736 HEBREWS. XI.   
   
 AUTHORIZED VERSION By I AUTHORIZED VERSION,   
 any more: 20 (for they could not ‘em any more: 2° (for   
 they cowld not endure   
 endure that which was commanded, that which was commanded,   
 s¥wisixts.€ And if so much as a beast touch And if so much as a beast   
 the mountain, it shall be stoned: touch the mountain, it shall   
 h Exod. 214 gnd,—so terrible was the sight, be stoned, or thrust through   
 Moses said, I exceedingly fear and with a dart: 21 and so   
 quake :) but ye have drawn near terrible was the sight, that   
 Moses said, I exceedingly   
 fear and quake :) but   
 ye are come unto mount   
 city of the living God, the heavenly ‘Sion, and unto the city of   
 Jerusalem, 'and to an innumerable | the living God, the hea-   
 ‘company, the whole host of angels| venly Jerusalem, and to an   
 meso 2. 23 and the assembly of innumerable company of   
 ™ the first- | angels, 23 to the general   
   
   
 be added to them (so literally. See Deut. divine presence on Sinai. Some have sup-   
 y. 25, Calvin explains the sense, “ We posed that the saying is taken from some   
 miust not understand that the people refused tradition : but none has been fonnd to   
 to hear the words of God, but deprecated justify the idea) :   
 hearing them from God Himself. The 22—24.] Contrast to the above nega-   
 person of Moses being interposed, in some tion, in setting forth that to which they are   
 Uegree mitigated their fear”): 20, 21.] come, But ye have drawn near) both con-   
 Parenthetical, explaining the reason of gregations Grew near, Deut. iv. 11: the   
 this horror on the part of the hearers. ditlerenee is in that, to which, So that   
 For they could not bear that which was Chrysostom misses the mark when he says,   
 commanded, Even if a beast (much more if “They drew not near, but stood afar off: so   
 a man) touch the mountain, it shall be even did Moses: but ye have drawn near”)   
 stoned (anabbreviationof Exod. xix. 12,13): to mount Sion (here at length the word   
 and (this clause is diversely punctuated. mountain isexpressed: seeabove. Monnt   
 \_ Before Beza, there was no comma at and, Sion, the abode of God which Ie loved   
 and the sense was read straight on, “And and where He will abide continual]   
 so terrible was the sight, [that] Moses used to signify, mere representative,   
 said”—as in A.V. And thus, as Bleek which men know by that naue, but the   
 well observes, should we have punetuated reality, God’s own abode in heaven. See   
 in an Epistle of St. Paul, who is full of 68, ex. 2, exxxii, 18 ff.5 Isa. fi.   
 these broken constructions. But nothing 2f, xxviii. 16; Joel ii. Micah iv. 1 fs   
 can be more different than the style of this Obad. 17, &e.), and to the city of the   
 Epistle, which is weighed and rhetorically God, the heavenly Jerusalem (as he earthly   
 balanced with constant care. There can be Jerusalem, sitate on Mount Zion, was the   
 little doubt in any who take this style cily of the great King, Matt. v.85, so in a   
 account, that the punctuation whieh began more blessed sense is that heavenly eity the   
 with Beza is right, viz. setting a comma city of the living God. He is its maker   
 at and, and regarding so terrible was the and builder, ch. xi. 10: nor only so, but   
 sight, asa parentliesis), fearful was that also evermore dwells in it with the light   
 which was revealed (which appeared to of His presence, ef. Rev. xxi   
 them asa vision of the glory and majesty of 23.) ‘The difficult que   
 Sehovah), Moses said, fam in great terror punetnation has been dealt with in my   
 and in trembling (no such saying of Moses Greck ‘Testament. ‘The matter would be   
 at this time is to be found in the saered unintelligible to the English reader. It is   
 narrative. In Deut. ix. 19, he says, “ Iwas cnough to say that the Writer begins with   
 afraid” (inthe Septuagint, “I amafraid”): the innumerable company (literally my-   
 but this refers to the time when Moses riads), in order afterwards to say of what   
 went up to the mount after he had these myriads consist. Adopting then this   
 the tables. Our Writer probably transfer -ngement, the verse will stand, — and to   
 these words from that time to this, indi myriads (the word is used of the   
 tive of the terror which Moses felt at the angelic company surrounding Jehovah),