~ HEBREWS. XT. 38—40.   
 zw   
 o AUTHORIZED VERSION REVIS AUTHORIZED VERSION.   
 sheepskins and goatskins ; heing dered about in sheepskins   
 destitute, afllieted, in misery 38 (of | @"4 goatskins ; being des-   
 s not worthy :) titute, afflicted, ;   
 whom the world deserts, and moun- 38 (of whom the world was   
 takings iii. tains, and ‘dens, and in the eaves lees worthy :) they wan-   
 dered in deserts, and in   
 mountains, andin dens and   
 of the earth, 39 And these all, | caves of the earth. 39 And   
 “being borne witness to through ese all, having obtained a   
 faith, received not the promi: good report through faith,   
 40 God having provided \* some bet-|1 Ireceined not the provided :   
   
   
   
 the sword ? what does this mean ? which like the wild beasts, 2 Mace. v. 27.   
 praisest thou? which admirest thou? the See also ib. vi. 11, x. 6). 39.]   
 , or the first? Yea, he replies, both one And these all (these, every one of   
 nd the other : for double are the wonders them.” All, viz. all have been named   
 of faith: it both does great things, and it or referred to throughout the chapter : not   
 sniffers things without seeming to: only those others since ver. 85), borne   
 suffer any thing”): 37 b, 38.) witness to by their faith (the emphasis is   
 Examples of those who, though not put to on being borne witness 0, not on by their   
 violent death, lived lies of apparent faith: and the sense is rather, “though   
 wretchedness in the endurance of faith. borne witness to,” than “being” or “hee   
 ‘They wandered about in sheepskins (the cause, horne witness to”), did not receive   
 garment spoken of was the skin of any the promise (many promises indeed they   
 small kine with the hair ‘The Septui- did receive, ver. 33: but not THe PRO-   
 gint use the word for Elijah’s garment, to MIsF, the promise of final salvation, or as   
 whom the allusion seems principally to be) it is called, ix. 15, “ the promise of the   
 and goatskins (this, coming after sheep- eternal inheritance :” the perfection, to   
 skins, which may mean the same, has sur- which without us they were not to attain.   
 prised some, and has seemed to them a “ But,” says Delitzsch, “do we not read   
 mere gloss on that word. Perhaps the ch. vi. 15, of Abraham, he obtained the   
 Writer regarded the former as merely the promise? Certainly, he has obtained   
 sheepskin, and mentioned the other because the promise, yet not this side the grave,   
 goats were as often kept and their skin as but, as we there maintained, in his life on   
 often worn) ; destitute, afflicted, misery the other side the grave: the general and   
 (sce ver. 25); 38.] of whom (viz. actual salvation of the New Test. is, in   
 those who wandered about as in ver, 37: heavenly estate, the joy of the patriarchs.   
 for the construction is resumed below, and And this view is confirmed by looking for-   
 in reference to these same persons. ‘These ward to ch. xii., where the Old Test. be-   
 all first occurs in the next verse) the lievers translated into heaven are called the   
 world was not worthy (the world, by ‘spirits of just men made perfect, or at   
 casting them out and perseeuting them, all events are included in that designation.   
 proved that it was not fit to have them in And another question arises. It is said of   
 it: condemned itself, condemning them); the Old Test. saints, that they did\_not ob-   
 wandering in deserts, and mountains, and tain the promise: but is not plain, from   
 caves, and the chinks of the earth (the ch. x. 36, that the obtaining the promise is   
 Holy Land was especially calenlated, by its for us alsoa thing future? Doubtless, but   
 geological formation,and its wildern with a significant difference. For them,   
 ‘ufford shelter topersecuted : so di final salvation was a thing purely future :   
 toa hundred of the Lord’s prophets whom for us, it is a thing present as well as   
 Obadiah hid by fifty ina cave, 1 Kings fature: present, in that. it is onee for all   
 iii. 4,13: to Elijah, ib. xix. 9, 13: to brought about hy Christ’s offering of Him-   
 Mattathias and his sons, who fled to the self, future, inasmuch as unfolding of   
 mountains 1 Mace. ii, 28 f, aud many ull the fulness of that which we possess,   
 others in the wilderness: to Judas Macea- und the taking possession of it, when un-   
 haus, who fled with others into the wilder- folded in its fulness, is ns yet to come +   
 vess und there lived im the mountains, compare ch, ix, 28 with x, 14”), 40.)