HEBREWS, Xi.   
 | AUTHORIZED VERSION,   
   
 AUTHORIZED VERSION REVISED, |   
 sk Joseph, when he died, made men- | w#en he died, made mention   
 tion of the departing of the sons’ | of departing of the gave   
 of Israel; and gave commandment} commandment concerning   
   
 concerning his bones. 23 By faith hisbones.®® faith Moses,   
 1 Fxop.i. 2, ' Moses, when he was born, was hid- when he was born, was hid   
 ‘Acts 20, den three months by his parents, three months of his pa-   
 because they saw that the child was rents, because they saw he   
 comely; and they were not afraid was a proper child ; and   
 r-i6 of the king’s ™ commandment. \* By they were not afraid of   
 i?" faith ® Moses, when he was come to|\* the 48 come commandment. re-   
 4 By faith Moses, when   
   
   
 aarked by Augustine. In his comment on face to the pillow: compare Isa. xxxviii. 2.   
 the place, he has nothing of adoring the If the ‘staff’ is to be tuken, then it must   
 staff or the top of the staff. What Jerome be his own, not Joseph’s staff, which is in-   
 thought of such an idea, is plainly seen: dicated, and the gesture might have had a   
 for he derides it, and treats it simply as a meaning correspondent to the thought in   
 qistranslation of the Hebrew, which he Gen. xxii. 10, “with my staff I passed   
 explains as it stands in our A.V. Chry- this Jordan ;” viz. the recoguition of that   
 sostom has the idea, but not a word of the God who had supported him through life,   
 image : thinks that Jacob worshipped the and declaration of his having done with   
 power, symbolized by Joseph. I will only all human supports. It is due to the   
 cite the inference from the above ancient better Roman-Catholic Commentators, such   
 data in Cornelius-a-Lapide, as most in- as Estius Justiniani, to say, that no   
 structive regarding the grounds on which such inference as that cited above is to be   
 age after age the chief abominations of the found in them. Some have expressed   
 chureh of Rome have been introduced : surprise that no mention is made of the   
 “Rightly therefore do the Fathers of the far more important blessings of the twelve   
 second Nicene prove, from this sons of Jacob in Gen. alix, But Delitzsch   
 «oration of Joseph’s staff, the adoration says well, “He plucks, so to speak, ouly   
 und culture of images, and teach that it the flowers which stand by his way, aud   
 does not stop with the image, but is re- Jeaves the whole meadow-fu!l to his read-   
 ferred and passed on to its prototype.” ers”), 22.) By faith Joseph, when   
 ‘The real question with regard to the passage dying, made mention of the exodus (by   
 is confined within very narrow limits. The this time technically so known, from the   
 same Hebrew word signifies a staff, or a title of the second book of Moses) of the   
 Led, according as it is pointed. And, as sons of Israel; and commanded concern-   
 there are no points in the ancient Hebrew ing his bones (even Joseph, who had   
 texts, it is an open question, which mean- attained such eminence and’ power in   
 ing we are to take. The Septuagint have Egypt, did not account it his country, but   
 taken “staf,” though, as Jerome notices, in faith spoke of the promise of God as   
 they have rendered the same word “bed” certain, Gen, 1. 24, and realized it so as   
 in Gen. xlviii. 2, two verses after. Our to enjoin the removal of his own remains   
 A. V. has taken this latter: “And Israel when it should come to pass). 23.)   
 bowed himself npon the bed’s head.” Now the Writer passes on to Exodus, and   
 And so almost all the moderns agree in its chjef example, Moses, who even in his   
 taking it. Stuart, it is true, has argued preservation by his parents was the child   
 at some length for the meaning “staff,” on of faith. By faith Moses, when born, was   
 the ground that the eastern beds have no hidden three months by his parents,   
 head properly so culled, being mercly a because they saw the child was comely;   
 carpet or rag spread on the ground. But and they feared not the command of the   
 he has in his mind in thus objecting, a king (to destroy all the male children,   
 bedstead, not a bed. The head of a bed, Exod. i, 22, faith was, loving trust   
 be it where or what it may, is that part of in God who had given them so fair a child,   
 it where the person’s head lies; and De- which led them to perform, as furas in   
 litzsch has made it probable, that Jacob lay, the duties of parents to it, not the   
 turned himself in his bed so as to lay his crucl part which the tyrant prescribed).