20; 1 Chron. xi. 22),

**34.**] **quenched  
the power of fire** (so the three companions  
of Daniel,—Shadrach, Meshach, and Abednego,   
Dan. iii. Theophylact says, “He  
does not say, extinguished *fire*, but *the  
power of fire*, which is even greater:  
though it remained kindled, yet it had no  
power against them to burn them.” It  
is said of them, 1 Macc. ii. 59, that they  
“*by believing were saved out of the  
flame.*” Delitzsch reminds us that one of  
the two martyrs at Brussels, Henry Voes  
and Joh. Esche, when the flames of the  
faggots rose round him, said, that it felt  
to him as if they were strewing roses  
under him), **escaped the edge** (literally,  
**mouths**, or **edges**, plural, because the  
Writer has various examples in mind) **of  
the sword** (e.g. David from Saul, 1 Sam.  
xviii. 11; xix. 10, 12; xxi. 10: Elijah,  
1 Kings xix. 1 ff.: Elisha, 2 Kings vi  
14 ff., 31 ff.: Jeremiah, Baruch, Jer. xxxvi.  
26: Ebedmelech, Jer. xxxviii. 8 ff., compared   
with xxxix. 18), **were made strong  
out of weakness** (so Samson, after his  
hair grew, Judges xvi. 28 ff.: David,  
who ends so many of his plaintive psalms  
with jubilant thanksgiving: Hezekiah, who  
after deadly sickness was restored to  
fifteen years of health, 2 Kings xx.; Isa.  
xxxviii. The ancient expositors refer the  
words, not so probably, to the strengthening   
of Israel after the return from the  
captivity), **were made strong in war**  
(Theodoret says, “Both those mentioned  
before, and the sons of Mattathias, Judas,  
and Jonathan, and Simon.” It is not  
improbable that these later glories of the  
faith were also before the Writer’s mind :  
they unquestionably are in the next verse),  
**put to flight armies of aliens** (the word is  
common in the Septuagint, of Gentiles,  
aliens from God’s people. The reference of  
the fact may be general, to many who have  
preceded: but I should rather regard it as  
describing the Maccabean victories. Delitzsch   
would understand all from “*escaped  
the edge of the sword*” of those times; the  
escape of Mattathias and his sons into the  
mountains, the increase and success of the  
little band that strengthened itself in God,  
the first victories of Judas Maccabæus over  
Apollonius, Seron, and others, the formal  
and victorious war of the Asmonæan heroes  
with the Syrians and neighbouring people.  
“That the Writer,” he continues, “should  
recognize these as illustrious deeds of faith,  
is no wonder. In our times indeed it is  
the custom to represent the mighty revival  
of the Maccabæan period rather as human  
than divine, rather as patriotic and popular  
than theocratic and national: but the book  
of Daniel shews us, in prophetic delineation   
of that time, the holy people of the  
Most High, conflicting with the atheistic  
and antichristian prince of this world, and  
ascribes to this conflict the highest imaginable   
importance in reference to the sacred  
history. Therefore I hold that these clauses  
pass beyond ‘*the prophets,*’ and over the  
book of Daniel to the first of Maccabees,  
which in the Septuagint is attached to  
it: which indeed is generally acknowledged   
with regard to the two last clauses,  
and is the more certain because the unusual   
word here used for armies, as well  
as that for aliens, are of frequent occurrence  
in the first book of Maccabees.” And perhaps,  
after all, this may be the true view),

**35.**] **Women received their dead by** (out of,  
by means of, their reception springing out  
of it as its cause) **resurrection** (not, *the  
resurrection*: see below. The cases alluded  
to seem to be those of the widow of Zarephath,   
1 Kings xvii. 17 ff., and the Shunamite,   
2 Kings iv. 17 ff., whose sons were  
raised, the former by Elijah, the latter by  
Elisha. The faith must be that of the  
women themselves, the subject of the sentence,   
not merely that in the prophets):  
**but** (for the contrast, see below) **others  
were broken on the wheel** (the case especially   
referred to is that of Eleazar, 2 Macc.  
vi. 18–end; and the *tympanum* here  
mentioned seems to have been an instrument   
like a wheel or drum-head, on which  
the victim was stretched and scourged to  
death. Josephus makes Eleazar say to