640 TIEBREWS, Iv.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 frss.sev.7. as it hath been said before, ‘To-day times as it is said, To   
 if ye hear his voice, harden not your day if ye will hear his   
 hearts. 8 For if Joshua had given voice, harden not your   
 them rest, then would He not after- hearts, § For if Jesus had   
 ward speak of another day. given them rest, then would   
 is yet reserved therefore a keeping he not afterward have spo-   
 of sabbath for the people of God. ken of another day. 9 There   
 10 For he that entered into his rest, remaineth therefore a rest   
 rested from his|from the Ais own God. 1° For   
 he that is entered into his   
 he himself also rest, he also hath ceased   
 own works, as God from his own.   
   
   
 1”), after (the lapse of) so long a unexhausted, occupied, unrealized) a   
 . the time between Joshua and Keeping of sabbath (the term is used   
 ); as it hath been said before (vi here to correspond to “my rest,” spe-   
 ch, iii. 7,15: there can hardly be a que: cified and explained in ver. 4. God's   
 tion that the reference of the words is rest was a Keeping of sabbath: so ulso   
 backward, to what has been already cited, will ours be. The idea of the rest here-   
 not forwards to the words which follow), after being the antitype of the Sabbath-   
 To-day if ye hear His voice, harden not rest, W: amiliar to the Jews. They spoke   
 your hearts. 8.] Confirmation of the of the age to come” as the “day which   
 above,as against an exception that might is all It is hardly probable that   
 be taken, that notwithstanding the ex- the sacred Writer bad in his mind the   
 clusion of many by unbelief, those who object which Calvin mention: «T doubt   
 entered the promised land with Joshua not that the Apostle purposely alludes to   
 did enter into that rest of God. For if the Subbath, to dissuade the Jews from   
 Joshua (it does not appear that any its outward observance: for thus only can   
 parallel between the typical and the great its abrogation be understood, by the un-   
 final Deliverer is intended: but it could derstanding its spiritual Still more   
 hardly fail to be suggested to the readers. alien from the sense and context is it   
 Our ‘translators, in” retaining “ Jesus” to use this verse, as some have xbsurdly   
 (the Greek form of Joshua) here, have in- done, as carrying weight one way or the   
 troduced into the mind of the ordinary other in the controversy respecting the   
 English reader utter confusion. It was obligation of a sabbath under the Christian   
 done in violation of their instructions, dispensation. ‘The only indication it far-   
 which prescribed that all proper names nishes is negative: viz. that no such term   
 should be rendered as they were com~- as “keeping of sabbath” could then   
 monly used) had given them rest (led have been, in the minds of Christians,   
 them into this rest of which we are treat- associated with the keeping of the Lord’s   
 ing), He (God: the subject of “limiteth” day: otherwise, being already present, it   
 and “saying” above) would not speak could not be said that it is yet reserved)   
 (not \* have spoken, as A, V.) after this of for the people of God (the well-known   
 another day. 9.) Consequence from designation of Israel the coveuaut people.   
 the proposition in ver. 6, Some ‘must It ocenrs again, ch. xi. 25. Here it is   
 enter therein: some, that is, to, used of that veritable Israel, who inherit   
 i ‘iting the condition of and promises. God's promises by faith Christ : com-   
 je to, those first, who did not enter pare Gal. vi, 16). 10.) is taken in   
 in because of disobedience. These are now two 1. as a general axiom,   
 specified as ‘ people of God,” doubtless fying the use of the words “keeping of   
 with a reference to the true spiritual cha- sabbath” above: For he that entered   
 raeter of Israclites indeed, represented into his (God’s) rest, himself also rested   
 under their external name: and their rest from his (own) works, like as God rested   
 is no longer a “rest” merely. but (see from his own. This has been the usnal   
 velow) is called by a higher and nobler explanation, Theophylact says, “He is   
 name. Therefore (sce above) there is yet explaining, in what sense he called such a   
 reserved (sce on ver. 6: remains as yet rest a sabbatism: because, he