1—/. HEBREWS. 713,   
   
 AUTHORIZED VERSION, AUTHORIZED VERSION REVISED.   
   
 sation be without covetor your conversation be without covet-   
 ness; and be content with | ousness; ‘be content with such f sate vio   
 such things as ye have: things as ye have. For he him- '#,!%   
 for he hath said, I wilt self hath said,   
 never leave thee, nor for- thee, neither will forsake never leave s gen.   
 sake thee. © So that we we ever boldly 6 So   
 may boldly say, The Lord that say, » The   
 is my helper, and I will Lord is my helper, and I will not, Pasxxxvil,   
 not fear what man shail 28.   
 do unto me. 7 Remember fear; what shall man do unto me? Ps, xxviii.   
 them which have the rule A a The   
 over you, who have spoken|7 ‘Remember them which had \_ the iver...   
 unto you the follow, God: jyou the word such God: spoke unto   
 sidering the end of their of whose life considering, imitate   
   
 ¥ their faith, keh, vi.12.   
   
   
 alo in the A. V. and by some Com- [see the Introd. § i., par 156], whereas   
 mentators, Chrysostom included, But the Delitzsch believes that. the expression was   
 arrangement of the words in the original taken from Dent. xxxi. 6, and ha   
 is against this: and so is the context, in come inwoven into some liturgical or   
 which the whole is of a hortatory cha- homiletic portion of the services in the   
 racter: the very same collocation of words Hellenistic synagogue): so that we say   
 immediately follows in ver. 5, where no (‘are in the habit of saying,’ ‘say always 7”   
 ‘one suggests the indicative rendering. hot, ‘can say’ nor ‘may say,’ both   
 The imperative view has accordingly been whick weaken the confidence expressed)   
 taken by very many ancient Commen- with confidence, The Lord (Jehovah in the   
 tators, and the great mass of moderns. Psilm, and probably used of the Father,   
 That in all is to be supplied not with as in other citations in this ch. viii. is   
 “men,” bat with “things,” I have en- my helper [and] (not in Hebrew), 10 1 wi   
 Acavoured to shew in my Greck Test. not be afraid: what shall man do unto   
 ‘The Intter clause carries with it the anti- me (such is the connexion, both in the   
 cipation of condemnation in the term Hebrew and here: not, “I will not be   
 shall judge. Man may, or may not, afraid what man shall do unto me,” as the   
 punish them: one thing’ is sure: they English Prayer Book, after the vulgate,   
 shall come into judgment, and if so into which is an ungrammatical rendering) ?   
 condemnation, when God shall jndge all. 7.] Remember (may be taken in two ways,   
 5, 6.) St. Panl usually couples with as Theophylact says: either “remember to   
 filthy desire, Iuere, as both of them help them in their bodily wants,” or, “re-   
 i le with the kingdom of God: member to imitate them.” The former   
 .y. 10,11; vi. 9£.; Eph. v. 3, meaning would agree with ver. 3: but it   
 5. Let your manner of life be is plain from what follows here that the   
 ice: contented (sufficed) with course of these leaders is past, and it is   
 for He (viz. He that remembering with a view to imitation that   
 promised : compare ch. x. 23, God, already is enjoined) your leaders (leaders in the   
 named, ver. 4) hath said, I will not leave faith) the which (of that kind, who) spoke   
 thee, no nor will I forsake thee (passages to you the word of God (the past tense   
 bearing some resemblance to this are found shews that this speaking was over, and   
 in the Old ‘Test., but nowhere the words numbers these leaders among those in ch   
 themselves: see Josh, i. 5: also, Gen. ii, 8: as those who heard the Lord, « by   
 Xx 15; 1 Chron. xxviii, 20; Deut. whom the salvation of the Gospel was con-   
 xxxi. 6, 8 But in Philo we have the firmed to them”), of whom surveying   
 same quotation made, and in the very (contemplating, ot searching from one end   
 same Greek words. ‘This is certainly sin- to the other) the termination (by death,   
 gular, and cannot be mere coincidence. It is perhaps to be inferred that these died   
 Bleek and Lineman suppose the Writer   
 to have made the citation direct from Philo