these penal judgments lasted during the  
forty years, and it is they which are described in the next sentence.  
The meaning given by most expositors, *“although  
they saw my works* [miracles of deliverance, &c.] *for forty years,”* is not so  
likely, seeing that these provocations  
happened at the beginning of the forty  
years. But see below) **forty years** (these  
words in the Hebrew most probably belong,  
as rendered in our A. V., to what follows:  
*“I was grieved with this generation forty  
years:”* an arrangement rendered impossible here, on account of *wherefore* intervening.—But that such arrangement,  
was not unknown to our Writer is plain,  
from his presently saying, ver. 17, *“With whom was he grieved forty years?”* It is therefore likely that he did not choose  
this arrangement without reason. And if  
we ask what that reason was, we find an  
answer in the probability that the forty  
years’ space is taken as representing to  
the Hebrews their space for repentance;  
their *“to-day”* between the opening of  
the preaching of the gospel [compare  
ch. ii. 2], and their impending destruction.  
This idea was recognized by the Jews themselves in their books: “How long endure the years of the Messiah? Rabbi Eliezer  
said, forty years, in like manner as the  
children of Israel were this number of  
years in the wilderness.” “And if,” says  
Bleek, “this idea of the days of the  
Messiah was prevalent, that they were the  
immediate precursors of the *‘age to  
come,’* as the time of the great Sabbath-rest and the completed glory of the people of God,—this is something very analogous  
to the acceptation of the period of the  
forty years which seems to underlie what  
is said of them in our Epistle.” If so,  
it is possible that the meaning may be,  
that they saw My wonderful works and  
took no heed to them, and thereby increased their guilt).

**10.] Wherefore** (see above: it is inserted, to mark more  
strongly the reference of the *forty years*  
to the preceding. It is impossible, with  
this particle of inference, to join those  
words to this sentence. Instead of being  
anxious, as some Commentators are, at the expense of the meaning of words, to put our citations straight to the letter, it is  
far better to recognize at once the truth,  
for such it is, which Calvin here so boldly  
states: “We know that the Apostles, in  
citing testimonies, are more attentive to  
the main subject, than anxious about  
words”) **I was offended with this generation** (the Septuagint has “*that*  
generation,” as the received text here:  
there is no demonstrative in the original  
Hebrew,—*the generation*. The change  
seems to be made by our Writer for a set  
purpose, viz., to extend the saying, by  
making *“generation”* thus import the  
whole Jewish people,—the then living  
race, as well as that which provoked God  
in the wilderness. Compare Matt. xxiv. 34,  
and note), **and said, They do alway err  
in their heart** (Hebrew, *“They are a  
people of wanderers in heart”*); **but they**  
(in Hebrew, merely *“and they”*) **knew  
not** (*never knew:* their ignorance preceded their wandering, and is treated as  
the antecedent fact to it. The *not knowing,* where matters of practical religion are concerned, implies the not following)  
**my ways** (i.e., the ways which I would  
have them to walk in: so Gen. vi 12;  
Exod. xviii. 20). **As according** (“in conformity with the fact, that:” such conformity not necessarily implying that the  
excluding oath was *prior* to the disobedience, but only that the oath and the  
disobedience were strict correlatives of one  
another. As the one, so was the other)  
**I sware** (see Numb. xiv. 21 ff.; xxxii. 10  
ff.; Deut. i. 34 ff.) **in my wrath, If they  
shall enter** (so literally: this elliptical  
form of an oath stands for a strong negative: it is sometimes, when *man* is the speaker, filled up by “The Lord do so to me  
and more also, if...” Compare reference  
Mark ; 2 Sam. iii. 35, and other places. It  
is interpreted below, ver. 18: *“to whom  
sware he that they should not enter,”* &c.)  
**into my rest** (in the Psalm, and in the  
places referred to above, the *rest* is, primarily, the promised land of Canaan. In Deut. xii. 9,10, the words *“rest”* and   
*“giving you rest”* are used of the promised  
inheritance of Canaan. But it has been