—10, HEBREWS. 683   
   
 AUTHORIZED VERSION. AUTHORIZED V RSION REVISED.   
   
 Ff ye witt hear his voiee,| saith, "To-day if ye hear his voice, nvr. va   
 Sharden not your hearts, Sharden not your he as in the   
 the in the of temptation in| provocation, at the day of tempta-   
 the wilderness : 9 when your tion in the wilderness : 9 where your   
 fathers tempted me, proved fathers tempted,   
 me, and saw my works forly saw my works forty fin proving, and tS Seale   
 years. © Wherefore Iwas 0 Whe   
   
 never finished, asin Rom, xv. 3, 1 Cor.i. whenever that might be. Sce helow),   
 BL 11.9: ufter wherefore, “ har. harden not your hearts (Hebrew, heart.   
 den not your hearts,’—or understanding Bleck remarks, that this is the only ph   
 wherefore more freely, wherefore let be where this expression harden the heart,   
 so with you, as &e.” But by-fur the best is [in the original Mebrew text : the A. V.   
 eis iy ile (le CHALLE Winyitte is inaceurate in Exod. 15, 32, 1S:   
 the formula of citation, as a vi. 6, where the expression is, literally   
 sis, und joi wherefore with take rendered, fo make heavy or dull) ct   
 heed, ver. 12. ‘The length of such paren- of man’s own a   
 thesis is no objection to this view see ch. of God's aet, com   
 ; xii. where the Writer, i ii. 19]; ix. 12 [:   
 parentheses, returns back ~ 4,17; Isa. Ixili, a   
 into the previous constraction. occurs, ver. with “spirit,” Deut. ii. 30; whereas when   
 10: it objection, that in the midst strictly the hardening is described us the work   
 to the citation, and finds both its prepai of mun, the formula “to sliffen the neck”   
 tion and its resulting clause within its is nsed, Deut. x. 16; N 17, 29;   
 limits),—even as the Holy Spirit saith 2 Chron. xxx. 85 xxxvi. 135 Jer. vii. 26;   
 (in Ps. xev., Hebrew and English. ‘This 2 Kings xvii. 14, For New est. usage   
 Psalm in the Hebrew has no writer’s name : see Acts xix. 9; Rom. ix. as in the   
 in the Septuagint it is headed, “a psalm provocation (the Hebrew has, ‘as [af]   
 of praise of (or, to) David.” And it is Meribak? In Exod. 1—7 we read   
 aseribed to David in ch. iv. 7 below. ‘The that the place where the children of Israel   
 passage is cited as the direct testimony of murmured against the Lord for want of   
 the Holy Spirit, speaking through David), water was eulled Massah and Meribab, But   
 To-day if ye hear his voice (in ‘the Psahn, the subsequent acount of Numb. xx.1—13,   
 according to the Hebrew, the words eor- makes it plain that the two names refer to   
 responding to these, the second half of the two different events and places: and this   
 7th verse, form an independent sentence, is further confirmed by Deut. xxxiii. 8,—   
 as a powerful exhortation “Thy holy One whom ‘thou didst prov.   
 expressed in the form of a wish, ‘The sense Massah, and with whom thou didst strive   
 from ver. 6 is,—\*Come let us fall down at the waters of Meribah.” In the Psalm   
 and bow ourselves, kneel before Jehovah these two are nicntioned together, and the   
 our Creator. For He is our God, and we Septuagint as usnal éranslate the names,   
 the people of his pasture and the flock of In giving, for the proper names, their   
 his hand? Then this sentence follov meaning «nd occasion, they have fet   
 “G that ye might this day hearken to His st light upon the suered text; though it   
 voiee!? “This day” stands first, with is rather than strict translation),   
 strong emphasis, in contrast to the whole in the time of (in the Hebrow this second   
 past time, during which they hud shewn clause is distinct from the first, and in-   
 themselves and rebelliousagainst a fresh instance : see below) the   
 the divine voice, as e. during the journey day of the temptation in the wilderness   
 through the wilderness, alluded to in the (Iebrew, “as in the day of Massah in the   
 following verses : ‘to-day ” therefore means wilderness :” viz, that of the second mur-   
 ‘now,’ \*now at length? Thenin the follo muring against and Aaron for want   
 ing verses, to the end of the Psalm, is in- see Numb. xx, 1-13. The   
 troduced, that which the divine voice, e was in the wilderness of Sin, near   
 which they are to hear, addresses to them. lesh: ib. ver, 1): where your fathers   
 To-day will thus refer to the day in which tempted, by way of trial (‘lempled [me]   
 the Psiln was used in public worship, in frying, or ‘proving [me]’), and saw   
 my works (Hebrew, “moreover they saw   
 ny work” i.e. penal judgments ; for