718 HEBREWS. XL.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
   
 that they seck after a home. 15 And seek a country. 8 And   
 truly, if they were mindful of that truly, if they had been   
 from whence they came out, they mindful of that country   
 might have had opportunity to return. |from whence they came out,   
 16 But now they desire a better they might have had op-   
 home, that is, an heavenly: where- portunity to have returned.   
 fore God is not ashamed \*to be 16 But now they desire a   
 called their God: for ¥he prepared better country, that is, an   
 1 By faith ° Abra- heavenly: wherefore God   
 ham, being tempted, hath offered up is not ashamed to be called   
 for them and he that had accepted the their God: for he hath   
 promises 4 offered up his only begot- prepared for them a city.   
 ten son, !She to whom it was said, MBy faith Abrakam, when   
 he was tried, offered up   
 4 James it, Isaac: and he that had   
 reoeived the promises of:   
 [fered up his only begotten   
 they yearned: son, did whom deceive said,   
 the inference from their own confession) hopes, but acted as their God by verifying   
 they who say such things make manifest those hopes. Thus, and thus only, does   
 that they seek after a home (our English the preparing keep its proper emphasis,   
 word ‘country,’ without some possessive and the past tense its proper time: they   
 pronoun, does’ not give the idea strongly looked for a city : and God refused not to   
 enough). 15.] And if indeed they be called their God, for He prepared for   
 were mindful of that (home) from which them that city, verified those their hopes.   
 they went out, they would continually be And if we ask for the interpretation of   
 having opportunity to return. 16] this preparing, I answer, in the prepara-   
 But now (as the case now is: the logical tion of the way of Christ, and bringing in   
 «now 2? sce 1 Cor. xiii. 18 note, and our salvation by Him, of which salvation they   
 ch, viii. 6) they desire a better (home), in their anticipation faith were partakers   
 that is, a heavenly one (the justification John 56). 17-31.) Having   
 of this assertion, which seems to ascribe spoken thus generally of the faith of the   
 New Test. ideas to the Old Test. fathers, patriarchs, he returns to individual in-   
 must be fonnd in such sayings as that of stances, and begins again with Abraham,   
 the dying Jacob, Gen. xlix. 18, which only recounting the severest test to which his   
 represent a wide class of their faithful faith was put. Chrysostom remarks, that   
 thonghts): wherefore God is not ashamed he here proceeds to a far greater triumph   
 of them to be called their God (from the of faith, in a matter in which God seemed   
 present tense, is not ashamed, and espe- to contradict Himself, and faith contended   
 cially from the clause which follows, it is with faith, and command with promise.   
 probable, as Bleck has well remarked, that Compare Ecelus. xliv. 20; Wisd. x. 5; 1   
 the Writer intends not merely to adduce Mace. ii. 52; James ii. 21. By faith   
 that God did once L call See below): God, Abraham hath offered (perfect tense, as if   
 He prepared is mow not a ashamed to be s0 the work and its praise were yet enduring)   
 called, they in contrast and the tents in Isaac when tempted: and (the and rises   
 Him where y wandered. There same two ways into climax: not only Abraham offered   
 of understanding this clause: 1) to take , but &c.) he that had accepted the   
 the verb asa pluperfect, “for had pre- promises (more than “kad the promises,”   
 pared for them a city 2” 2) God is not ch. vii. 6; he had as it were with open   
 ashunied of them, nor to be called their arms accepted and taken to himself each   
 God: and we find proof of this not only in and all of the promises, the possession of   
 His thus naming Himself, but in Ilis pre- Canaan, the multiplication of his seed,   
 paring for them acity : the home for which the blessing of all nations in his seed) was   
 offering (now the Writer transforms the   
 time into the purely temporal and strict   
 one—he was in the aet of offering—the   
 work was begun) his only begotten, he to