HEBREWS.   
 11—15. 133   
   
 AUTHORIZED VERSION. | AUTHORIZED VERSION REVISED.   
 which are exercised thereby. hich hav been exercised thereby.   
 12 Wherefore lift up the !2 Wherefore “lift up the hands H2'%34   
 hands which hang down, which hang down, and the feeble   
 and the feeble knees ; Sand rand make straight paths ¥ Brer v.20,   
 make straight paths for| for your fect,   
 your feet, lest that whick lame be not turned out of the way, is   
 is lame be turned out of sbut may rather be healed.   
 the way ; but let it rather low peace with all men, and sane-   
 be healed. \* Follow looking tification, “without which no man eit   
 with all men, and any max) shall sce the Lord :   
 without which no man shall Be   
 see the’ Lord: 2 Tien   
 15\* Jooking dili- TN,   
   
 cised by it (viz. chastisement. The word more and more, till at length they fell   
 exercised is a clear referenee to the con- away out of the right way altogether.   
 flict to in the former verses). It shonld be notived that the Writer The   
 12-17.] Further exhortation rather to still image of a race before him   
 promote the ruuning the Christian race,and making a beaten track for all is, that   
 to take care, following peace and holiness, they may not miss the way and lose the   
 that there be no bitter root of sin among prize). 14.) Follow peace with all   
 them, which, as in Esau’s case, might de- (with all belongs to peace, uot to the verb,   
 prive them of the promised blessing. Some have understood all to refer not only   
 12.] Wherefore (connects with the rea- to the brethren, but to unbelievers also.   
 soning, and also with the imagery, of the But thns taken, the exhortation would lose   
 foregoing verses :—because suilering chas- ninch of its proper fore here. For it is   
 tisement is the part of God’s sons—becanse introduced by a caution that the lame be   
 the running the raee snecessfully brings not turned out of the way, and followed   
 joy and peace) put straight again (into by taking heed that none of the grace   
 their proper places) the relaxed hands, of God: and between these two an exhor-   
 and the paralyzed knees; 13.) and tation to follow peace with all mankind   
 make straight tracks for your feet (these would come in very flat and disjointed.   
 words ure quoted in substance from Prov. It is clearly the brethren who are here   
 iv. 26. In the Septuagint the A. V. has meant by all. ‘The sentiment thus is the   
 “ponder the paths of thy fect.” ‘The word me as in Rom. xiv. 19), and sanctifica-   
 means properly the mark left by the wheel, ion (foliness is not sanetification, but   
 the rut or wheel-mark, indicating a track the putting on of it and becoming holy.   
 or road. The meaning seems to be, Let Many Commentators, inisled by the pecu-   
 your walk be so firm and so unanimons liar “contextual reference of the word in   
 in the right direction, that a plain track 1Th 3, have restrieted the meaning   
 and highway may be thereby established here to chastity. But the wider meaning,   
 for those who accompany and follow you as a rule, must always be kept where the   
 to pereeive and walk in. Compare Isa. context does not require a narrower. And.   
 xxxv, 8), that that which is lame be not thus understood, the reference of it is well   
 tured out of the way, but rather be given by Limboreh: ‘That they should   
 healed (“that which is lame,” indi- not, while anxious for peace, by too   
 eates that part of the ehurch which great wish to please others, commit any   
 was wavering between Christianity and n holiness”), without   
 Judaism: answering to the “ weak” (apart from) which none shall see the   
 of the Epistle to the Romans. If the Lord (whether the Lord is to be applied to   
 whole congregation, by their united and Christ, or to the Father, is It   
 consistent walk, trod a plain and beaten is clearly the inch. viii. 1   
 path for men’s feet, these lame ones, the Sou in ch. if. 8. But here it woukl   
 though halting, would be easily able to soem that the Father is intended For we   
 keep in it, and by keeping in the straight know, Matt. xxiv. 803 Rev.i.7, that every   
 track, would even acquire the habit of The'Sont even in His   
 walking straight onward, and sobe liealed : we have our Lord using, in an   
 but if the tracks were errant und con- I sentence uot much unlike this one,   
 fused, their erratic steps would deviate the expression “ they shall see God”):