2 HEBREWS. 729   
   
 AUTHORIZED ea AUTHORIZED VERSION   
 REVISED,   
 patience the race that is durance the race that is set before   
 set before us, looking us, 2looking unto the author and   
 finisher of the author and of the faith, even Jesus;   
   
 Sor the joy that was set}4who for the joy set before him azure x,   
 hefore him endured the Phi iin   
 Tei itis   
   
 lit 1 feels, to me fatal to his view, should be said be “author and finisher”   
 indeed to all views exeept that which of each ii inal Christian ith which   
 makes sin to ie about us, as a garment, he has within him. The word here may   
 or beset us, a3 an inward propensity. Of be rendered merely “faith” without the   
 hoth these laying aside may be said; of article; but it would seem most probable   
 the former literally, of the lntter figura- that the article here nsed in the orig’   
 tively. And in choosing between these whereas it was not thronghout ch. xi.,   
 two, I have no hesitation in\_ preferring intended to have a definite force. Besides   
 the former. ‘The Writer is speaking of hich, the ascription of faith to our Lord   
 and haying expected us to lay is so plain in our Epistle, compare ch. ii.   
 I superfluous weight of boily, which 13; iti. 2, that we must not seem to   
 the athletes did, he passes to their other exclude this sense in our rendering, which   
 lightening for the race, viz., stripping we certainly do by “our faith :” wherens   
 naked, and exhorts us to put off sin, “the faith” inclades both, and satisfies   
 Ties so easily ns. Most likely perhaps that Whieh follows, in which His own   
 the word sin alludes especially, though it example of endurance in prospect of’   
 need not exclusively, apostasy. There triumph is set before us), [even] Jesus,   
 does not seem to be any allusion to the who for (literally, instead of: see below)   
 different sins which may, in the sense now the joy set before Him (the words of the   
 so common, and originally derived from imal thus rendered have heen other-   
 this passage in A. V., “beset” various ise interpreted both by ancients aud   
 though, of course, such an ap- moderns, The ancient Syriae version,   
 plication of the passage is quite admissi- Beza, and others, take it to mean, “ instead.   
 ble), let us through (not merely ‘ with,” of the joy which He had before His in-   
 although we must so express ourselves in carnation.” But this, though not an   
 am English version, but as the state in, by incorrect rendering, seems to me doubly   
 means of whick) endurance run the race objectionable. First, which many have   
 set before us, 2.] looking unto (so ced, Joy which He already had could   
 ALY. very exaetly. ‘There not ap not well be designated as se¢ before Him :   
 to be inthe word here used any inti and then, which I have not seen noticed,   
 tion of looking off from every thing else the term joy ean hardly be used of a state   
 unto, as sometimes asserted) the Leader of bliss in one already is, a quiescent   
 (one who precedes others by his exumple, or pre-existent joy, but more naturally   
 they following him. But see nate on plies to joy prompted by some cause of   
 ch. ii, 10, Author seoms the best English active rejoicmg, ‘Then another 1moditica-   
 word here, as there) and Perfecter (this tion of this same view is found in Chry-   
 is variously interpreted. The most likely sostom, viz., that the preferable alternative   
 meaning is that He perfected the faith, of escaping the cross was before Him, and   
 inasmuch as Ife perfected in\_his own Me might have taken it, if Me And   
 person and example: but perfected the so Luther, Calvin, and others. But this   
 Jaith also, inasmuch as He beeame the again, though it might satisfy the   
 Author of perfect salvation to them that Him,” tullsshort of the sense maintain-   
 obey Him. His going before us in faith cd for joy. Erasmusand others explain it,   
 has inade faith possible for us: His per- that He despised the joys of this life. This   
 fecting faith in his own person and ex- inakes joy identical with pleasure, besides   
 ample, has made fiith effectual tor us) giving ‘a low and sense to the   
 of the faith (viz. that faith of which we Joy set before Him, in making it to mean   
 have been speaking through ch. xi.: and the pleasures of this life. The sense given   
 thus rather “ the faith” than “our faith,” above, “for the joy set before Him,” ie,   
 which latter is liable to the mistake so as in comparison with, as in exchange for,   
 often made in English, viz. to being the joy which was to come after. in the duy   
 us if it meant faith in us, so that Jesus of His is adopted by most Com