722 HEBREWS. XI.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 sven as \* seeing him who is invisible. for he endured, as see-   
 tEzop.xii21 °8 By faith the hath kept the pass- ing him who is invisible,   
 over, and the sprinkling of the 28 Through faith he kept   
 blood, that he that destroyed the the passover, and the   
 firstborn should not touch them. sprinkling of blood, lest   
 afyenxints 29 By faith ¥ they passed through he that destroyed the first-   
 the Red sea as by dry land: which Born should touch them,   
 the Egyptians assaying to do were 29 By faith they passed   
 xJou.vi2, drowned, 99 By faith \*the walls of through the Red sea as by   
 Jericho fell down, after they were dryland: which the Egup-   
 tians assaying to do were   
 drowned, \* By faith the   
 compassed about seven days. 31 By after of Jericho fell down,   
 harlot Rahab perished about seven days, \* By   
 # faith ¥ the |faith the harlot Rakab   
 not with them that were dis- perished not with them   
   
   
   
 read, “not fearing the wrath of the king.” door-posts. This word is ordinarily nsed of   
 Were it not for this difficulty, we may those eases where the blood was sprinkled   
 ly say the other interpretation round the altar, e.g. Lev. i 5; vi. 82,   
 would never have been thought of; but &c. So that the word applies well to this   
 nding as it does, it is no wonder that it ordinance, where the blood was sprinkled   
 has driven Commentators to another re- by means of a bunch of hyssop), that he   
 Still, if owing to other circum- who destroyed the firstborn might not   
 in the text it as we have seen it touch them. them, of a subject not   
 to be, necessary to refer it to that first before expressed, is to be understood out   
 leaving of Egypt, we have no right to set of the context as meaning the Israelites,   
 those aside on account of this difficulty who sprinkled the blood. It prepares the   
 rather should we say that there must be way for the change into the plural, at the   
 some solution of it, however difficult to next verse. 29.) By faith they   
 find. In attempting to give a solution, I (see above) crossed the Red sea as through   
 may confess that I see as no satisfactory dry land: of which the Egyptians making   
 one, It iay be that the trath is, that experiment were swallowed up.   
 though the fact of his flight was the etfect 80.] A second example of the strength of   
 of fear, the same flight itself, the dere- faith in Israel generally. By faith (of   
 liction of Egypt and reserving himself for Israel, who obeyed the command of Joshua   
 farther action, shewed that that fear did through all the days, to the unbe-   
 not possess nor bear him away, But on liever would seem irrational, Chrysostom,   
 any solution, the difficulty remains. Had says, “For there is no power in the sound   
 it stood “fearing,” instead of not fearing, of a trumpet to throw down stones, even   
 the whole would have been plain enough : if a man go on blowing for a thousand   
 «when he feared the anger of the king”): years: but faith can do all things”) the   
 for he endured, as seeing the invisible Walls of Jericho fell (see Josh. vi. 20),   
 One (or, “the King who is invisible :” having been compassed about (sce the   
 cowpare 1 Tim. i. 17). 28.) By faith narrative in Josh, vi.) seven days.   
 he hath celebrated (the perfect is used, 81.) The last example is one con-   
 on account of the Passover being 2 still nected with the taking of Jericho, just   
 enduring feast) the Passover (not as some mentioned, By faith (shewn in her con-   
 interpret, in faith of the Redeemer to fession, Josh. ii. “I know that Jehovah   
 come, which point does not enter iuto con- hath given you the land:” and ver. 11,   
 sideration her «Jehovah your God, He is God in heaven   
 was to him the above and in earth beneath”) Rahab the   
 viz. of the promise that the Destroyer harlot (not to be softened into an inn-   
 should pass over and not hurt them), and Keeper, as some have done. Clement. of   
 the effusion of the blood (viz. of the blood Roine devotes to her a whole chapter of   
 of the paschal lamb on the lintel and his Epistle to the Corinthians, and has no