2 HEBREWS. XI.   
 AUTHORIZED VERSION.   
 AUTHORIZED VERSION REVISED.   
 ‘acter ®. Dut of } faith unto the saving of the unto perdition ; but of them   
 that believe to the saving of   
 %0, 2 Thess, the soul.   
 Has soul. XI. Now faith is the   
 XI. 1 Now faith is the confidence substance of things hoped   
 of things hoped for, the evidence |for, the evidence of things   
 atom, vi." a of things not seen. 2 For » therein not seen. ? For by it the   
 prea had the elders testimony borne to| elders obtained a good re-   
   
   
 faith unto [the] preservation of [the] on the objective menning as referred to   
 soul (“the soul is the subject of life and things, viz. proof, or demonstration. As   
 Ivation. Faith saves the soul, linking far as the sense is concerned, both come to   
 it to God, the living One. The unbeliev- the same in the end. It is faith, act of   
 ing mau loses hi: : for not being God’s, the mind, which és this demonstration : it   
 neither is he his all his personality is therefore necessarily subjective in its   
 has in itself, round itself, fallen under ct,—is the demonstration to him who   
 wrath and the powers of wrath.” Delitzsch). ieves) matters not seen (thisis a much   
 Cuapr. XI.—\*“ We are of Fartn” con- wider designation than things hoped for,   
 eluded the chapter. And now this embracing the whole realm of the spiritual   
 great word comes before the mind of the and invisible, to the being and essence   
 Writer for its definition, its exemplifica- of God Himself: sce below, ver, 6: and   
 tion, its triumphs. By ‘this, the ser- compare Rom. viii, 24, where St. Panl’s   
 vants of God from the first have been up- expressions differ slightly in form from   
 held, and stimulated, and carried through these. There is no ground whatever for   
 their glorious course. By this exemplifi- saying that our Writer makes faith iden-   
 cation the Writer evermore warmed and tical with hope. Faith is the confidence   
 ried forward, breaks out at last into a of things hoped for: Mope exists inde-   
 strain of sublime eloquence, in which he pendently of it,”but derives its reality,   
 gathers together in one the many noble and is ripened’ into confidence, by its   
 deeds of faith which time and space would means. And faith is the demonstration   
 not allow of his specifying severally. to us of that which we do not see:   
 1.] Now Faith is (notice that it is of compare the beautiful words of Calvin:   
 in general, a// faith, not here of faith in “Bternal life is promised to ns, but after   
 God in particular, that the Writer is death : we are told of a blessed resurrec-   
 speaking) confidence (there has been much tion, but we meantime become the prey   
 ditference concerning the meaning of this of decay: we are pronounced righteous,   
 word [kypostasis]. The ancients for the and yet sin dwells in us: we hear our-   
 most part understand it here as substance, selves called blessed, and meantime are   
 the real and true essence: faith gives overwhelmed with infinite miseries: we   
 reality to things not yet seen, so that they are promised affluence of all good things,   
 are treated as veritably present. Others but are all our days in hunger and thirst :   
 have rendered it On the other God proclaims that He will be ever present   
 hand the majority of modern Commentators to help us, bnt seems deaf to our cries.   
 have preferred the meaning which the word What would become of us if we leant not   
 bears in ch. iii. where see note: viz. on hope, and unless our mind, guided by   
 “ confiden Aud there can be no rea- the Word and Spirit of God, emerged   
 sonable doubt, that this is the true ren- through the midst of the shades, above   
 dering here. Thus only do the two this present world ?”). 2.) For   
 descriptions given correspond in nature (“and-so high a description of faith is not   
 and quality. The one being subjective in undeserved, seeing that... .” The for   
 both these cases of parallel, it is but rea- does not bring in any proof of the fore-   
 sonable that the other should be also) of going description, only shews that faith is   
 things hoped for, demonstration (con- noble enough to be dignified with the offices   
 viction, or proof. The modern Com- just named) in (not, by, merely : but ele   
 mentators are divided: some have taken mental; in the domain, or region, or   
 the subjective seuse of conviefion,— inward matter of) this (in this it was, that. . .)   
 persuasion of the truth of. But this the elders (i. not merely those who lived   
 sense of the word is rdly borne out by before us, but those ancients whom we   
 usage, And therefore we scem driven back dignify with the name of elders. So also