724 HEBREWS, XI.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 the power of fire, ¥escaped the edge of fire, escaped the edge   
 1 Santa. of the sword, 'out of weakness were of the sword, out of weak-   
 1 Kings xix. strong, waxed valiant in fight, ness were made strong,   
 \*'mfurned to flight armies of aliens. waxed valiant in fight,   
 their turned to flight the armies   
 35" Women received dead of the aliens. 35 Women   
 pais but others received their dead raied   
 nie eaxelt to life again : to life again: and others   
 2.2 Kies were °tortured, not accepting de- were tortured, not accept-   
 iv.35.   
 o Acts 25.   
 20; 1 Chron. xi. 22), 34.] quenched mountains, the inerease and success of the   
 the power of fire (so the three companions little band that strengthened itself in God,   
 of Daniel,—Shadrach, Meshach, Abed- the first victories Judas Maccabious over   
 nego, Dan. iii. Theophylact says, “ He Apollonius, Seron, and others, the formal   
 does not say, extinguished fire, but the and vietorious war of the Asmonaan heroes   
 power of fire, which is even greater: with the Syrians and neighbouring people.   
 though it remained kindled, yet it had no “That the Writer,” he continues, “ should   
 power against them to burn them.” It reeognize these as illustrious of faith,   
 is said of them, 1 Mace. ii. 59, that they is no wonder. In our times indeed it is   
 “by believing were saved out of the the custom to represent the mighty revival   
 flame.” Delitzsch reminds us that one of of the Maccabaan period rather as human   
 the two martyrs at Brussels, Henry Voes than divine, rather as patriotie popular   
 and Joh. Esche, when the flames of the than theocratic and national: but the book   
 faggots rose round him, said, that it felt of Daniel shews us, in prophetic delinea-   
 to him as if they were strewing roses tion of that time, the holy people of the   
 under him), escaped the edge (literally, Most High, conflicting with the atheistic   
 mouths, or edges, plural, because the and antichristian prinee of this world, and   
 Writer has various examples in mind) of ascribes to this conflict the highest imagi   
 the sword (c.g. David from Sanl, 1 Sam. nable importance in reference to the sacred   
 xviii. 11; pas 10, 12; xxi. 10: Elijah, history. Therefore I hold that these clauses   
 1 Kings xix. 1 {: Blisha, 2 Kings vi pass beyond ‘the prophets, and over the   
 14 ff, 31 ff: Jeremiah, Barnch, Jer. xxx book of Daniel to the first. Maceabees,   
 26: Ebedmelech, Jer. xxviii. 8 ff, com- which in the Septnagint is attached to   
 pared with xxix. 18), were made strong it: which indeed is generally acknow-   
 out of weakness (so Samson, after his ledged with regard to the two last clauses,   
 hair grew, Judges xvi, 28 ff: David, and is the more certain because the un-   
 who ends so many of his plaintive psalms usual word here used for armics, as well   
 with jubilant thanksgiving: Hezekiah, who as that for aliens, of frequent occurrence   
 after deadly sickness was restored to inthe first book of And perhaps,   
 fifteen years of health, 2 Kings xx.; Isa. after all, this may be the true view),   
 xxxviii. The ancient expositors refer the 35,] Women received their dead by (out of,   
 words, not so probably, to the strength- by means of, their reception springing out   
 ening of Israel after the return from the of it as its cause) resurrection (not, the   
 eaptivity), were made strong in war resurrection : see below. The casesalluded   
 (Theodoret says, “Both those mentioned to seem to be those of the widow of Zare-   
 hefore, and the sons of Mattathias, Judas, phath, 1 Kings xvii. 17 ff, and the Shu-   
 and Jonathan, and Simon.” It is not namite, 2 Kings iv. 17 ff., sons were   
 improbable that these liter glories of the raised, the former by Elijah, the latter by   
 faith were also before the Writer’s mind : Elisha. The faith ‘must be that of tlie   
 they unquestionably are in the next verse), women themselves, the subject of the sen-   
 put to flight armies of aliens (the word is tence, not merely that in the prophets):   
 common in the Septuagint, of Gentiles, but (for the contrast, see below) others   
 aliens from God’s people. The referenee of were broken on the wheel (the ease espe-   
 the fact may be general, to many who have cially referred is that of Eleazar, 2 Mace.   
 preceded : but I should rather regard it as vi. 18—end; and the tympanum here   
 deseribing the Maceabsean vietories. De- mentioned seems to have been an instru-   
 Titzsch would understand all from “ escaped. ment like a wheel or drum-head, on which   
 the edge of the sword” of those times; the the victim was stretehed and scourged to   
 escape of Mattathias and his sons into the death. Josephus makes Eleazar say to