660 HEBREWS. VIL   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
 God made promise to Abraham, be- made promise to Abraham,   
 eause he could swear by no greater, because he could swear by   
 no greater, he sware by   
 M saying, himself, 4 saying, Surely   
 Surely blessing I will bless thee, Blessing I will bless thee,   
 and multiplying I will multiply thee. and multiplying Iwill mul-   
 15 And thus, after he had patiently tiply thee, 6 And so, after   
 endured, he obtained the promise. he had patiently endured,   
 men verily swear by he obtained the promise,   
 1 For and of all gainsaying the 6 For men verily swear   
 oath is to them an end for confirma- by the greater: and an   
 2 Exod. oath for confirmation is to   
 them an end of all strife.   
   
 Abraham, the first inkeritor of the pro- there is here no inconsistency with ch. xi.   
 mise. 43.) For “in these words 39, see shewn there). 16—20.]   
 he does not render a reason why we should. Security of this promise, as being part   
 imitate those just mentioned, but a reason, of God’s great promise, which He has   
 why he mentions them. A man mightask faible su) ereeacaleras   
 whether there are any such, and who they sitional, and lead us to the considera-   
 are? So in these words he introduces tion of the Melchisedee Priesthood of   
 ‘Abraham, the father, of all the faithful, onr Lord in the next chapter.   
 who was ‘most enduring in his faith, and 16.] For [indeed] men (emphatic) swear   
 reaped most fruit from it.” Schlichting) by the greater [one] (undoubtedly mascu-   
 God when He promised (Bleck well re- Tine: it could not be predicated of any   
 marks, that promised is to be taken not thing neuter, that it was greater than the   
 only as “made a promise,” but in the Mes- men who swear, And by the expression   
 sianie sense, “gave the promise,” as “ the here, generally taken, must be meant God   
 promises” ubove, ama vv. 15, ch. vil. 6; Himself: that greater One, who is above   
 Rom. Gal. iti, to Abraham, since all men): and an oath is to them an end   
 He could swear by none (no person) (see reff. and more examples in Bleck) of   
 greater, swore by Himself, saying, Surely all gainsaying (A. V. with very man;   
 Blessing I will bless (at first participle, other versions, “sérife,” which is a legi-   
 on, seems to have had cer- timate meaning, but not borne out here   
 but afterwards this was lost, by the context, secing that there is no   
 and the expression becamea mere formula) allusion, in the application of the ex-   
 thee, and multiplying I will multiply ample, to any instance im which @od and   
 thee. And thus (i.e. when he had re- men were at strife. And besides, in the   
 ceived this promise,—bveit in this st only places where the word occurs in the   
 tially fulfilled, on the shewn noble ene New Test. it has the meaning “gain.   
 having endured will of patience (viz. i saying :” e.g. ch. vii. without possibility   
 up waiting he obtained the promise (i. to of gainsaying. So that it is best to take   
 not as Bleek, he had made to him the this meaning here, and understand that an   
 promise above related: this would merely oath puts an end to all gainsaying by con-   
 stultify the sentence, which proceeds on firming the matter one way, in which all   
 the faithfulness of God, confirming his parties consent) for confirmation (the A.V.   
 promise with un oath by Himself, and the ungrammatically joins these words with az   
 faith and endurance of Abraham, waiting oath,—" an oath confirmation.” The:   
 for that promise to be fulfilled: but as can only be joined, and that closely, witl   
 Liinemann, he obtained, got fulfilled to an end, Calvin’s remark on this verse is   
 him, the promise, the thing promised, to pertinent: “This passage teaches us that   
 wit, the birth of I , a3 the commence- there is among Christians a Inwful nse of   
 ment of the fulfilment—as much of it an oath, and this is to be noticed as   
 as he could see. And thus Abraham be- funaties, who of their own fancy want to   
 came inkeritor of the promises. That abrogate the rule of reverent’ swearing   
 which God has prescribed in His law.   
 For the Apostle beyond doubt here treats   
 of the manner of Swearing as of a pious   
 practice and one sanctioned by God: inas-