ILEBREWS. 635   
 1—14.   
   
 AUTHORIZED VERSIC AUTHORIZED VE) SION REVISED,   
 12 Take heed, brethren, lest nto my rest.) 2 Take heed, bre-   
 there be in any of you a ‘thren, Test there shall be in any   
 evil heart of unbelief, in   
 departing from the living one of you an evil heart of unbelief,   
 God. 18 But exhort one\in departing from the °@ living God. oii:   
 another daily, while it is 3 But exhort one another daily, \*   
 called To day; lest any of while it is called To-day ; lest from   
 you be hardened through among you any one be hardened   
 the deceitfulness of sin. through the deceitfulness of his sin.   
 4 For we are made par-   
 takers of Christ, if we 1 Por we have become partakers of   
   
 well noticed, that after Joshua had led the name as the distinctive God of Israel,   
 people into the land, they never in reality and as contrasted with the dumb and   
 enjoyed entirely the rest which had been npotent idols of other nations. And   
 poomised ;—and in consequence, the mean- this he shows them that Israel, and the   
 ing of that threat of God opencd out were now and responsibilities of Isracl,   
 before them, and it became plain that chureh, from which if they fell away they   
 more was deuounced upon the genera- would be guilty of apostasy from the God   
 fion than one generation merely could of Israel, Compare the three other p   
 exhaust, more also than the mere not [rett:) where the term occurs in our   
 entering into Canaan. Hence the pro- tle, and the notes there).   
 phetic pregnancy of the oath became 13.] But exhort yourselves (so, in a literal   
 evident, and its meaning was carried on rendering, should the word be given, and   
 in this exhortation by the Psalmist, and not “one another,” though Euglish idiom   
 is here carried on by the sacred Writer may require this lutter in a version in-   
 of this Epistle, a further rest which tended for use. ‘This is especially meant,   
 then remuined for Israel, and now still that in the church one should exhort an:   
 remains for the people of God). 12.) other: yet not excluding the implication,   
 Take heed (on the connexion of this with that each one should himself be exhorted   
 “ wherefore” above, ver.7, sce note there), by his exhortation of the church. In Col.   
 brethren, lest there shall be in any one of 16, we have the same relation ex-   
 you (aot the same as “among you.” It is pressed) day by day, as long as the   
 more searching, in meaning not the whole Frrora] “To-day” is named (i-¢, as long   
 flock only, but every individual member of as that period endures, which ean be called   
 it. «The good shepherd onght so towatch by the name “to-day” as used in the   
 for the whole flock, as not to neglect a Psalm, ‘That period would be here, the   
 single sheep.” Calvin) evil heart of un- day of grace: the short time [see ch. x.   
 ef (the genitive is possessive ; an evil 25, 87] before the coming of the Lond);   
 heart belonging to, characteristic of, that from among yon (emphatic, as   
 lief. ‘This is plain, from the consideration contradistinguished from “ your fathers”   
 that wabeliefis throughout the leading idea, ver. 9) no one be hardened (as they, ver.   
 compare yer. 19, and ch. iv.3,—and not the 8) by deceit of (arising ont of, belonging   
 evil heart. Undslief must be kept to itssim- to) his sin (compare Kom. vii. 11, \* Fur   
 ple primary meaning, uot rendered disobe- sin... deceived me and slew me.? Sce   
 dience ; it was this, but disbelief in also Eph. iv. 22, In ch. xi. 25, xii. 4   
 strictest sense, 1 excluded them, and “sin” is similarly used for defection from   
 stinst which the Hebrews are warned. God). 14.) A reason given for   
 iat it led to disobedience, we all know, taking heed, &., enforcing the caution;   
 but this is not before us here), in (the ele- sinee it is only by endurance that we can   
 ment in which the existence of such an become partakers of Christ. For we have   
 evil heart of unbelief would be shewn) become (Bleck remarks, “ Our Writer loves   
 departing (wpostatizing, falling from the the use of this term, ‘have Become,’   
 faith : see below) from the living God (by where he designates a state to whi   
 using this solemi title of God, he not only one has attained, even where   
 warns them from Whora, and at what risk, have been sulficient to have expressed   
 they would depart, but also identities the simply the being in that state.” See text.   
 whom they would leave, with Him and notes, ch, v. 11, 12; vii. 16, 20, 22,   
 who had so ofton called Iimself by this