$—12. HEBREWS. GAL   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 God did from his. " Let \11 Tet us therefore earnestly strive   
 us labour therefore to en- to enter into that rest, lest any man   
 ter into that rest, lest any fall into the same example of ® dis- ¢¢ti.,15,   
 man fall after the same   
 exaniple of unbelief. 12 For obedience. 2 For the word of God   
 the word of God is qui   
   
 also rest from ony works, as also when insulated unless it refers to the rest in   
 Me rested from ITis works in erenting the i ¢) The whole conte   
 world, named theday the Sabbath.” This   
 explanation Inbours mder two diffieulti He that entered into his (ci   
 (a)\_ the past tense, into his or more probably merely “hi   
 which thus is made into a perfect o as in Isa, xi. 10 above) rest, He Himself   
 present: (b) the donble reference of his, also (on this, sce above) rested from his   
 first to God, amd then to the man in works (sce above) as God from his own   
 qnestion, especially when God’s works are (iis own, not with any distinction of   
 taken up by the strong term his own, kind, but nsed only to mark distinction   
 2. The other interpretation has been that of possession). 11—13.} Erhorta-   
 of Owen, and others, and recently Ebrard, tion, so freqnently interspersed in\_ the   
 who refer he that entered to C\ amidst of the argument: see on ch. iii. 1.   
 He that entered into his (own o1 God s) Let us therefore (consecmence from vy.   
 rest, Himself also rested from His works 8—7; sccing that the promise is held ont   
 like as God rested from His own: and tous, as it was to them, and that they   
 therefore, from our Forermner having of it through disobedience) earnestly   
 entered into this sabbatism, it is reserved strive to enter into that rest (viz that   
 for ux, the peoplegof God, to enter mentioned in ver, 10, into which Christ   
 it. with and beeause of Him. ‘Thus, as las entered before: compare ver. 14,   
 Ehrard says, Jesns is placed in the liveliest ch. vi. 20), lest any one fall into (not, as   
 contrast to Joshua, who had not. bronght A.V. and others, “fall after”) the same   
 God’s people to their rest; and is de- example of disobedience (not, mele   
 siguated as “That one, who into see on eh. iii, 18. It was they that   
 God's rest.” And to this view Town I disobeyed who failed to enter in).   
 am strongly inclined, notwithstanding the 12, 13.] Apart from the of some   
 protest raised against it hy Bleck, Litne- terms used, we may give the connexion   
 mann, amd Delitzsch. My reasons are, in thus: Such an endeavour is well worth all   
 addition to those implied above, a) the our og ae rv we have One to do   
 form of the assertion, as regards Joshua with, who ean discern and will punish   
 here and Jesus in ver. 14. That a every even the most secret disobedience.   
 contrast. ix intended hetweeu the Jesus For the word of God (in what sense?   
 who did not give them rest, and the 1) The Personal Word has been nnder-   
 “Great High Priest who is gone throngh stood by many, e.g. Fathers in gene-   
 the heavens, Jesus the Son of God,” seems. ral, and not a few To this the   
 very plain. "And if so, it would he easily first obvions objection is, this mode of   
 accounted for, that Christ should be here expression is confined to St. John among   
 introduced merely under the designation the New Test. writers. ‘This however,   
 of He that entered into his rest. b) the thongh clearly not to be met by alleging   
 introduetion of the words he himself also, such passages as Luke i. 23 Act 2,   
 lifting ont and dignifying the subject of is not decisive. For our Epistle, though   
 this clause as compared with God, in a perhaps anterior to all the writings of St.   
 way which hardly be done, had the John, is yet so intimately allied to the   
 assertion been merely of any man gene- Alexandrine terminology, that it would be.   
 rally. ¢) Seripture ‘analogy. ‘This rest, no matter of surprise to find its Writer   
 into which the Lord Jesus entered, is using a term so nearly ripe for his purpose   
 spoken of Isa. xi, 10, “ind Mis rest as we find “de Word” in Philo [see below.   
 shall be glorious :? and this work of ¥ The real objections to the Personal   
 in Lsa, xl, “His work is before Him being simply and direetly here meant, Ii   
 and by Christ Himself, John ix. 4, “I the Epistle, and indeed the pas   
 must work the works of Him that’ sent In the Epistle: for we have nowhe   
 me while it is day.” a) ‘The expression it this term used with any definiteness of   
 that rest blow, which stands harshly our Lord, nor indeed any approach to it;