never finished, as in Rom. xv. 3, 21; 1 Cor. i.  
31, ii. 9: **supplying** after **wherefore**, *“harden not your hearts,”*—or understanding **wherefore** more freely,” wherefore let it be  
so with you, as &c.” But by far the best  
way is, to take the whole citation, including the formula of citation, as a  
parenthesis, and join **wherefore** with **take  
heed**, ver. 12. The length of such parenthesis is no objection to this view: see ch. vii. 20–22; xii. 18–24, where the Writer,  
after similar parentheses, returns back  
into the previous construction. Nor again  
is it any objection, that in the midst of the citation, another *“wherefore”* occurs, ver. 10: for that *“wherefore”* belongs strictly to the citation, and finds both its preparation and its resulting clause within its  
limits),—**even as the Holy Spirit saith**  
(in Ps. xcv., Hebrew and English. This  
Psalm in the Hebrew has no writer’s name:  
in the Septuagint it is headed, *“a psalm  
of praise of* (or, *to*) *David.”* And it is  
ascribed to David in ch. iv. 7 below. The  
passage is cited as the direct testimony of  
the Holy Spirit, speaking through David),  
**To-day if ye hear his voice** (in ‘the Psalm,  
according to the Hebrew, the words corresponding to these, the second half of the 7th verse, form an independent sentence,  
to be taken as a powerful exhortation  
expressed in the form of a wish. The sense  
from ver. 6 is,—‘Come let us fall down  
and bow ourselves, kneel before Jehovah  
our Creator. For He is our God, and we  
the people of his pasture and the flock of  
his hand.’ Then this sentence follows:  
‘O that ye might this day hearken to His  
voice!’ *“This day”* stands first, with  
strong emphasis, in contrast to the whole  
past time, during which they had shewn  
themselves disobedient and rebellious against  
the divine voice, as e.g. during the journey  
through the wilderness, alluded to in the  
following verses: ‘to-day’ therefore means  
*‘now,’* *‘now at length.’* Then in the following verses, to the end of the Psalm, is introduced, that which the divine voice,  
which they are to hear, addresses to them.  
**To-day** will thus refer to the day in which  
the Psalm was used in public worship, whenever that might be. See below),  
**harden not your hearts** (Hebrew, *heart*.  
Bleek remarks, that this is the only place  
where this expression *‘to harden the heart,’*  
is [in the original Hebrew text: the A.V.  
is inaccurate in Exod. viii. 15, 32, 1 Sam. vi. 6, where the expression is, literally rendered, *to make heavy or dull*] used  
of *man’s* own act: elsewhere it is always of God's act, compare  
Exod. iv. 21; vii. 20,27; xi. 10; xiv. 4, 17; Isa. lxiii. 17; and  
with *“spirit,”* Deut. ii. 30; whereas when  
the hardening is described us the work  
of man, the formula *“to stiffen the neck”*  
is used, Deut. x. 16; Neh. ix. 17, 29;  
2 Chron. xxx. 8; xxxvi. 13; Jer. vii. 26;  
2 Kings xvii. 14. For New Test. usage  
see Acts xix. 9; Rom. ix. 18), **as in the  
provocation** (the Hebrew has, *‘as* [*at*]  
*Meribah.’* In Exod. xvii. 1–7 we read  
that the place where the children of Israel  
murmured against the Lord for want of  
water was called Massah and Meribab. But  
the subsequent account of Numb. xx. 1–13,  
makes it plain that the two names refer to  
two different events and places: and this  
is further confirmed by Deut. xxxiii. 8,—  
“Thy holy One whom thou didst prove at   
Massah, and with whom thou didst strive  
at the waters of Meribah.” In the Psalm  
these two are mentioned together, and the  
Septuagint as usual *translate* the names.  
In giving, for the proper names, their  
meaning and occasion, they have in fact  
cast light upon the sacred text; though it  
is rather comment than strict translation),  
**in the time of** (in the Hebrew this second  
clause is distinct from the first, and introduces a fresh instance: see below) **the day of the temptation in the wilderness**  
(Hebrew, *“as in the day of Massah in the  
wilderness:”* viz. that of the second murmuring against Moses and Aaron for want of water: see Numb. xx, 1—13. The  
place was in the wilderness of Sin, near  
Kadesh: ib. ver. 1): **where your fathers  
tempted, by way of trial** (*‘templed* [*me*]  
*in trying,’* or *‘proving* [*me*]*’*), **and saw  
my works** (Hebrew, *“moreover they saw  
my work”*—i.e. my penal judgments; for