15—22. HEBREWS. 719   
   
 AUTHORIZED VERSION REVISED.   
 AUTHORIZED VERSION. ©That in Isaac shall thy seed be ecen.ss.12.   
 That in Isauc shall thy   
 seed be called ; ' account- ealled: 19 accounting that God ‘is ¢pom, ix,   
 ing that God wus able to able to raise up, even from the dead; ”   
 raise him up, even from from whence he also r   
 the dead ; from whence also in a figure. ceived him   
 he received him in a figure. Dlessed Jacob and By Esan even € Isaac ¢cen.xxvii,   
 20 By faith Isaac blessed cerning things to come. 27,38,   
 Jacob and Esau concerning Jacob, when dying, \* blessed By each of nGen.xwii.s,   
 things to come. 2 By faith Fs we.   
 Jacob, when hewas a dying, the sons of Joseph ; and ! worshipped j gen, stvit.s1.   
 Blessed both the sons of| upon the top of his staff.   
 Joseph ; and. worshipped, 22 By faith   
 leaning upon the top of his   
 staff. \*2 By faith Joseph,|   
 whom (this refers, not to Isaac, as many slain, being received back by his father in   
 Commentators and our A. V. “of it his proper person, risen from that death   
 was said,” but to Abraham, the immediate which be had undergone in a figure or   
 antecedent in the text, the immediately Ule, in, under the figure of the ram).   
 resumed subject, after the relative clause, 20.] By faith Isaac blessed Jacob and   
 “accounting,” c.) was spoken (by God), Esau even concerning things future (or,   
 In Isaac shall thy seed be called (in concerning things future also,—blessed   
 Isaae, through and in descent from him, them concerning not only things present,   
 shall thy seed be called thy seed: only but things future, Jacob is named before   
 Isuae’s descendants shall be known a: Esau, as the worthier and more important.   
 Abraham’s seed): 19.) (reason of this in the theocratic seuse; perhaps also as   
 paradoxical conduct: becanse Abraham's having gained the greater portion of the   
 faith was able, in anticipation, to clear the blessing). 21.) By faith Jacob, when   
 suspicion of God’s faithfulness by the sug- dying, blessed each of the sons of Joseph   
 gestion of His power. He could and would (the faith consisted in his hands   
 make a way to the keeping of His own wittingly, laying the right hand on the   
 promise) reckoning that God is (not, was, head of the younger, Ephraim, who was to   
 see below) able to raise (no supply of “him? become the greater tribe); and he wor-   
 is admissible, as mistakenly inserted by shipped (this incident is not connected   
 many Conmentators, aud even by the A. V. with the other, but took place before it,   
 It was not God’s power to raise Isaac, on another occasion, when Jacob made   
 but God’s power, generally, to raise from Joseph swear to him that he would bury   
 the dead, that Abraham’ believed) even him with his fathers, and not in Egypt,   
 from [among] the dead; from whence (i. e. Gen, xlvii. 31, Perhaps the Writer inverts,   
 from the dead) he also (besides the con- the order of the two, to bring the two acts   
 viction in his mind) received him back in of blessing, that of Isaac and that of Jacob,   
 a parable (figuratively.—I have together. This act of worship was one of   
 at length in my Greek Test. the various faith, inasmuch as it was connected with a   
 interpretations, and seen cause to adhere command, the point of which was, God’s   
 to this, the ordinary one. We may with promise respecting the land of Canaan.   
 reason ask, What was the figure or parable? And the faith was shewn by the turning of,   
 if it is meant merely, that though not his aged and dying body in a posture of   
 actually, yet in some sense, Abraham thankful adoration) on the top of his staff   
 received [uae from the dead, would not (an incalculable quantity of idolatrous non-   
 so to speak,” or'a similar phrase, be the sense bas been written on these words by   
 more obvious way of expressing this? Roman-Catholic Commentators, taking as   
 The true identification of the parable their starting-point the rendering of the   
 is I am persnaded to be found in the Vulgate, “and adored the top of his staft,”   
 figure under which Isaae was sacrificed, and thence deriving an arguinent for the   
 viz. the ram, as ulrendy hinted by Chry- worship of images, assuming that there   
 sostom. Abraham virtually sacrificed his was an image or symbol of power upon   
 son: God designated Isaae for the burnt- Joseph's staif, to which they apply the   
 offering, but provided a ram in his stead. words, But first, it must he Jacoh’s,   
 Under the figure of that ram, Isae was not Joseph’s statl, which is intended, as re-