ILI. 15—19,   
 636 IEBREWS.   
 AUTHORIZED VERSION REV   
 p ver. Christ, Pif we hold the beginning |AUTHORIZED VERSION.   
 of our confidence stedfast unto the   
 aver. 7. end | confidence stedfast unto the   
 jends while it is said,   
 15 for it is said, 4 To-day if ye| 70 day if ye will hear   
 will hear his voice, harden not your! ##s voice, harden not your   
 »-xiz-2, hearts, as in the provocation. 6 F Poy | Hearts as in the provoca-   
 x34 who, when they had heard, did pro-| they had For some, when   
 voke? Nay, was it not all that eame | °ke+ Aowbeit not all that   
 out of Egypt by Moses?   
 ¥ came out of Egypt by   
 T And | afoses. 17 But with whom   
   
 23; xii, 8. But here it is rather perhaps “For some, when they had heard, did   
 anticipatory, looking on to the fulfilment provoke; howbeit not all that came out of   
 of the condition to be stated) partakers of Egypt by Moses :”—the exceptions being,   
 Christ (some tuke these to signify Caleb and Joshua, and all under twenty   
 ‘fellow-partakers with Christ? but im- years old, and the women and Levites,   
 properly), if, that is, we hold fast (sce on But if we come to examine, (a) whut con-   
 yer. 6) the beginning of our confidence textnal sense such a sentence can bear, or   
 (some render this, “ the beginning of the on (b) how our Writer would probably   
 subsistence of Christ in us.” But there have expressed such a meaning, we shall   
 can be little doubt that the text is right. find reason at once to reject the inter-   
 It is, however, somewhat doubtful, pretation. For (a), the purpose here is   
 whether by the expression is to be under- clearly not to bring out the exceptions to   
 stood our incipient confidence, which has those who were included in this saying, a   
 not yet reached its perfection,—or, “our process which would have quite defeated   
 forner confidence,” sce 1 Tim. y. 12; Rev. the purpose of the exhortation, seeing that   
 ii. 4, 5. ‘This latter taken by very many; the rebellious would be designated merely   
 but the other is fur better, inasmuch as it by some, and the exceptions would appear   
 keeps the contrast between beginning and to be by far the greater number: and so   
 end: “if we hold fast this eginning of every reader might shelter himself under   
 our confidence firm until the exd.” Other- the reflection that he was one of the   
 wise, by making the beginning of merely faithful many, not one of the rebellions   
 inean the former, the contrast. vanishes) “some.” Nor again (b) would this, as   
 firm unto the end (the end thought of mere matter of fact, have been thus ex-   
 is, not the death of each individual, but pressed by the Writer. For it obviously   
 the coming of the Lord, which is con- wasnot so. The “some” were the faithful   
 stantly called by this name). few, not the rebellious many: “but with   
 15.] The whole connexion and construc- the greater part of them God was not well   
 tion of this verse is very difficult. Ihave pleased,” 1 Cor. x. 5. As regards the con-   
 diseussed them in full in my Greek Test. 5 text, the course of thought is in fact just   
 and have concluded that the words are to contrary to what this construction would   
 be taken as a proof that we must hold fast: require. The faithful exceptions are over-   
 &e, in order to be partakers of Christ. looked, and the whole of Israel is included   
 I would render then, since it is said,” or in the provocation, to make the exhorta-   
 in more idiomatic English, for it is said, tion fall more forcibly on the readers.   
 To-day if ye hear His voice, harden not For (\* you need indeed to be eare-   
 your hearts, as in the provocation. ‘Thus fal against “unbelief for on account   
 the context goes on smoothly, and the pur- of this very unbelief all our fathers were   
 pose of the whole is to shew, as is summed excluded”) who, when they had heard   
 up in ver. 12, that (ver. 12) it is the (in immediate reference to “if ye hear,”   
 wicked heart of wndelief’ which they have ver.7), provoked (viz. God)? Nay, was it   
 above all things to avoid. This argument not all who (as above noticed, the exeep-   
 is now carried forward by taking the tions are put out of sight, and that which   
 word provocation, and asking, in a double was true of almost all, asserted generally)   
 question, who they were that provoked, came ont from Egypt by means of   
 and with whom it was that He was of- Moses? And (literally, but; it simply   
 fended. 16.] The A. V. renders, as brings out the very slight contrast of a   
 indeed the original will very well bear, second and new particular, and therefore