638, HEBREWS. Nie   
 AUTHORIZED VERSION REVISED.   
 2 For unto us have good tidings been AUTHORIZED us was the gos-   
 preached, as well as unto them: but:   
 the word of hearing did not profit! preached did not profit   
 1 Sie in, them, tunmingled as they were in| pel preached, as well with   
 Fern tnd faith with those that heard it, 3» For unto them: but the word   
 faci» we who believed do enter into the rest,   
 faa,“ even as He hath said, °As I sware | in them that heard it.   
 ei Zte in my wrath, if they shall enter into 3 For we which have be-   
 Fumed® my rest: although the works were lieved do enter into rest,   
 There® ehuiti 6, Pav xev. 11, IH, as he said, As I have sworn   
 it). 2.] The former half of this verse in my wrath, if they shall   
 enter into my rest: al-   
 though the works were   
   
   
 (not only, as A. V., “into rest,” abstract),   
 substantiates the expression “Being still we who believed (the past tense is anti-   
 left” of the last verse. The stress is not, cipatory, the standing-point being, the day   
 “we, as well as they :” but lies on have of entering into the rest. It was unbelief   
 good tidings been preached, which in- which excluded them : the promise still   
 cludes both us and them, For good mains unfulfilled, see below: they who at   
 tidings have been also announced to us, the time of its fulfilment shall be found to   
 as likewise to them (they were not the have believed, shall enter into it), as   
 same good tidings in the’ two cases: bnt He hath said (this citation evidently does   
 the Writer treats them as the same. To not refer to the whole of what has just   
 them indeed it was primarily the inherit- been said, but only to the fact, the   
 ance of the land of promise: but even rest has not yet been entered into in the   
 then, as proved below, the term my rest sense of the promise. The condition, be-   
 hada farther meaning, which meaning lieving, is not yet: into treatment,   
 reaches even down to us): nevertheless but follows below in ver. 11 in hortatory   
 the word of [their] hearing (of hearing, form, having in fact been demonstrated   
 genitive of apposition; the word and the already in ch. iii. 12—19), As Is i   
 hearing being commensurate : “the word my wrath, if (see above ou ch. ‘iii.   
 of [consisting in]that which they heard”) they shall enter into my rest: although   
 did not profit them, unmingled as they (the context is much disputed. I believe   
 were in faith with its hearers. The it will be best taken thus: the Writer is   
 passage is almost a desperate one. I have leading on to the inference, that the enter-   
 discussed it, im its various readings aud ing into God's rest isa thing YET FUTURE   
 meanings, in my Greek Test., and, deem- for God’s people. And this he thus brings   
 ing it necessary to adopt the reading fol- about. “My rest” is not a thing future   
 lowed in the text, have fond this meaning, for God :—He has already entered therein,   
 —\*And so these men received no benefit ver. 4, Still [ver. Fal we have again,   
 from ‘the word of hearing,’ because they after God had thus entered in, the oath,   
 were not one in faith with its hearers; did They shall not, &. Consequently, since   
 not correspond, in their method of re- [ver. 6] it remains that some must enter   
 ceiving it, with fuithful hearers, whom it in, and they to whom it was first promised   
 does profit.” I have stated that this inter- did not, on account of unbelief,—for that   
 pretation does not satisfy me : but it seems they did not [i.e. none of them did], is   
 the only escape from violution either of plain by His repeating in David, after the   
 rules of criticism or of those of grammar : lapse of so many centuries, the same warn-   
 and therefore I ain constrained to accept it ing again [ver. 7], which He would not   
 until some better is suggested. 8.) For have done if Joshua had led Israel into   
 (taking up again the word “faith” in ver. that rest [ver. 8]:—since this is so, the   
 2) we do enter (are to enter. Some Com- sabbatism of God’s people is YET FUTURE   
 mentators have seen a communicative and [ver. 9], and reserved for that time when   
 conciliatory tone in the first person her they shall rest from their labours, as God   
 But Bleck and Limemann well remai from His [ver. 10]. Then follows a con-   
 that it is not sos for the fact of Belicving eluding exhortation, vv. 11—16. Thusall   
 brings out a class distinct from the rest, as is clear, according to the progress of   
 in ch, vi. xii, into the (aforesaid) rest the arguinent, Sev other proposed mean-