idea of her other than as an harlot. See  
note, Matt. i. 5) **did not perish with them  
who were disobedient** (the inhabitants of  
Jericho were disobedient to the will of  
God manifested by the signs and wonders  
which he had wrought for Israel: as is  
implied by Rahab’s speech, Josh. ii. 9–12),  
**having received** (viz. to her house: they  
*lodged there*, Josh. ii. 1) **the spies** (sent  
hy Joshua to Jericho, Josh. ii. 1) **with  
peace** (so that they had nothing hostile to  
fear from her). On the introduction of  
Rahab in James ii. 25, as an example of  
justification by works, see note there.

**32–40.**] The Writer breaks off, feel-  
ing that such an illustration of faith by  
examples would be endless, and *gathers  
up those many which remain in one.*

**32.**] **And what say I yet** (more,  
any) **further? for the time** (which might  
be reasonable for writing an epistle) **will  
fail me narrating** (if I narrate) **concerning   
Gideon** (see Judges vi.–viii.), and  
**Barak** (Judges iv. v. Barak was not so  
strong in faith as he might have been,  
though he did believe and go to the fight,  
and triumph: see Judg. iv. 8, 9), **and  
Samson** (Judges xiii–xvi.), **and Jephthah**  
(Judges xi. l—xii, 7); **and David, and  
Samuel, and of the prophets; who** (does  
not strictly identify the antecedents: for  
many of the actions which follow were  
done by others than those previously mentioned)   
**through faith** (**through faith**,  
instead of “*by faith,*” for the first time in  
the chapter, suits perhaps better the miscellaneous   
verbs of predication which follow,  
e.g. *quenched the violence of fire*)  
**subdued kingdoms** (the acts referred to  
may be Gideon’s victory over the Midianites  
Judges vii.], Barak’s over the Canaanites  
[ib. iv.], Samson’s over the Philistines  
[ib. xiv. ff.], Jephthah’s over the Ammonites   
[ib. ix.], David’s over the Philistines  
[2 Sam. v. 17–25; viii. 1; xxi. 15 ff.],  
Moabites, Syrians, Edomites [ib viii. 2 ff.],  
Ammonites [ib. x. xii. 26 ff.]), **wrought  
righteousness** (so Samuel, the righteous  
judge, 1 Sam. xii. 3, 4: David, the righteous   
king, 2 Sam. viii, 15; 1 Chron. xviii,  
14: and indeed in a wide sense all of them,  
see Jer. xxiii. 5; Ezek. xlv. 9), **obtained  
promises** (the words are capable of two  
senses: 1) got from God spoken promises,  
as e.g. the prophets: or 2) obtained the  
fulfilment of promises. 1) is taken by  
Chrysostom [referring it to the promise to  
David that his seed should sit on his throne],  
and others. But it seems to me altogether  
improbable that the Writer should’ thus  
illustrate faith by a fact which, though it  
may have accompanied faith in the recipient,   
was certainly no fruit or direct  
triumph of it: and that in the face of such  
sayings as Josh. xxi. 45; 1 Kings viii. 56,  
and of Gideon’s trials of God. The objection   
which is brought against 2), that it is  
inconsistent with “*not having received the  
promises,*” ver. 13, and with “*received not  
the promise,*” ver. 39, is very simply answered:   
it is not said that they obtained  
**the** promises, or **the** promise, but anarthrously:   
they obtained promises, but  
not *the* promises which were yet future.  
And so most Commentators), **stopped the  
mouths of lions** (referring principally, it  
may be, to Daniel, of whom it is said,  
Dan. vi. 22, that God sent his angel and  
stopped the mouths of the lions: where  
notice also the addition “*because he  
believed in his God.*” But reference may  
be also to Samson, Judges xiv. 6, and  
David, 1 Sam, xvii. 34: and I may add,  
Benaiah the son of Jehoiada, 2 Sam. xxiii.