the sword? what does this mean? which  
praisest thou? which admirest thou? the  
last, or the first? Yea, he replies, both one  
and the other: for double are the wonders  
of faith: it both does great things, and it  
suffers great things without seeming to:  
suffer any thing”):

**37** b, **38.**]  
*Examples of those who, though not put to  
violent death, lived lies of apparent  
wretchedness in the endurance of faith.***They wandered about in sheepskins** (the  
garment spoken of was the skin of any  
small kine with the hair on. The Septuagint   
use the word for Elijah’s garment, to  
whom the allusion seems principally to be)  
**and goatskins** (this, coming after *sheepskins*,   
which may mean the same, has surprised   
some, and has seemed to them a  
mere gloss on that word. Perhaps the  
Writer regarded the former as merely the  
sheepskin, and mentioned the other because  
goats were as often kept and their skin as  
often worn); **destitute, afflicted, in misery**  
(see ver. 25);

**38.**] **of whom** (viz.  
those who wandered about as in ver. 37:  
for the construction is resumed below, and  
in reference to these same persons. **These  
all** first occurs in the next verse) **the  
world was not worthy** (the world, by  
casting them out and persecuting them,  
proved that it was not fit to have them in  
it: condemned itself, in condemning them);  
**wandering in deserts, and mountains, and  
caves, and the chinks of the earth** (the  
Holy Land was especially calculated, by its  
geological formation,and its wildernesses, to  
afford shelter to persecuted persons: so did  
to a hundred of the Lord’s prophets whom  
Obadiah hid by fifty ina cave, 1 Kings  
xviii. 4, 13: to Elijah, ib. xix. 9, 13: to  
Mattathias and his sons, who fled to the  
mountains 1 Macc. ii, 28 f., and many  
others in the wilderness: to Judas Maccabæus,   
who fled with others *into the wilderness*   
and there lived *in the mountains*,  
like the wild beasts, 2 Macc. v. 27.  
See also ib. vi. 11, x. 6).

**39.**] **And these all** (“these, every one of  
them.” All, viz. all that have been named  
or referred to throughout the chapter: not  
only those *others* since ver. 35), **borne  
witness to by their faith** (the emphasis is  
on *being borne witness to*, not on *by their*  
*faith:* and the sense is rather, “*though*  
borne witness to,” than “*being*” or “*because*,   
borne witness to”), **did not receive  
the promise** (many promises indeed they  
did receive, ver. 33: but not THE PROMISE,  
the promise of final salvation, or as  
it is called, ch. ix. 15, “*the promise of the  
eternal inheritance:*” the perfection, to  
which without us they were not to attain.  
“But,” says Delitzsch, “do we not read  
ch. vi. 15, of Abraham, *he obtained the  
promise?* Certainly, he has obtained  
the promise, yet not this side the grave,  
but, as we there maintained, in his life on  
the other side the grave: the general and  
actual salvation of the New Test. is, in their  
heavenly estate, the joy of the patriarchs.  
And this view is confirmed by looking forward   
to ch. xii., where the Old Test. believers   
translated into heaven are called the  
‘*spirits of just men made perfect,*’ or at  
all events are included in that designation.  
And another question arises. It is said of  
the Old Test. saints, that they did not obtain   
the promise: but is it not plain, from  
ch. x. 36, that *the obtaining the promise* is  
for us also a thing future? Doubtless, but  
with a significant difference. For them,  
final salvation was a thing purely future:  
for us, it is a thing present as well as  
future: present, in that it is once for all  
brought about by Christ’s offering of Himself,   
—future, inasmuch as the unfolding of  
all the fulness of that which we possess,  
and the taking possession of it, when unfolded   
in its fulness, is for us yet to come:  
compare ch. ix, 28 with x. 14”),

**40.**]