HEBREWS. XI.   
 AUTHORIZED VERSION.   
   
 AUTHORIZED VERSION REVISED.   
 Ravalté \* Abraham, when called, obeyed, in ham, when he was called   
 going out into a place which he was to go out into a place   
 afterwards to receive for an inherit- which he should after re-   
 ance; and he went out, not knowing ceive for an inheritance,   
 obeyed ; and he went out,   
 whither he was going. 9 By faith not knowing whither he   
 went. 9 By faith he so-   
 he sojourned in the land of the pro- |journed in the land of pro-   
 mise, as ina strange country, ! dwell- ‘mise, as in a strange coun-   
 ing in tents with Isaac and Jacob, try, dwelling in tabernacles   
 ™the heirs with him of the same with Isaac and Jacob, the   
 promise: 10for he looked for ™the heirs with him of the same   
 city which hath the foundations, promise: for he looked   
 °whose builder and maker is God. |for a city which hath foun-   
 dations, whose builder and   
 maker is God. ™ Through   
 | faith also Sara herself re-   
   
 Israel; with whom the promise was ever the built themselves no permanent abode)   
 object of faith: Zand, in which they were 10.] for (reason of his sojourning in the   
 strangers: a son, who was not yet born: a land of promise as in a strange land) he   
 people, who were yet to be, 8.) ABRA- waited for the city which has the   
 Haw’s example. By faith Abrahain, being foundations (beyond doubt, the heavenly   
 called (viz. by God, Gen. xii. 1ff, Another city, the “ Jerusalem which is above,” thus   
 reading, having considerable authority, is, contrasted with the frail and moveable   
 “he that was called, named, Abraham.” tents in which the patriarchs dwelt. No   
 ‘And the sense thus would be very good,— other interpretation will suit the language   
 whatever Bleek and Delitzsch ‘have said here used. The “city of the living God”   
 against it,—when we take into account of ch. xii, 82, and the “city which is to   
 the meaning of the name Abraham, a come” of ch. xiii. 14, must be here meant   
 Sather of nations. That this change of also. Of the earthly Jerusalem indeed it   
 mame did not take place till twenty-five is said, Ps, Ixxxvii. 1, “its foundation is   
 years after his removal from Haran, is in the holy mountains :” bni it is impos-   
 no objection, but is just what would be sible, that the earthly Jerusalem can be   
 the point raised: “By faith, he who was meant here. The lives of the dwellers in   
 [afterwards] called Abrabam, father of her rather corresponded to the precarious   
 nations, &c.” But on the whole, I adhere dwelling in tents than to the abiding in a   
 to the received text), obeyed, to go out permanent city: and the true reference of   
 (the infinitive explains wherein he obeyed) the expression “having the foundations”   
 toa (or, ‘the’ place which he was here- is to be in Rev. xxi. 14,19. As having   
 after to receive for an inheritance (not these foundations, it forms a contrast to   
 that he was conscious even of this promise the tent, placed on the ground and easily   
 when he went out, for it was made to him transported. Ebrard objects to this view,   
 afterwards in Canaan, sce Gen. xii, and that it is unhistoric to say that the patri-   
 went out, not knowing whither he was archs looked for the heavenly city: but   
 going (coming). 9, 10.] By faith Delitzsch well answers, that. it is not the   
 he sojourned in the land of the promise mere historic question, they knew and   
 (concerning which promise, Gen, xii. 7, expected, with which our Writer is con-   
 had been given), a8 a atranger’s (as if it cerned, but the question what it was that,   
 did not belong to him, but to another: their faith, breaking through thisknowledge   
 see Acts vii. 6, which is strictly parallel, in its yearnings for the future, frained to   
 and Gen. xv. 18), dwelling in tents (see itsclf as matter of hope. ‘The expectation   
 Gen. xii. 8; xiii. 3; xviii. T with Isaac of the literal fulfilment of promise is one   
 and Jacob, the heirs with him of the same thing: the hopes and prospects and sur-   
 promise (what is implied is, not so much mises built upon the character of that pro-   
 that the promise was renewed to them, mise, another. The one is mere belief:   
 as that all three waited for the the other is faith), of the arehitect   
 of the same promise, and in this waiting, and master-builder is God (very similarly)