it).

**2.]** The former half of this verse substantiates the expression *“being still  
left”* of the last verse. The stress is not,  
“*we*, as well as *they:*” but lies on **have  
good tidings been preached**, which includes both us and them.

**For good tidings have been also announced to us,  
as likewise to them** (they were not the  
same good tidings in the two cases: but  
the Writer treats them as the same. To  
them indeed it was primarily the inheritance of the land of promise: but even  
then, as proved below, the term **my rest**  
had a farther meaning, which meaning  
reaches even down to us): **nevertheless  
the word of** [**their**] **hearing** (*of hearing*,  
genitive of apposition; the word and the  
*hearing* being commensurate : “*the word  
of* [consisting in] *that which they heard*”)  
**did not profit them, unmingled as they  
were in faith with its hearers.**

The passage is almost a desperate one. I have  
discussed it, in its various readings and  
meanings, in my Greek Test., and, deem-  
ing it necessary to adopt the reading followed in the text, have found this meaning,—“And so these men received no benefit  
from ‘the word of hearing,’ because they  
were not one in faith with its hearers; did  
not correspond, in their method of receiving it, with faithful hearers, whom it does profit.” I have stated that this interpretation *does not satisfy me*: but it seems the only escape from violation either of the  
rules of criticism or of those of grammar:  
and therefore I am constrained to accept it  
until some better is suggested.

**3.] For** (taking up again the word “*faith*” in ver. 2) **we do enter** (are to enter. Some Commentators have seen a communicative and  
conciliatory tone in the first person here. But Bleek and Lünemann well remark that it is not so; for the fact of *believing*  
brings out a class distinct from the rest, as  
in ch. vi. 18, xii. 25) **into the** (aforesaid) **rest** (not only, as A.V., *“into rest,”* abstract), **we who believed** (the past tense is anticipatory, the standing-point being, the day  
of entering into the rest. It was unbelief  
which excluded them: the promise still remains unfulfilled, see below: they who at the time of its fulfilment shall be found to  
have believed, shall enter into it), **even as  
He hath said** (this citation evidently does  
not refer to the whole of what has just  
been said, but only to the fact, that the  
rest has not yet been entered into in the  
sense of the promise. The condition, *believing*, is not yet: brought into treatment, but follows below in ver. 11 in hortatory  
form, having in fact been demonstrated  
already in ch. iii. 12–19), **As I sware in  
my wrath, if** (see above on ch. iii. 11)  
**they shall enter into my rest: although**  
(the context is much disputed. I believe  
it will be best taken thus: the Writer is  
leading on to the inference, that the entering into *God's rest* is a thing YET FUTURE for God’s people. And this he thus brings  
about. *“My rest”* is not a thing future  
for God:—He has already entered therein,  
—ver. 4. Still [ver. 5] we have again,  
after God had thus entered in, the oath,  
They shall not, &c. Consequently, since  
[ver. 6] it remains that *some* must enter  
in, and they to whom it was first promised  
did not, on account of unbelief,—for that  
they *did not* [i.e. none of them did], is  
plain by His repeating in David, after the  
lapse of so many centuries, the same warn-  
ing again [ver. 7], which He would not  
have done if Joshua had led Israel into  
that rest [ver. 8]:—since this is so, the  
sabbatism of God’s people is YET FUTURE  
[ver. 9], and reserved for that time when  
they shall rest from their labours, as God  
from His [ver. 10]. Then follows a concluding exhortation, vv. 11–16. Thus all is clear, and according to the progress of  
the argument, Sev other proposed meanings