spirit of grace? 80 For we know   
 grace? % For we know him that said, 4 Vengeance belong- 92r5,2=\*4   
 him that hath said, Ven. unto me,   
 geance belongeth unto me, eth the Lord. I will recompense, \*\*™   
 Twill recompense, saith the Lord shall judge his people. \* The + Deer,   
 Lord. Andagain, The Lord is a fearful thing to fall into SeTt .iatence   
 shall judge his people. It hands of the living God.   
 is a fearful thing to fall   
 into the hands of the living 82 But   
 God. %? But call to re-   
   
 testament (covenant),” Matt. xvi. 28), from Dent. xxii. 35, and is given not in   
 in which (so literally: as sprinkled with agreement with the Hebrew text nor with   
 which his element and condition of the Septuagint [in the day of vengeance   
 sanctification) he was sanctified (sce will I recompense :” so also in the Samuri-   
 19 Septuagint, and our ch, x tan Pentateuch, and in Philo}, but, remark-   
 12 and ix. 13. He had advanced so far ably enongh, in verbal accordance with St,   
 in the reality of the spiritual life, that Paul’s citation of the same text, Rom. xii.   
 this blood bad been really applied to his 19, even to the adding of the words “ saith   
 heart. by faith, and its hallowing and puri- the Lord,” which are neither in the Hebrew   
 fying effects were visible in his life: nor the Septuagint. ‘Two solutions of this   
 makes the contrast the more terrible. are possible: 1) that the expression had   
 And Delitzsch' finely remarks, as against become a common saying in the church:   
 the assertors of mere shallow supralapsa- 2) that our Writer takes it from St. Paul’s   
 rianism, that without former experience of citation. A third alternative is of course   
 grace, without a life of faith more than open; that it is St. Paul himself, who   
 superficial, so irrecoverable a fall into the quotes here as there. For a solution, see   
 ahyss is not possible. It is worthy of Introduction, on the authorship of this   
 remark how Calvin evades the deep truth Epistle), And again, The Lord will judge   
 contained in the words wherewith he was His people (no doubt quoted primarily   
 sanctified :—“ It is most unworthy to pro- from the passage where it primarily oceurs,   
 fane the blood of Christ, which is the mate- in Deut. xxii. 36. The judging there   
 rial of our sanctification: and this those do expresses another function of the judge   
 whoapostatize from the faith :” from that which is adduced here. There,   
 he was sanctified into we are sanctified), He will judge for reseue and for defence :   
 and insulted the Spirit of grace (for the here, for punishment and for condemnation,   
 Spirit of grace, see Zech. xii. No two But the office of Judge, generally asserted,   
 things can be more opposed, as Delitzsch involves all that belongs to a judge: and   
 remarks, than insolence and grace. And if there it induces the comforting of those   
 this remark guides us to the answer to the of whom He saw that their power is gone,   
 question whether of grace here isa genitive and that there is here shut up or left,   
 objective or subjective: whether it is the the same general office of judgment also   
 spirit which belongs to grace, 80 that it is induces the punishment of the wilful sinner   
 the gift of the divine grace [so most of the and apostate). 81.] Axiomatic con-   
 moderns], or grace which belongs to spirit, clusion of these solemn warnings. It is a   
 so that it is the gift of and the character fearful thing to fall into the hands of the   
 of the spirit. The latteris much the more living God (yet in 2 Sam. xxiv. 14, David   
 probable, both on account of the prophecy says, “Let us fall now into the hand of   
 of Zechariah which is referred to, “ Z will the Lord, for His mercies are great; and   
 pour out the spirit of grace and supplica- Jet us not fall the hand of man:” and   
 tion,” and on account of the verb insulted, in Ecelus. ii, we have “we will fall into   
 which is most naturally referred to a the hands of the Lord, and not into the   
 Person as its object) # 30, 31.) And hands of men; for as His majesty is, so is   
 this reception of judgment and fervour of His mercy.” But the two sentiments are   
 fire are certainties, testified to by God easily set'at one, For the faithful,   
 Himself. For we know Him who said, chastisement, it is a blessed thing to full   
 “To me belongeth vengeance, I will into God's Hands: for the unfaithful, in   
 repay, saith the Lord” (the citation is their doom, a dreadful on On Living, as   
 Von. II. A