God’s name, so that beneficence towards  
them was in fact shown towards His name.  
His refers to God, as the antecedent expressed above: not to Christ, as some  
explain it), **in having ministered** (probably,  
sec Rom. xv. 4; 2 Cor. viii. 4, 19, 20;  
ix. 1; Acts xi. 29, if not exclusively, yet  
principally, in eleemosynary bestowals.” It  
may hence perhaps be surmised that these  
Hebrews did not live in Judæa: see Introd.  
§ ii. 15) **to the saints, and still ministering** (there is a fine touch here of that delicate compliment, which is also characteristic of St. Paul. “This pious care has not ceased in you, though it may  
perhaps have declined,” as Schlichting:  
but the Writer leaves the defect to be  
understood, and states the excellency at  
its utmost).

**11.] But** (carries a slight reproof, contrasting your need of exhortation to constancy with your past and partially remaining present practice) **we earnestly desire** (a fervent heartfelt  
expression) **that every one of you** (“he cares alike for great and small, knowing all, and passing over none.” Chrysostom)  
**do shew the same diligence** (not, as some  
explain, the same which *some have already  
shewn:* nor, the same as *ye have already  
shewn,* as Chrysostom and others, which  
would imply that the Writer was satisfied  
with their state hitherto, and only desired its  
continuance: an inference at variance with  
the facts of the Epistle: but, the same,  
with a view to *the full assurance of hope*  
*unto the end,* as they had already shewn  
with regard to the necessities of the saints)  
**with regard to** (the employment which  
this diligence is to find: the object with  
reference to which it is to energize) **the  
full assurance** (not, as some, *the full*  
*formation*, objective,—which is against  
the New Test. usage of the word rendered) **of your hope until the end** (see  
ch. iii. 14. The words **until the end**  
belong to the whole sentence, not to the  
verb, nor to *“the full assurance of hope”  
only.* “The end” is the coming of the  
Lord, looked for as close at hand; see note  
as above): **that ye become not** (*“be not”* misses the fine delicacy of the Writer, implying that the dulness which he  
deprecates was indeed commenced, but  
might be broken off. Compare ch. v. 11,  
where they are said to have become *dull of  
hearing*—the same adjective in the Greek.  
It is true that there is no contradiction between the two verses—the one being of sluggishness in hearing, the other in Christian  
practice), **sluggish, but** (this again brings  
in a strong contrast—“nay, but rather:”  
passing to another subject altogether, as  
it were. See on ch. ii. 6) **imitators of  
them who through faith and endurance**(see Col. i. 11, also ver. 15; James v. 7, 8.  
That constant and patient waiting is implied, without which faith would be made void: of which it is said, “It is good that  
a man should both hope and wait for the  
salvation of the Lord”) **inherit the promises** (what is meant by this, and who  
are indicated by the expression? The  
two questions are very closely connected  
together. First observe that the verb is  
not past, *who...inherited,* but present:  
said not of any one act by which these  
persons entered on the inheritance of  
the promise, but of (1) a state now  
going on, *“who are inheriting,”* or (2)  
in mere predication, *“who are inheritors of.”* That the first cannot be meant,  
is clear: for in ch. xi. where he enumerates the examples of faith and patience, he says, *“These all. . . received not the  
promise.”* The same consideration would  
prevent the reference very commonly here  
supposed, to Abraham and the patriarchs.  
Taking then (2), we may regard the designation as used without reference to  
time, but as indicative of office, or standing, or privilege. Thus the reference of the words will be perfectly general: not,  
*who have inherited,* nor *who shall inherit,* nor *who are inheriting,* but *“who  
are inheritors of,”* *who inherit,* in all  
times and under all circumstances. Of  
these, Abraham is chosen as the most  
illustrious example).

**13–20.]** The encouragement to perseverance is further  
confirmed by *God’s express oath made to*