discussed in my Gr. Test.) **the works**(viz. of God: an expression borrowed from  
the citation which follows) **were constituted** (i.e. finished) **from the foundation of the world** (i.e. as substantiated in next  
verse, though God Himself had not that  
rest *to enter into*, and did not mean this  
by **my rest,** but had entered into the  
rest of which He speaks: the key-verse  
to this being ver. 10).

**4.]** *Substantiation of the last assertion.* **For  
he** (God, not Moses, nor *the scripture*:  
see ch. xiii. 5) **hath spoken somewhere**(see above on ch, ii. 6) **concerning the  
seventh day on this wise, And God rested**  
(the rest here spoken of must not be  
understood only as that of one day after  
the completion of creation; but as an  
enduring rest, commencing then and still  
going on,—into which God's people shall  
hereafter enter. Still less must we find  
here any discrepancy with such passages  
as John v. 17; Isa. xl. 28: God’s rest is  
not a rest necessitated by fatigue, nor conditioned by idleness: but it is, in fact, the very continuance in that upholding and  
governing, of which the Creution was the  
beginning) **on the seventh day from all  
His works.**

**5.] And in this** (place: our present passage) **again** (i.e. *on the  
other hand:* a citation which shall qualify  
and explain that other, making it impossible that men should have already  
entered into it), **If they shall enter into  
my rest** (these words are to be taken  
exactly as before, in a strong negative  
sense. The point raised is, that in the  
days of Moses, nay, long after, of David,  
men had not yet, in the full sense at least,  
entered into that rest, because it was spoken of as yet *future*: it being of no import to the present argument, whether that,  
future is of an affirmative or negative proposition: the negative denunciation in fact implying in itself the fact, that *some would*enter therein).

**6.] Since then it yet remains** (this is the sense in all places  
where the word is used: *remains over*, not  
having been previously exhausted. The  
time indicated by the *present* here is that  
following on the threat above) **that some  
enter into it** (viz. by the very expectation  
implied in the terms of the exclusion—  
*“These shall not:”* therefore there are  
that shall: because, the *entering in* of  
some being a portion of God’s purposes,  
the failure of these persons will not change  
nor set aside that purpose. This latter  
consideration however does not logically  
come into treatment, but is understood;  
—“since what God once purposed, He  
always purposes”), **and those who were  
formerly** (as contrasted with David’s time,  
and with the present) **the subjects of its  
announcement** (viz. the Israelites in the  
wilderness) **did not enter in on account of  
disobedience** (not, *‘unbelief:’* see on ch. iii. 18. The first clause, *Seeing therefore,* &c., was a deduction from the terms  
of the divine denunciation, as to God's  
general purpose; and now this second  
clause is a particular concrete instance in  
which that general purpose was not carried out. Since *some must*, and *they did*  
*not*, the implied promise is again found  
recurring many centuries after): again  
(emphatic: *anew*), **He limiteth** (*has fixed*,  
specifies, assigns the time) **a certain day,  
saying “To-day” in David** (“in,” as we  
say, *“in Isaiah,”* meaning, “in the book