2-7. HEBREWS. 639   
   
 AUTHORIZED VERSION. | AUTHORIZED VERSION REVISED.   
 finished from the foundation of the   
 finished from the founda- 4 For He hath spoken in a   
 tion of the world. \* For eertain place of the seventh day on   
 he spake in a certain place   
 Of the seventh day on this 4And God did rest on 4¢rsit2   
 wise, And God did rest this wise, weal,   
 the seventh day from all the seventh day from all his works.   
 his works. \* And in this 5 And in this place again, If they   
 place again, If they shall into my rest. © Seeing   
 crit into my wait 6 ae shall enter still remaineth that some   
 ing therefore it remainel mes   
 that procs there. | therefore it and they to whom ¢+-s.19   
 in, and they to whom it it was first preached entered not in   
 was first preached entered because of disobedience : 7 again, he   
 not in because of unbelief :   
 7 again, he limiteth a cer- limiteth a certain day, sayi in   
 tain day, saying in David, David, after so long a time, To-day ;   
 To day, after so tong a   
   
 ings disenssed in my Gr. Test.) the works spoken of yet future: it being of no im-   
 (viz. of God: an expression borrowed from port to the present argument, whether that,   
 the citation which follows) were consti- fature is of an affirmative or negative pro-   
 tuted (i. e, finished) from the foundation position: the negative denunciation in fact   
 of the world (i. c. substantiated in next implying in itself the that some would   
 verse, though God Himself had not that enter therein). 6.] Since then it yet   
 rest to enter into, and did not mean this remains (this is the sense in all places   
 by my rest, but had entered into the where the word is used : remains over, not   
 rest\_ of which He speaks: the key-verse having been previously exhausted. ‘The   
 to this being ver. 10). 4.) Sub- time indicated by the present here is that   
 stantiation of the last assertion, For following on the threat above) that some   
 he (God, not Moses, nor the scripture: enter into it (viz. by the very expectation   
 see ch. xiii. 5) hath spoken somewhere implied in the terms of the exclusion—   
 (see above on ch, ii. 6) concerning the “These shall not :” therefore there are   
 seventh day on this wise, And God rested that shall: because, the entering in of   
 (the rest here spoken of must not. be some being a portion of God’s purposes,   
 understood ouly as that of one day after the failure of these persons will not change   
 the completion of creation; but as an nor set aside that purpose. This latter   
 caduring rest, commencing then and still consideration however does not logically   
 going on,—into which God's people sball come into treatment, but is understood ;   
 hereafter enter. Still less must we find —since what God once purposed, He   
 here any discrepancy with such passages always purposes”), and those who were   
 as John v. 17 x1. 28: God’s rest is formerly (as contrasted with David’s time,   
 not a rest necessitated by fatigue, nor con- and with the present) the subjects of its   
 ditioned by idleness : but it is, in the announcement (viz. the Israelites in the   
 very continuance in that upholding and wilderness) did not enter in on account of   
 governing, of which the Creution was the disobedience (not, ‘unbelief:’ see on ch.   
 beginning) on the seventh day from all iii, 18. The first clause, Seeing therefore,   
 His werks. 5.] And in this (place : &e., was a deduction from the terms   
 onr present passage) again (i.e. the of the divine denunciation, as to God's   
 other hand: a citation which shall qualify general purpose; and now this second   
 and explain that other, making it im- clause is a particular conerete instance in   
 possible that men shonld have already which that general purpose was not car-   
 entered into it), If they shall enter into ried out. Since some must, and they did   
 my rest (these words are to be taken not, the implied promise is again found   
 exactly as before, in a strong negative yeeurring many centuries after): agein   
 sense. The point raised is, that in the (emphatic: anew), He limiteth (has sired,   
 days of Moses, nay, long after, of David, specifies, the time) a certain day,   
 men had not yet, in the full sense ut saying “To-day ” in David (“in,” as we   
 cutered into that rest, because it was say, “in Isaiah,” meaning, “in the book