35—87. HEBREWS,   
   
   
 AUTHORIZED VERSION.| AUTHOR: ZED VE ON REVIS D.   
 ing deliverance; that they| liveranee, that they might obtain a   
 might obtain a better re- [better resurreetion ; 6 others again   
 surrection: % and others of cruel   
 had trial of cruel mockings scourgings, yea, moreover mockings bonds   
 and scourgings, yea, more-   
 over of bonds audimprixon- and imprisonment: 579 they were   
 ment : 37 they were stoned, stoned, they were sawn asunder, Is.   
 they were sawn asunder, were tempted, were slain with the aay. 2   
 were tempted, were slain sword: ‘they wandered about \*in" Aes vit   
 with the sword: they wan- @xivers.   
   
   
   
 Antiochus, “ Now then prepare thy wheel” seeing that stoning not a Greek but   
 And in the deaths of the seven purely Jewish punishment. Some imagine   
 others, which are related differently from it to refer to Naboth, 1 Kings xxi.: but   
 the account in 2 Mace. we read of the this is hardly probable), they were sawn   
 first [4 Mace. ix. 12), “ they him upon asunder (the traditional death of Isaiah at   
 the wheel,” aud similarly of several of the the hands of king Manasseh. ‘There seetns   
 others), not accepting the deliverance no reason to doubt, that tradition was   
 (ottered to them: see in the deaths of the known in the apostolic : Jerome ealls   
 seven brethren, 2 Mac Eleazar him- it a “most certain among the   
 self says, 2 Mace. vi. 30, “ Imight Jews,” and mentions the gencral reference   
 have been delivered from death, I now of these words to it by Christians. ‘The   
 endure sore pain, §¢.”), that they might punishment was used sometimes in the case   
 obtain a better resurrection (there can, I of captives in war: see 2 Sam. x   
 think, be little doubt that Chrysostom’s Chron. xx, 3), were tempted (certainly   
 explanation of better is right,—better, i.e. surprising, to mect with so mild a word in   
 not such as the dead of the women before the midst of torments and ways of dreadful   
 mentioned. ‘Those sons were raised by a death. Our surprise is not much mitigated   
 kind of resurreetion to a life which should by the sense given, e.g. by Stuart, “temp-   
 again end in death: these expected a tations presented hy perseeutors to the   
 glorions resurrection to endless life. See victims of their torture, in order to induee   
 2 Mace. vii. 9, The King of the world them to forsake the ion, and worship   
 shall raise us up, who have died for this the gods of the idolaters.” And this sur-   
 law, unto everlasting life :” also th. prise having been all but universally felt,   
 14, 20, 23, 36. Hence we may perhaps various have been the conjeetnres resorted   
 understand the others again, distinguishing to. Some have been for leaving out the   
 these even higher triumphs of faith from word ultogether. And other proposals have   
 these former): others agsin had trial of ben made, consisting of the substitution of   
 cruel mockings (so the A. V. well: for the other Greek words somewhat like this one,   
 word must mean insult accompanied with and bearing the sense of were burned, or   
 cruelty, judging from its use in the place were mutilated, &e. As it stands, I do not   
 here referred to, viz. 2 Mace. vii. 7, 10. see how any appropriate meaning can be   
 See also 1 Mace. ix. 26) and of seourgings given to the mere enduring of temptation,   
 (see 2 Mace. as before), yea, moreover of placed as it is being sawn asunder   
 bonds and prison (so Jonathan, 1 Mace. and dying by the sword), died in the mur-   
 12. But perhaps he now speaks more der of the sword (i.e. were slain by the   
 e.g. of Hanani, 2 Chron. xvi. 10, sword: sce reff. One prophet only perished   
 he son of Imlah,1 Kings xxii. 26, by the sword in the kingdom of Judah, viz.   
 and Jeremiah, Jer. xxxii. 2, 3, &c.): they Urijah, Jer. xxvi, 23: but under Israel it   
 were stoned (so Zechariah, son of Jehoinda, is said, 1 Kings xix. 10, “They [the house   
 2 Chron, xxiv. 20—22, referred to by our of Omri} have slain thy prophets with the   
 Lord, Luke xi. 51, Matt. xxiii. 35, ‘There sword.” Perhaps the Maccabzan perseen-   
 was a tradition, reported by Tertullian and tions may again be before the Writer's   
 other fathers, that Jeremiah was stoned mind: sce 2 Mae. vii. 4. Chrysostom   
 ut Daphne in Egypt, by the people: and says beautifully, © What means this? what   
 perhaps the Writer refers to this also. It sayest thou? Some eseaped the edge of   
 mot refer still the Maceabswan times, the sword, and some died in the murder of