

own" * (v. 10). This is not a question about justification or rest of conscience as to judgment, that is all settled. "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. v. 19). There we rest, and there God rests. Again, "By one offering He hath perfected for ever them that are sanctified" (Heb. x. 14). The believer has already and altogether come to rest on Christ's work as to that. He has peace through the blood of Christ.

The point is one which concerns those who are justified, whom God has brought into His family. God is training such, and bringing them up into the full enjoyment of His own blessedness and rest. If I, being a parent, enjoy anything, it is impossible, if I really love my child, not to wish him to enjoy it with me. And if we, who are evil, do this, how much more our heavenly Father! What God desires for us, as we have seen, and He delights to do it, is to bring us into the enjoyment of all that which He Himself enjoys. He has made us partakers of the divine nature that we may enjoy it. The Hebrews were continually liable to sink into the seeking a rest here; in short, not to live a life of faith. The great point on which the apostle insists is, that God has not His rest here—that while there was that which hindered the comfort of His love He could not rest.

* Such is the true force,