16—19. TIEBREWS. 735   
   
   
 AUTHORIZED VERSION, AUTHORIZED VERSION REVISED.   
 tenrs. '8 For ye are not earofully with tears. 18 For ye have   
 come uato the mount that .   
 . ' e ° Exod. xix   
 burned be tonched, nor unto | that drawn near touched, \* the mount ¢ Fed. 1   
 rehers Rom,   
 blackness, and 9 darkness, burned with darkne nor am unto Dblack- &¥i   
 sound of of words; which|'®and and sound of » a and tempest,   
 Voice they that heard in the voice of words; which voice   
 treated that the word   
 should not be spoken to, they that heard fintreated that the ‘soa x19,   
 | word should not be spoken to them \* ts ¥.   
   
   
 ing. And thus referred to san himself, it even such a possibili nay be encountered.   
 will mean, that he found uo way open See Prov. i. 24—32).   
 to reverse what hud been done, by re- 18—29.] Connected with what has pre-   
 pentance: the sin had been committed ceded by for. ake heed that there be   
 and the consequence entailed, irrevocably. not such [as in vv. 15,16] among you:   
 He might change, but the penalty caiki for (not only have we the solemn warning   
 not, from the very nature of the cireum- of Esau, but) we are not under the law   
 stances, be taken off. So that repentance, with ils terrors, but under the Gospel   
 in its full sense, no place. And such with its promises,—hearing one who speaks   
 is the meaning of a place for repentance, for the last time, who speaks from heaven   
 wherever occurring. We do not mean hy —and receiving a kingdom’ which shall   
 it an opportunity to repent in a man’s not be moved. 18, 19.] For (see   
 own bosom, to be sorry for what .he has above) ye have not drawn near to (‘in   
 done, for this may be under any circum- your approaching unto God [in the original   
 stances, and this might have been with text], it has not bento... .’ The A.V.   
 Esau: but we mean, a chance, by repent- “ye are not come to,’ omits the approach to   
 ing, to repair. So when a condemned God, implied in the words draw near) that   
 minal has a place for repentance allowed which was being touched (so literally   
 him, we do not mean that he may die “ mountain” must be understood, which is   
 penitent, but that he is reprieved. I see expressed below with Zion, and hence has   
 not how else to understand this, and what come inas a gloss here. ‘That might be   
 follows : and thus understood nothing can touched has been variously interpreted.   
 Ve plainer), although he earnestly sought Some understand it, touched by the fire of   
 it (what? not the blessing, as many think, God, compare Ps. citi. 32, “ He toucheth   
 for this would be, as Ebrard characterizes the hills, and they smoke.” But this seems   
 it, most winatural, the antecedent being hardly consistent with the present parti-   
 thus separated from the pronoun “it” by ciple, nor indeed at all the sense of the   
 a whole intervening clause, which will not word itself, which is to touch by feeling   
 hear parenthesizing. . .. . Regarding re- about, as a blind man does. And this   
 pentauce then as the only adinissible ante- sense will I believe fit our passage very   
 cedent for it, the explanation will be very well. Mount Sinai was a material moun-   
 simple. Place for repentance is, in faci, tain, which not only might be touched,—   
 repentance. He found no place for repent- but was being touched, would have been   
 ance: if he bad found one, repentance touched by the people had it not been for-   
 would have been secured: this was what bidden), and which was burnt (kindled)   
 he sought) with tears (Gen. xxvii. 38, I with fire (the same expression occurs in   
 is obvious, that our passage, rightly under- Deut. iv. v. 23, where nearly the same   
 stood, catmot by any means favour the words, “ darkness, clouds, and thick dark-   
 exclusion of any sinner from repentance. ness,” follow), and to blackness, and dark-   
 Tn Esiu’s vase the place for repentance ness, and tempest (see Deut. iv. 11, cited   
 was closed, by circumstances themselves : above), and to sound of trumpet (sce   
 the blessiug had been given and could not Exod. xix. 16. The Writer avoids the   
 be recalled. And this is our warning. It word “voice” there used, having so soon   
 may be so, in many cases, with us. That it to speak of “ the voice of words”’), and the   
 is ulways so, is even hinted: but warn- voice of words; which they who heard   
 ing is given us that a path is safewhere intreated that (more) discourse should not