634 HEBREWS. Hil,   
   
 AUTHORIZED VERSION REVISED. | AUTHOKIZED VERSION.   
 tsemoter fore I was grieved with + gene-| grieved with that genera-   
 SM on, and said, ‘They do alway ere|£2m ad said, hey do   
 ration, and said hey do alway err! gieay err in their heart ;   
 in their heart; and they never knew) and they have not known   
   
 my v 1 According as T sware|™y ay. N So I sware   
 in my wrath, They shall not enter| in my wrath, They shalt   
 not enter into my rest.)   
 these penal jndgments Jasted during the expense of the meaning of words, to put   
 forty years, and it is they which are de- our citations straight to the letter, it is   
 ‘The mean- far better to recognize at once the truth,   
 ing given by most expositors, “although for such it is, which Calvin here so boldly   
 they saw my works [miracles of deliver- states: “ We know that the Apostles, in   
 ance, &e.] for forty years,” is not so citing testimonies, are more attentive to   
 likely, seeing that’ these provocations the main\_ subject, than anxious about   
 happened at the beginning of the forty words”) I was offended with this ge-   
 years. Bnt see below) forty years (these neration (the Septuagint has “that   
 words in the Hebrew most probably belong, generation,” as the received text her:   
 as rendered in our A. V., to what follows: there is no demonstrative in the original   
 “Twas grieved with this generation forty Hebrew,—the generation. The change   
 years?” an arrangement rendered im- seems to be made hy our Writer for a set   
 possible here, on account of wherefore in- purpose, viz., to extend the saying, by   
 tervening.—But that such arrangement, making “generation” thus import the   
 was not unknown to our Writer is plain, whole Jewish people,—the then living   
 fiom bis presently snying, ver. 17, «174 race, as well as that which provoked God   
 whom was he grieved forty years?” It in the wilderness. Compare Matt. xxiv. 34,   
 is therefore likely that he did not choose and note), and said, They do alway err   
 this arrangement without reason, And if in their heart (Hebrew, “They are a   
 we ask what that reason was, we find an people of wanderers in heart”); but they   
 answer in the probability that the forty (in Hebrew, merely “and they”) knew   
 years’ space is taken as representing to not (never knew: their ignorance pre-   
 the Hebrews their space for repentance; ceded their wandering, and is treated as   
 their “to-day” between the opening of the antecedent fact to it. The not kaow-   
 the preaching of the gospel [compare ing, where matters of practical religion   
 2), and their impending destrnetion. are concerned, implies the not following)   
 ‘This idea was recognized by the Jews them- my ways (i.e. the ways which I would   
 selves in their hooks: “How long endure e them to walk in: so Gen. vi   
 the years of the Messiah? Rabbi Eliezer . xviii. As according (“in con-   
 said, forty years, in like manmer as the formity with the fact, that: such con-   
 children of Israel were this number of formity not necessarily implying that the   
 years in the wilderness.” “And if,” says excluding oath was prior to the disobedi-   
 Bleek, “this idea of the days of the ence, but only that the oath and the   
 Messiah was prevalent, that they were the disobedience were strict correlatives of one   
 immediate precursors of the ‘age to another. As the one, so was the other)   
 come,’ as the time af the great Sabbath- I sware (sce Numb. xiv. 21 ff.; xxii. 10   
 rest and the completed glory of the people ff; Deut. i. 34 ff) in my wrath, If they   
 of God,—this is something very analogons shall enter (so literally: this elliptical   
 to the acceptation of the period of the form of an oath stands for a strong ne-   
 forty years which seoms to underlie what gutive: it is sometimes, when man is the   
 is said of them in our Epistle.” If so, speaker, filled up by “The Lord do so to me   
 it is possible that the meaning may be, and more also, if...” Compare reference   
 that they saw My wonderful works and Mark ; 2 Sam. iii. and other places. It   
 took no heed to’ them, and thereby in- is interpreted below, ver. 18: “to whom   
 creased their guilt). 10.] Wherefore sware he that they should not enter,” &e.)   
 (see above: it is incerted, to mark more into my rest (in the Psaln, and in the   
 strongly the reference of the forty years places referred to above, the rest is, pri-   
 to the preceding. Tt is impossible, with marily, the promised land of Cantan. In   
 this particle of inference, to join those Deut. xii. 9,10, the words “rest” and.   
 words to this sentence. Instead of being «giving you rest” are used of the promised   
 anxious, as some Commientators are, at the inheritance of Canaan. But it has been