134 HEBREWS. MS   
   
   
 AUTHORIZED VE} SION REY. iD. AUTHORIZED VERSION,   
 gently lest any man falling short o ‘| of the grace of God;   
 1. eh like the grace of God,— lest any root of lest any root of bitterness   
 ry | springing up trouble you,   
 bitterness springing up,—trouble jand thereby many be de-   
 you, and thereby the greater number filed ; lest there be any   
 be defiled ; 16 \* lest there be any forni- \fornicator, or profane per-   
 ‘eator, or profane perso mn, as Esau, ‘son, as Esau, who for one   
 morsel of meat sold his   
 Gene who for oue meal sold his own birthright. 1 For ye know   
 birthright. 7 For ye know how how that afterward, when   
 Guess that afterward, ‘when he would he would have inherited   
 have inherited the blessing, he was the blessing, he was ree   
 dcuvie, rejected: @ for he found no place jected: for he found no   
 place of repentance, though   
 of repentance, though he sought it he sought it carefully with   
   
   
 looking well lest any one falling short of racter of a fornicator which is given him   
 the grace of God (see on ch. iv. 1. The by later Jewish tradition. But others   
 whole sentence is imitated from Deut. xxix. divide the word fornicator from what   
 18: and thesense passes on tothe verb trouble follows. It seems hardly possible to decide,   
 you below),—lest any root of bitterness (not ‘The character of Esau, from Scripture as   
 the same as “Biller root,” but Litterness is well as tradition, will very well hear the   
 the origin and the ingrained character designation fornicator : and the balance of   
 the root, not its mere attribute. So Chry: the sentence is better preserved by apply-   
 sostom well, “ He says not, ‘bitter,’ of ing both to him, than by leaving the word   
 Ditterness. | For a bitter root might bring Sornicator insulated), or profane person (a   
 forth sweet fruit, but a root and fount and mun of low views, who has no appreciation   
 foundation of bitterness can never bear of any high or divine thing), as Esau, who   
 sweet fruit: for all things are bitter, it for one meal sold his own birthright (the   
 has nothing sweet ; all is all is un- reflexive his own, which must be read, may   
 sweet, all is of hate and abomination”) seem to be superfluous; but it serves to   
 springing up,—trouble you, and by its intensify the unworthiness of the act).   
 means the many (the whole congregation : 17.] For (gives a reason for the caution,   
 see Gal. v. 9 quoted below) be polluted from the terrible result in Hsau’s case) ye   
 (liow ? by intercourse, by compromise, by know (it was a fact of which no Hebrew   
 over-perstasion, by imitation. ‘The kind could be ignorant) that when he afterward   
 of pollution he explains in the next verse on his part (he dishonoured his inheritance,   
 to arise from fornication and profanity); Dut was in his turn rejected from the bless-   
 lest (there be) any fornicator (to be taken jug) wished to inherit the blessing, he was   
 literally, as alluding to spiritual for- rejected (some supply by God, some by his   
 ion, see Deut. xxxi. 16; Exod. xxxiv father. But there is no reason why both   
 15 f.: for as Delitzsch observes, this sense. should not be joined. His futher’s blessing   
 is foreign to the New ‘Test., exeept in was God’s blessing ; his father’s rejection   
 the Apocalypse: and it is very unlikely was God’s rejection): for he found not   
 that the Writer should have used mean- place of repentance (whose repentunce, his   
 ing lying so far from the context, and not own, or his father’s? The former is held   
 suggested either by the passage of Deut. by all the Greck expositors : by Luther,   
 to which he was before alluding, or by the Galvin, and many others. The latter, by   
 history of Esau which he is now intro- Beza, and most of the moderns. But the   
 dueing. Nearly connected with the ques- former I beheve to be the ouly admissible   
 tion of the scuse of fornieator, is that of repentance, is no mean argument for it,   
 the punctuation: whether by a comma after the Fathers thought not of the other,   
 it we are to sever it from connexion with though it would have been so useful to   
 Esau, or not, Most Commentators join them in the Novatian controversy. Theo-   
 with what follows: and explain it partly of dore of Mopsuestia, though he wrests the   
 the gluttony of Esau, partly of his having ‘¢ from those who wished to preclude   
 wedded strange wouien, purtly by the cis. or Lintsat any other mean-