well noticed, that after Joshua had led the  
people into the land, they never in reality  
enjoyed entirely the rest which had been  
promised;—and in consequence, the meaning of that threat of God opened out  
before them, and it became plain that  
more was denounced upon the *generation* than one generation merely could  
exhaust, more also than the mere not  
entering into Canaan. Hence the prophetic pregnancy of the oath became  
evident, and its meaning was carried on  
in this exhortation by the Psalmist, and  
is here carried on by the sacred Writer  
of this Epistle, to a further rest which  
then remained for Israel, and now still  
remains for the people of God).

**12.] Take heed** (on the connexion of this with  
*“wherefore”* above, ver.7, see note there),  
**brethren, lest there shall be in any one of  
you** (not the same as *“among you.”* It is  
more searching, in meaning not the whole  
flock only, but every individual member of  
it. “The good shepherd ought so to watch  
for the whole flock, as not to neglect a  
single sheep.” Calvin) **an evil heart of unbelief** (the genitive is possessive; an evil heart belonging to, characteristic of, unbelief. This is plain, from the consideration  
that *unbelief* is throughout the leading idea,  
compare ver. 19, and ch. iv. 3,—and not the  
*evil heart*. **Unbelief** must be kept to its simple primary meaning, not rendered *disobedience;* it was not this, but disbelief in the  
strictest sense, which excluded them, and  
against which the Hebrews are warned. That it led on to *disobedience*, we all know, but this is not before us here), **in** (the element in which the existence of such an evil heart of unbelief would be shewn)  
**departing** (apostatizing, falling from the  
faith: see below) **from the living God** (by  
using this solemn title of God, he not only  
warns them from Whom, and at what risk,  
they would depart, but also identities the  
God whom they would leave, with Him  
who had so often called Himself by this name as the distinctive God of Israel, and as contrasted with the dumb and  
  
  
impotent idols of other nations. And  
this he shows them that Israel, and the  
privileges and responsibilities of Israel, were now transferred to the Christian church, from which if they fell away they  
would be guilty of apostasy from the God  
of Israel. Compare the three other places  
[reff.] where the term occurs in our Epistle, and the notes there).

**13.] But exhort yourselves** (so, in a literal  
rendering, should the word be given, and  
not *“one another,”* though English idiom  
may require this latter in a version intended for use. This is especially meant, that in the church one should exhort another: yet not excluding the implication, that each one should himself be exhorted  
by his exhortation of the church. In Col. iii. 16, we have the same relation expressed) **day by day, as long as the**[**word**] **“To-day” is named** (i.e., as long  
as that period endures, which can be called  
by the name *“to-day”* as used in the  
Psalm, That period would be here, *the  
day of grace:* the short time [see ch. x.  
25, 37] before the coming of the Lord);  
**that from among you** (emphatic, as  
contradistinguished from *“your fathers”*  
ver. 9) **no one be hardened** (as they, ver. 8) **by deceit of** (arising out of, belonging to) his sin (compare Rom. vii. 11, *“For  
sin... deceived me and slew me.”* See  
also Eph. iv. 22. In ch. xi. 25, xii. 4  
*“sin”* is similarly used for defection from  
God).

**14.]** A reason given for *taking heed,* &c., enforcing the caution;  
since it is only by endurance that we can  
become partakers of Christ. **For we have  
become** (Bleek remarks, “Our Writer loves  
the use of this term, *‘have become,’*  
where he designates a state to which any  
one has attained, even where it would  
have been sufficient to have expressed  
simply the being in that state.” See text.  
and notes, ch. v. 11, 12; vii. 16, 20, 22,