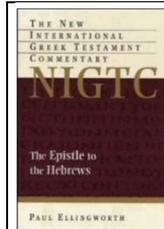


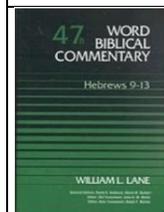
50 PROTESTANT COMMENTARIES ON HEBREWS 11:35

The follow is an assortment of 50 Protestant commentaries on Hebrews 11:35b. Underlined portions are my own.



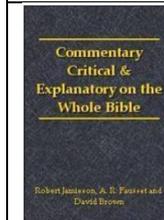
The New International Greek Testament Commentary (NIGTC)

“The reference is once more to figures of the Maccabean period: Eleazar, 2 Macc. 6:18–31; 4 Macc. 6–7; the seven brothers and their mother, 2 Macc. 7; 4 Macc. 8–18.”¹



Word Biblical Commentary: Hebrews 9-13 (William Lane)

“The reference to the refusal of release and the enduring of torment in the context of a firm expectation of attaining the resurrection shows unmistakably that the allusion in v 35b is to 2 Macc 6:18–7:42, where the Jewish historian recounts the martyrdom of Eleazar and of a mother and her seven sons at the hands of Antiochus IV Epiphanes and his officers. Specific reference is made to the hope of the resurrection in the account of the sufferings endured by three of the seven brothers, as well as in the encouragement offered to them by their mother (2 Macc 7:9, 11, 14, 22–23, 29).”²



Jamison, Fausset, and Brown’s Commentary Critical and Explanatory on the Whole Bible

“tortured—'broken on the wheel.' Eleazar (2 Maccabees 6:18, and; 2 Maccabees 8:20, 30). The sufferer was stretched on an instrument like a drumhead and scourged to death.

not accepting deliverance—when offered to them. So the seven brothers, 2 Maccabees 7:9, 11, 14, 29, 36; and Eleazar, 2 Maccabees 6:21, 28, 30, “Though I might have been delivered from death, I endure these severe pains, being beaten.”

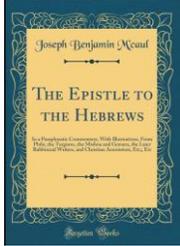
a better resurrection—than that of the women’s children “raised to life again”; or, than the resurrection which their foes could give them by delivering them from death (Da 12:2; Lu 20:35; Php 3:11). The fourth of the brethren (referring to Da 12:2) said to King Antiochus, [2 Maccabees 7:14] “To be put to death by men, is to be chosen to look onward for the hopes which are of God,

¹ Ellingworth, Paul. *The Epistle to the Hebrews: A Commentary on the Greek Text. New International Greek Testament Commentary*. Grand Rapids, MI; Carlisle: W.B. Eerdmans; Paternoster Press, 1993. , p. 629.

² Lane, William L. Hebrews 9–13. Vol. 47B. Word Biblical Commentary. Dallas: Word, Incorporated, 1991. P. 389

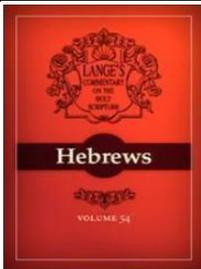
to be raised up again by Him; but for thee there is no resurrection to life.”

The writer of Second Maccabees expressly disclaims inspiration, which prevents our mistaking Paul’s allusion here to it as if it sanctioned the Apocrypha as inspired. In quoting Daniel, he quotes a book claiming inspiration, and so tacitly sanctions that claim.”³



Mcaul’s The Epistle to the Hebrews

“[Tortured] Probably under the persecutions of Jezebel and Manasseh. The *tumpanon* seems to have been an instrument in the shape of a drum or wheel, and is mentioned 2 Macc. Vi. 19-28; although, as the verb not unusually signifies to beat to death, there is no absolute necessity for deciding that the above-mentioned instrument of torture is here alluded to. For a vast number of authorities upon the subject, see Wettstin, in loco, and also J.C. Wolfii, Curae Philologicae, &c., tom, iv., p. 768. The last-mentioned writer (ibid., p. 769) speaks with a very qualified certainty, as to the allusion having any reference to the case of the Maccabees... *Kreittonos* should be referred to *apolutrosin*, an not to the resurrection mentioned in the commencement of the verse, nor yet to the resurrection of the just, as opposed to that of the ungodly (Daniel xii.2). The proposal to refer it to Daniel’s prophecy is far-fetched...”⁴



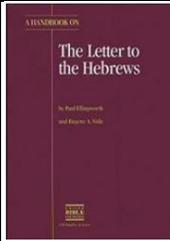
A Commentary on the Holy Scriptures (Lange, Schaff, Kendrick)

“These examples from the life of the woman of Sarepta and of the Shunamite, lead, however, again, immediately, to the martyrdom of Eleazer (2 Macc. 6:18 ff.), and of the seven brothers, along with their mother (2 Macc. 7)...And others experienced mockings and scourgings, etc.—Scourgings (μάστιγες) and mockings (ἐμπαιγμοί) are spoken of, the former at 2 Macc. 7:1, the latter at id. 7:7, 10. We may presume with certainty, therefore, that these examples of suffering are suggested by the narratives there recorded, although the ἔτεροι δέ, immediately proceeds to introduce other, though kindred examples, among which we may doubtless recognize allusions to the mockeries heaped upon Elisha and Jeremiah.”⁵

³ Jamieson, Robert, A. R. Fausset, and David Brown. Commentary Critical and Explanatory on the Whole Bible. Oak Harbor, WA: Logos Research Systems, Inc., 1997.,

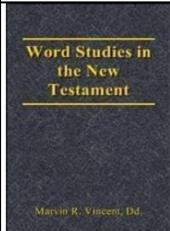
⁴ The Epistle to the Hebrews, in the Periphrastic Commentary, with Illustrations... (ed. Rev. J. B. M’Caul) p. 237 https://www.google.com/books/edition/The_Epistle_to_the_Hebrews/IGAsAAAAAYAAJ?hl=en&gbpv=0

⁵ Lange, John Peter, Philip Schaff, Carl Bernhard Moll, and A. C. Kendrick. *A Commentary on the Holy Scriptures: Hebrews*. Bellingham, WA: Logos Bible Software, 2008. p. 195-196.



A Handbook on the Letter to the Hebrews (Ellingworth, Nida)

“The three statements of 35b are closely connected: they died under torture because they refused to accept freedom, since freedom was offered on condition that they give up their Jewish faith; see 2 Maccabees 7:1, 24...”⁶

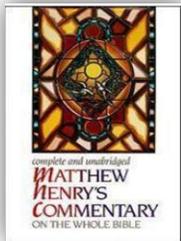


Vincent’s Word Studies in the NT

“Τύμπανον means a drum or a drumstick; hence a cudgel; so Aristoph. Plut. 476, where it is associated with κύφων a pillory. Comp. 2 Macc. 6:19, 28. The meaning here is, were beaten to death with clubs, the word being used to represent cruel torture in general.

Not accepting deliverance (οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν). For the verb, see on ch. 10:34. The (τὴν) deliverance offered at the price of denying their faith. See 2 Macc. 6:21–27.

A better resurrection (κρείττονος ἀναστάσεως). Better than a resurrection like those granted to the women above mentioned, which gave merely a continuation of life on earth. Comp. 2 Macc. 7:9, 14.”⁷



Matthew Henry’s Commentary on the Whole Bible

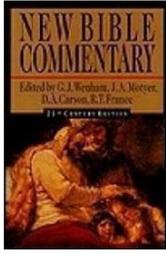
“The apostle tells us what these believers endured by faith. 1. They were tortured, not accepting deliverance, v. 35. They were put upon the rack, to make them renounce their God, their Saviour, and their religion. They bore the torture, and would not accept of deliverance upon such vile terms; and that which animated them thus to suffer was the hope they had of obtaining a better resurrection, and deliverance upon more honourable terms. This is

thought to refer to that memorable story, 2 Macc. ch. 7, etc. 2.”⁸

⁶ Ellingworth, Paul, and Eugene Albert Nida. *A Handbook on the Letter to the Hebrews*. UBS Handbook Series. New York: United Bible Societies, 1994., p. 280.

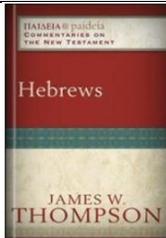
⁷ Vincent, Marvin Richardson. *Word Studies in the New Testament*. New York: Charles Scribner’s Sons, 1887. v. 4 p. 533

⁸ Henry, Matthew. *Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume*. Peabody: Hendrickson, 1994. p. 2403



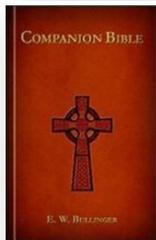
New Bible Commentary (Carson, France, Motyer, and Wenham)

“Others had to endure torture and refused to be released from imprisonment, so that they might obtain the better resurrection to eternal life. Some vivid examples of this occur in the Apocrypha, written after the period of history recorded in the OT (e.g. 2 Macc. 6:19, 28; 7:9, 11, 14).”⁹



Thompson's Paideia Commentaries on the NT

“were tortured (11:35b, etympanisthēsan; cf. tympanon “rack” as instrument of torture, 2 Macc 6:19) in the course of their martyrdom (2 Macc 6:18–7:42; 4 Macc 5:1–7:23; 8:1–18, 24). Eleazar, who chose not to eat swine's flesh rather than live in shame (2 Macc 6:18), is an example of one who died rather than receive freedom (11:35c; 2 Macc 6:22, 30; cf. 7:24–25). In his readiness to meet death in order that he might attain a better resurrection (11:35d; cf. 2 Macc 7:9, 14), he stands in the tradition of those who staked their lives on “things not seen” (11:1) and serves as an example for those who now have a “better hope” (7:19) and a “better possession” (10:34).”¹⁰



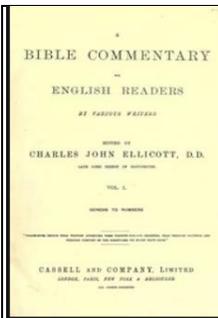
Bullinger's The Companion Bible

“tortured = bastinadoed to death. Gr. *tumpanizomai*. Only here. deliverance. Same as redemption”, [Heb] 9:15. See 2 Macc. 6:19–30; 7:1–42.”¹¹

⁹ Carson, D. A., R. T. France, J. A. Motyer, and G. J. Wenham, eds. *New Bible Commentary: 21st Century Edition. 4th ed.* Leicester, England; Downers Grove, IL: Inter-Varsity Press, 1994. p. 1349.

¹⁰ Thompson, James W. *Hebrews. Paideia Commentaries on the New Testament.* Grand Rapids, MI: Baker Academic, 2008, p. 244

¹¹ Bullinger, Ethelbert W. *The Companion Bible: Being the Authorized Version of 1611 with the Structures and Notes, Critical, Explanatory and Suggestive and with 198 Appendixes.* Bellingham, WA: Faithlife, 2018., v. 1, p. 1842.



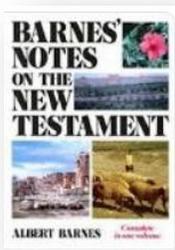
Ellicott's Bible Commentary for English Readers

"Others were tortured.--See the account of the aged Eleazar (2 Maccabees 6:30), martyred because he would not pollute himself with swine's flesh and the "flesh taken from the sacrifice commanded by the king." The following chapter records the martyrdom of seven brethren, who for their adherence to their law were put to death with cruel tortures. (See especially Hebrews 11:9; Hebrews 11:14; Hebrews 11:23; Hebrews 11:29; Hebrews 11:36.)"¹²



The Pulpit Commentary

"The first part of this verse evidently refers to 1 Kings 17:22 and 2 Kings 4:36 - the memorable instances in the Old Testament of mothers having had their sons restored to them from death. The latter part is as evidently suggested at least by the narrative of 2 Macc. 7; where it is recorded how, under the persecution of Antiochus Epiphanes, seven sons of one mother were tortured and put to death; how one of them, in the midst of his tortures, having deliverance and advancement offered him if he would forsake the Law of his fathers, courageously refused the offer; and how both they and their mother, who encouraged them to persevere, reiterated their hope of a resurrection from the dead...There is some doubt as to the exact import of the word... (translated "tortured"). The usual meaning of the Greek word is "to beat," ...But, inasmuch as the instrument of torture to which Eleazar (whose martyrdom is related in the preceding chapter of 2 Maccabees) was brought is called τὸ τύμπανον (6:19, 28), it has been supposed that the punishment referred to was the stretching of the victims, in the way of a rack, on a sort of wheel called a tympanum, on which they were then beaten to death, as Eleazar was...The fact that the seven of 2 Macc. 7. were not so martyred, but by fire and other tortures, is not inconsistent with this view; for our author need not be supposed to confine his view to them, but uses the word suggested by Eleazar's case..."¹³



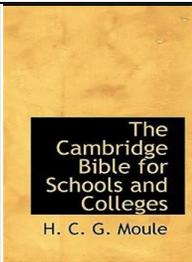
Barnes' Notes on the New Testament

"That they might obtain a better resurrection - That is, when they were subjected to this kind of torture they were looked upon as certainly dead. To have accepted deliverance then, would have been a kind of restoration to life, or a species of resurrection. But they refused this... No particular instance of this kind is mentioned in the Old Testament; but amidst the multitude of cases of persecution to which good men were subjected, there is no improbability in supposing that this may have occurred. The case of Eleazar, recorded in 2 Macc. 6, so strongly resembles what the apostle says here, that it is very possible he may have had it in his eye..."¹⁴

¹² Ellicott's Commentary for English Readers, <https://biblehub.com/hebrews/11-35.htm>

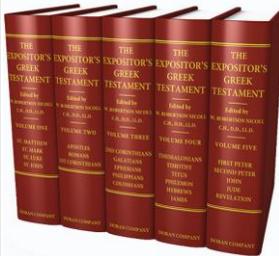
¹³ The Pulpit Commentary <https://biblehub.com/hebrews/11-35.htm>

¹⁴ Barnes Notes on the New Testament <https://biblehub.com/commentaries/barnes/hebrews/11.htm>



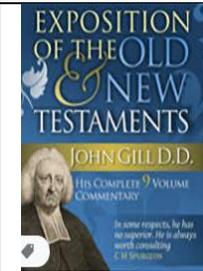
The Cambridge Bible For Schools and Colleges (H.C.G. Moule)

“were tortured] The word means, technically, “were broken on the wheel,” and the special reference may be to 2Ma 6:18-30; 2Ma 6:7. (the tortures of Eleazer the Scribe, and of the Seven Brothers). deliverance] “The deliverance offered them” (2Ma 6:20-21; 2Ma 7:24). a better resurrection] Not a mere resurrection to earthly life, like the children of the women just mentioned, but “an everlasting reawakening of life” (2Ma 7:9 and passim)...”¹⁵



The Expositor's Greek New Testament

“From the expression in 2Ma 6:17; 2Ma 6:28, ἐπὶ τὸ τύμπανον, it might be supposed that some instrument more elaborate than a rod was meant and Josephus speaks of “a wheel” as being used. But that it was substantially a beating to death is proved by what is said of Eleazar (2Ma 2:30),...That Eleazar and the seven brethren (2 Maccabees 7) are alluded to is obvious, for it was characteristic of them that they died ...not accepting the offered deliverance. Eleazar was shown a way by which he could escape death (2Ma 6:21), and the seven brethren also were first interrogated and would have escaped death had they chosen to eat polluted food. They endured martyrdom, not accepting the escape that was possible, ἵνα κρείττονος ἀναστάσεως τύχωσιν, “that they might obtain a better resurrection,” “unto eternal life—‘better’ than that spoken of in the beginning of the verse, to a life that again ended” (Davidson, Weiss, von Soden)...”¹⁶



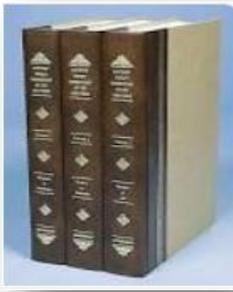
John Gill's Exposition on the OT and NT Testaments

“...and others were tortured; racked, or tympanized; referring to the sufferings of seven brethren, and their mother, in the times of Antiochus, recorded in 2 Maccabees 7 as appears from the kind of torment endured by them; from the offer of deliverance rejected by them; and from their hope of the resurrection: for it follows, not accepting deliverance; when offered them by the king, see the Apocrypha...But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life." (2 Maccabees 7) that they might obtain a better resurrection; which they died in the faith of, see the Apocrypha...”¹⁷

¹⁵ Cambridge Bible for Schools and Colleges (ed. H.C.G. Moule) <https://biblehub.com/commentaries/cambridge/hebrews/11.htm>

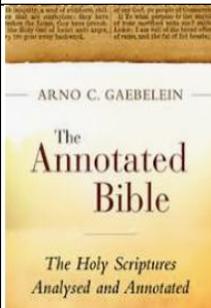
¹⁶ Expositor's Greek NT Commentary (ed. Rev. W. Nicoll) <https://biblehub.com/commentaries/egt/hebrews/11.htm>

¹⁷ John Gill's Exposition of the Old and New Testaments <https://biblehub.com/commentaries/gill/hebrews/11.htm>



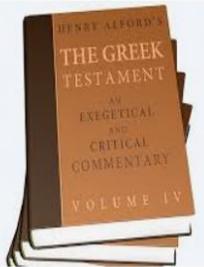
Matthew Poole's Commentary

“...etumpanisyesan, were tympanized; what manner of torturing death this was, is not so certain, whether by excoriation, and making drum-heads of their skins, or extending them on the rack, as the skin or parchment is on the drum head, and then with clubs, or other instruments, beating them to death; of which sort of sufferers seems Eleazer to be under Antiochus Epiphanes, 2Ma 6:19,30, for his not turning heathen, when urged to it by that torture; and though his deliverance from torture and death were offered to him by his tormentors on compliance with them, and renouncing his religion, yet he refused it, as others did, 2Ma 7:24, resolving to endure the utmost extremity rather than turn idolater, and disobey God.”¹⁸



Gaebelein's The Annotated Bible

“Some were tortured (tympanized, i.e., stretched in a wheel as the drumhead), ‘that they might obtain a better resurrection,’ as were the mother and her seven sons who were put to death one after the other, and in sight of each other, by the Syrian monster, Antiochus Epiphanes (2Ma 7:1-42).”¹⁹



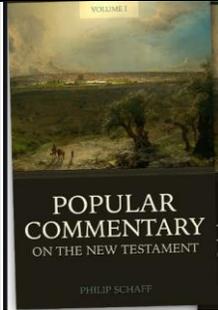
Alford's The Greek New Testament and Exegetical and Critical Commentary

“...others were broken on the wheel (the case especially referred to is that of Eleazar, 2 Maccabees 6:18—end; ...And in the deaths of the seven brothers, which are related differently from the account in 2 Maccabees 7... not accepting (οὐ, because the fact of their absolutely refusing is mainly in view) the deliverance (offered to them: see in the deaths of the seven brethren passim, 2 Maccabees 7. Eleazar himself says, 2 Maccabees ... that they might obtain a better resurrection...Those sons were raised by a kind of resurrection to a life which should again end in death: but these expected a glorious resurrection to endless life. Cf. 2 Maccabees 7:9,... also 2 Maccabees 7:11; 2Ma_7:14; 2Ma_7:20; 2Ma_7:23; 2Ma_7:36...”²⁰

¹⁸ Matthew Poole Commentary - <https://biblehub.com/commentaries/poole/hebrews/11.htm>

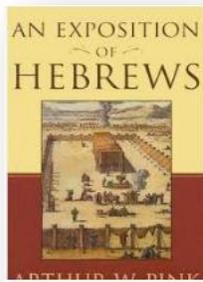
¹⁹ Arno Gaebelein's Annotated Bible: The Holy Scriptures Analyzed and Annotated
<https://www.studylight.org/commentaries/gab/hebrews-11.html>

²⁰ Allford's Greek Testament: An Exegetical and Critical Commentary
<https://www.studylight.org/commentaries/hac/hebrews-11.html>



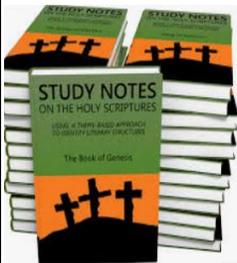
Schaff's Popular Commentary

"And others were tortured (broken upon the wheel). The word here used (a wheel or drum-head on which the victim was stretched and beaten to death) shows that the reference is to Eleazar (2Ma 6:18-31), and the heroic mother and her seven sons mentioned in chap. 7...Not accepting (rejecting would be more exact) the deliverance which was offered them at the price of their principles (so the original means), in order that they might obtain a better resurrection than the mere return to the present life. 'The king of the world shall raise us up,' they said, 'unto everlasting life' (2Ma_7:9, etc.)."²¹



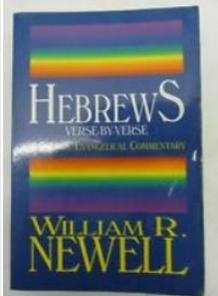
A. W. Pink's Commentary on John and Hebrews

"Not accepting deliverance." It was offered to them, but at the price of apostasy. Two alternatives were set before them: disloyalty to the Lord, or enduring the most excruciating suffering; surrender of the Truth, or being tortured by devils in human form. Freedom from this torture was offered to them in return for forsaking their profession. This is expressly affirmed of Eliezer and his seven brethren in 2Maccabees. Yea, they were not only offered freedom from tortures and death, but promised great rewards and promotions, which they steadfastly refused."²²



Everett's Study Notes on the Holy Scripture

"Hebrews 11:35 ... *Comments-* We find one reference in 2Maccabees 6-7 of the Jews being tortured, not accepting deliverance, in the story of the mother and her seven sons being tortured to death by Antiochus."²³



Newell's Commentary on Romans, Hebrews, and Revelation

"And others were tortured, not accepting their deliverance; (lit. the redemption: they could have escaped!) ... Eleazer says in 2 Maccabees 6:30, 'Whereas I might have been delivered from death, I now endure sore pain.'"
"The people that know their God shall be strong, and do exploits" (Dan. 11:32)

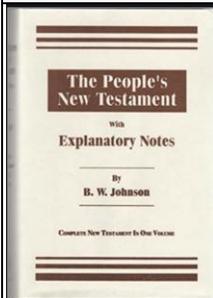
²¹ Schaff's Popular Commentary on the New Testament <https://www.studylight.org/commentaries/scn/hebrews-11.html>

²² A.W. Pink's Commentary on John and Hebrews <https://www.studylight.org/commentaries/awp/hebrews-11.html>

²³ Gary Everett's Study Notes on the Holy Scriptures <https://www.studylight.org/commentaries/ghe/hebrews-11.html>

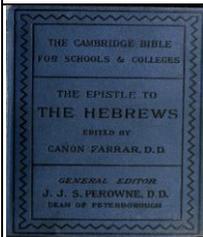
refers to, and was fulfilled also in, the noble Maccabean and their followers.

While the Apocrypha, in which the books of the Maccabees are found, is not inspired, and was never a part of the Bible, it has been very useful as history of the "four hundred silent years" between the Old and New Testaments. The Maccabees, Books 1 and 2, are, on the whole, godly, earnest, historically accurate, and especially valuable. We here quote portions of 2 Mac.: Ch. 7"²⁴



B. W. Johnson's The People's New Testament

"Others were tortured. This was especially true in the terrible persecutions recorded in the Book of Maccabees. A better resurrection. They preferred to suffer in hope of the resurrection to eternal life."²⁵



F. W. Farrar's The Epistle of Paul to the Hebrews

"...were tortured] The word means, technically, "were broken on the wheel," and the special reference may be to 2 Macc. vi. 18-30, vii, (the tortures of Eleazer the Scribe, and of the Seven Brothers). Deliverance] "The deliverance offered them (2 Macc. Vi. 20, 21, vii. 24). A better resurrection] Not a mere resurrection to earthly life, like the children of the women just mentioned, but "an everlasting reawaking of life (2 Macc. Vii. 9 and passim). 36. mockings and scourgings] "Seven brethren and their mother...being tormented with scourges and whips... and they brought the second for a mocking-stock...(2 Macc. vii. 1, 7, 10, 13, &c.) "And they sought out...Judas' friends...and he took vengeance on them and mocked them" (1 Macc. ix. 26)."²⁶

²⁴ William Newell's Commentary on Romans, Hebrews, and Revelation
<https://www.studylight.org/commentaries/wnc/hebrews-11.html>

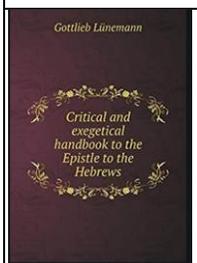
²⁵ B. W. Johnson's The People's New Testament with Explanatory Notes Complete in One Volume
https://webfiles.acu.edu/departments/Library/HR/restmov_nov11/www.mun.ca/rels/restmov/texts/bjohnson/hg1/PNT19-11.HTM

²⁶ "The Cambridge Bible for Schools and Colleges: The Epistle of Paul to the Hebrews (F. W. Farrar), p. 171
<https://archive.org/details/epistleofpaulapo00farruoft/page/170/mode/2up>



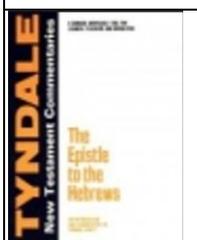
Moffatt's Critical and Exegetical Commentary (ICC)

"This is a plain reference to the Maccabean martyrs....So Eleazar was put to death, because he refused to save his life by eating swine's flesh (2 Mac 6:19...). It is this punishment of the Maccabean martyrs which the writer has in mind, as Theodoret already saw...the hope of the resurrection sustained by such martyrs... is illustrated by the tales of the Maccabean martyrs, e.g., of Eleazar the scribe (2 Mac 6:21ff)...but specially of the heroic mother and her seven sons (ibid. 7:1ff)."²⁷



Gottlieb Lunemann's Critical and Exegetical Handbook to Hebrews

"Others, on the other hand, were stretched on the rack. Allusion to the martyr-death of Eleazar (2 Macc. vi. 18 ff.) and the seven Maccabean brothers, together with their mother (2 Macc. vii)...that they might become partakers of a better resurrection... [others were tortured etc.] reference was made not merely to 2 Macc vi., but –as the addition...[in order to obtain a better resurrection] clearly shows – at the same time to 2 Macc. vii; the mention, however, of the scouring along with the mocking seems to admit of explanation only from the author's referring to 2 Macc. vi. 30...and vii. 1...as indeed the enduring of public mockery is expressly mentioned (in addition to 1 Macc. ix. 26) at 2 Macc. vii. 7...and again 2 Macc vii. 10..."²⁸



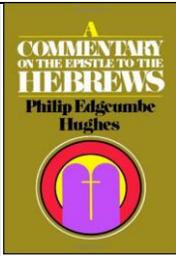
Hewitt's Commentary (Tyndale NT)

"The reference to others were tortured...is found in 2 Maccabees vi where it is recorded that Eleazar was "tympvanized", i.e. put on a rack and beaten to death in the time of Antiochus Epiphanes. Eleazar does not speak of the resurrection, but in 2 Maccabees vii, which records the death of a mother and her seven sons, three of the sons of the sons and their mother clearly proclaim their faith in the truth of the resurrection, not a mere resurrection to earthly life but to life everlasting."²⁹

²⁷ A Critical and Exegetical Commentary on the Epistle to the Hebrews, James Moffatt, p. 187-188
<https://archive.org/details/criticalexegetic40moffuoft/page/186/mode/2up>

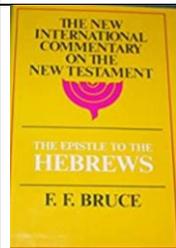
²⁸ Critical and Exegetical Hand-Book to the Epistles to the Hebrew (Gottlieb Lunemann), p. 426-427
<https://archive.org/details/criticalexegetic19ln/page/n439/mode/2up>

²⁹ Tyndale New Testament Commentaries: The Epistle to the Hebrews (Thomas Hewitt), p. 186



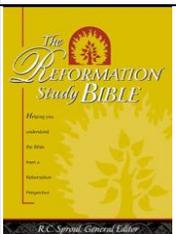
Philip Hughes' Commentary on the Epistle to the Hebrew

“...that they might experience a resurrection better than a reprieve from death at the hand of their tormentors and in this sense the restoration to life which was offered them if they would deny their faith in God. One such hero of the faith in the Maccabean period was Eleazar, an aged scribe, who, refusing release at the cost of compromising his profession, “welcomed death with renown rather than life with pollution” and “of his own accord advanced to the instrument of torture” (2 Macc. 6:18ff).”³⁰



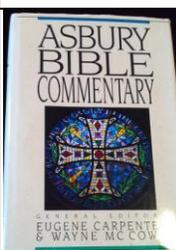
F. F. Bruce's The Epistle to the Hebrews (NICNT)

“...Others were tortured... The particular form of torture indicted by the Greek verb is being stretched on the rack and beaten to death. This was precisely the punishment meted out to Eleazar, one of the noble confessors of Maccabean days, who willingly accepted death rather than forswear his loyalty to God. In II Maccabees the story of his martyrdom is followed by the record of the mother and her seven sons who endured this and other forms of torture and death because of the hope of resurrection...”³¹



The Reformation Study Bible (Sproul)

“...An apparent reference to events during the Maccabean revolt (c. 167–157 B.C.), which occurred after the close of the Old Testament, but which are recorded in 2 Maccabees 6; 7 in the Apocrypha...”³²



Asbury Bible Commentary

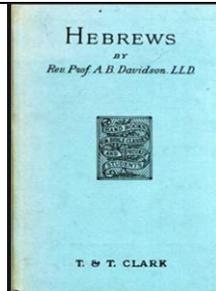
“...The apocryphal books of the Maccabees tell of the valor of Jews in gruesome torture martyred for their faith, all the while holding to the hope of resurrection (2 Macc. 6-7; 4 Mc 8-12)...”³³

³⁰ A Commentary on the Epistle to the Hebrews Philip E. Hughes (Wm B. Eerdmans), p. 512

³¹ The New International Commentary on the New Testament: The Epistle to the Hebrews, F. F. Bruce (NICNT) p. 338

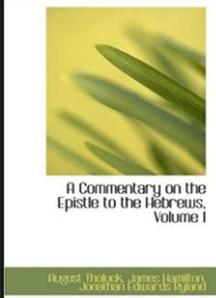
³² The Reformation Study Bible (ed. R. C. Sproul) <https://www.biblegateway.com/resources/reformation-study-bible/Heb.11.35>

³³ Asbury Bible Commentary (Carpenter, McCowan) <https://www.biblegateway.com/resources/asbury-bible-commentary/vi-fifth-point-by-faith-10-32-12-2>



A. B. Davidson's Handbooks for Bible Classes: The Epistle to the Hebrews

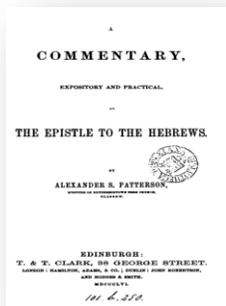
"...Were tortured, probably stretched on the drum or wheel and beaten to death. Reference may be to Eleazar, "one of the principle scribes, an aged man," who came of his own accord to the "torment" (same word as "torture"); comp. also the history of the seven brothers and their mother, 2 Macc. vii..."³⁴



Tholuck's Commentary on Hebrews

"At any rate, the author has had in mind 2 Maccab. vi., in which, at ver. 19 and 28...Kuinol lays particular stress upon the circumstance, that is expressly related of the seven sons of the Jews mother, who, after the example of Eleazar, died as martyrs, 2 Macc. vii.. That they expected the *anastasis* as a reward of their martyrdom, 2 Macc. vii. 9. 14,, and thinks, therefore, that the author had these three youths particularly in view. He may certainly have

transferred to Eleazar what is related of them, especially as it is said, that his example was their model..."³⁵



Alexander Patterson Commentary

"The other examples specified in this verse seems to be that of Eleazar, and that of the mother and her seven sons, both described in 2 Maccabees. These were splendid examples of religious faith and constancy, and, though recorded in an uncanonical book, might well, if authentic, be specified and recommended by an inspired writer. They "were tortured" ...is a vivid representation of the sufferings which these pious Maccabees endured."³⁶

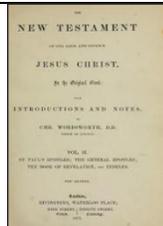
³⁴ Handbooks for Bible Classes: The Epistle to the Hebrews with introduction and notes (A. B. Davidson), p. 230
<https://archive.org/stream/epistletohbrews00davi#page/230/mode/2up>

³⁵ The Biblical Cabinet, or Hermeneutical, Exegetical, and Philological Library (v. 38) (Tholuck's Commentary on the Epistle to the Hebrews, p. 106-107).

<https://archive.org/stream/acommentaryonep01rylagoog#page/n428/mode/2up>

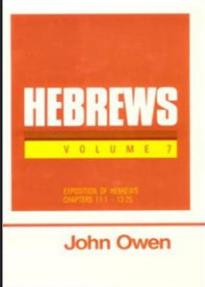
³⁶ Commentary, Expository and Practice, The Epistle to the Hebrews, Alexander Patterson, p. 416).

<https://archive.org/stream/acommentaryexpo00pattgoog#page/n427/mode/2up>



Charles Wordsworth New Testament

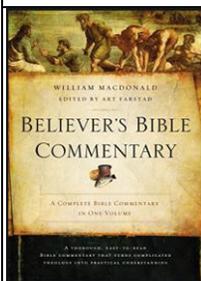
“They might have risen again to life in this world, after their sentence of death; but they died with joy, in faith of resurrection to life eternal; so the Maccabees did: 2 Macc. vii 9. 11. 23. 29. 36.”³⁷



John Owen's Exposition on Hebrews

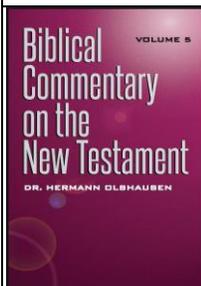
“There is no doubt but the apostle hath respect herein the story that is recorded in the sixth and seventh chapters of the second book of Maccabees. For the words are a summary of the things and saying there ascribed to Eleazar, who was beaten to death when he had been persuaded and allured to accept deliverance by transgressing the law. And the like respect may be had to the mother and her seven sons, whose story and torments are there also

recorded.”³⁸



Believer's Bible Commentary

“In the time of the Maccabees a mother and her seven sons were put to death, one after the other, and in sight of each other, by Antiochus Epiphanes. *They refused to accept release that they might obtain a better resurrection, that is better than a mere continuation of life on earth.*”³⁹



Olshausen's Biblical Commentary

“In ver. 35 the author places over against each other two kinds of manifestations of faith – the faith of those women (1 Kings xvii. 17, seq. 2 Kings iv. 17, seq.) whose sons were stored to bodily life by the prophets and the still greater faith of the martyrs (of the time of the Maccabees), who sacrificed the bodily life in faith, and on account of faith, for the sake of the future resurrection to the glorified life. Hence he does not merely say: “Not accepting deliverance that they might obtain a *better deliverance;*” but, referring back to the first clause of the verse, he speaks of a better resurrection...”⁴⁰

³⁷ The New Testament: Introduction and Notes (Charles Wordsworth, v. 2, p. 419).

<https://archive.org/stream/newtestamentofou02word#page/418/mode/2up>

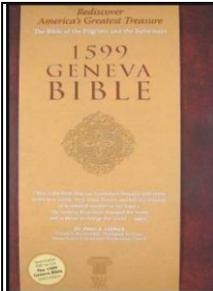
³⁸ Owen's Exposition of the Epistle to the Hebrews, John Owens, v. 4, p. 523).

<https://archive.org/details/vindicationofdis00walk/page/522/mode/2up>

³⁹ The Believer's Bible Commentary: New Testament (William MacDonald & Art Farstad, p. 1017).

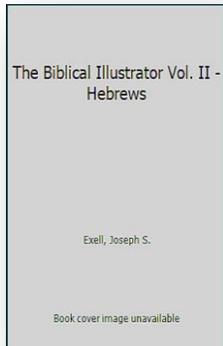
⁴⁰ Biblical Commentary on the New Testament by Dr. Hermann Olshausen (rev. A.C. Kendrick) (v. 6, p. 553). 1858

<https://archive.org/details/biblicalcomment05wiesgoog/page/n554/mode/2up>



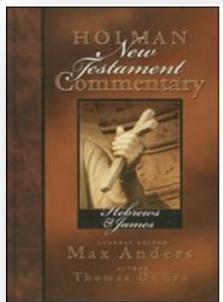
Geneva Study Bible

“...and others were tortured, not accepting deliverance; that they might obtain a better resurrection... He means that perfection which Antiochus wrought.”⁴¹



Exell's The Biblical Illustrator: Hebrews

“Maccabæan martyrs:—There can be no doubt that the apostle has here travelled beyond the canonical books of Scripture into the records of Jewish history given in the Apocrypha. If you will read the sixth and seventh chapters of the Second Book of Maccabees, you will find a full elucidation of the very words here employed. You will find the history of a Jewish mother, who, in the persecutions under Antiochus, saw seven sons tortured and put to death on one day, and encouraged them by her words to witness a good confession, on the very ground here stated, that they might obtain a better than any earthly resurrection. You will read there, in express terms, that offer of “redemption” which they are here said to have refused.”⁴²



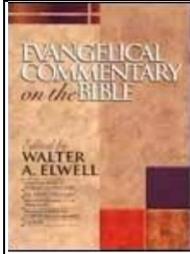
Holman New Testament Commentary (Lea)

“In Jewish intertestamental writings one famous story of courageous martyrdom involved the death of a mother and her seven sons (see 2 Maccabees 7:1–42). Many scholars feel that the reference to enduring torture in Hebrews 11:35 has this incident in mind. All eight endured barbarous torture because they refused to disobey God’s laws. One moving incident in the story occurred when the pagan king asked the mother to encourage the last of the seven sons to renounce his faith and eat swine’s flesh. The mother, who had seen six other sons die, said to her son, “Fear not this tormentor, but, being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.” The son refused to obey the king’s command, and the king treated him with greater rage than all the other sons.”⁴³

⁴¹ Geneva Study Bible <https://biblehub.com/commentaries/gsb/hebrews/11.htm>

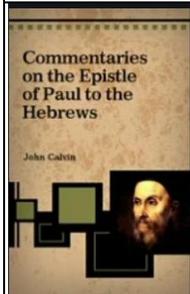
⁴² Exell, Joseph S. *The Biblical Illustrator: Hebrews. Vol. I & II.* London: James Nisbet & Co., n.d. https://www.google.com/books/edition/Heroes_of_Faith/JQ5BAQAAMAAJ?hl=en&gbpv=0

⁴³ Lea, Thomas D. *Hebrews, James. Vol. 10. Holman New Testament Commentary.* Nashville, TN: Broadman & Holman Publishers, 1999. p. 206



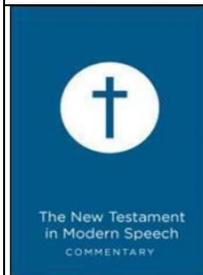
Elwell’s Evangelical Commentary on the Bible

“Time remains for but a summary of the remainder of the history of faith in the former epoch, from the time of the judges through the heroic resistance of the Maccabean period (vv. 32–38; cf. v. 35 with 2 Macc. 6:18–31).”⁴⁴



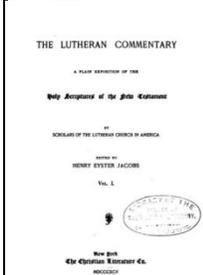
Calvin’s Commentaries

“The τύμπανον was, according to Schleusner, a machine on which the body was stretched; and then cudgels or rods and whips were used. This appears from the account given in 2 Macc. 6:19, 30. It is said that Eleasar, rather than transgress the Law, went of his own accord “to the torment—ἐπὶ τὸ τύμπανον; and in the 30th verse mention is made of stripes or strokes—πληγαῖς, and of his being lashed or whipped—μαστιγούμενος. This was to be tympanized or tortured.—Ed.”⁴⁵



The NT in Modern Speech Commentary (Weymouth)

35. Put to death] Probably by beating. In illustration of this verse see 2 Macc. 6:18–31; 7:9, 11, 14, 29, 36.⁴⁶



Jacobs’ The Lutheran Commentary

“...The reference is “not only to the martyrdom of Eleazar (2 Macc. vi. 19-31), but also to that of the heroic mother and her seven sons related in chap. vii.”

Were tortured, stretch like the skin of a drum on a torture-wheel and then beaten or tortured to death, not accepting the deliverance placed within their reach, despising the release offered them at the price of their faith (2 Macc. vi.

22, 30; vii. 24). A better resurrection, climax to the resurrection vouchsafed to those who received back their children to an earthly life (2 Macc. vii. 9-14). These chose death in preference

⁴⁴ Elwell, Walter A. *Evangelical Commentary on the Bible*. Vol. 3. Baker Reference Library. Grand Rapids, MI: Baker Book House, 1995., p. 1145-1146.

⁴⁵ Calvin, John, and John Owen. *Commentary on the Epistle of Paul the Apostle to the Hebrews*. Bellingham, WA: Logos Bible Software, 2010. p.305 Editor’s note (FN 237)
https://www.ccel.org/ccel/calvin/calcom44.xvii.xi.html#fnf_xvii.xi-p19.2

⁴⁶ Weymouth, Richard Francis. *The New Testament in Modern Speech: An Idiomatic Translation into Everyday English from the Text of “The Resultant Greek Testament”*: Commentary. Edited by Ernest Hampden-Cook. London: James Clarke and Co., 1903. p. 565.

to disloyalty-an example to the readers who were also suffering for their faith!... Had trial...scourgings (1 Macc. ix. 26f; 2 Macc. li 1, 7, 10, Jer. xx.2)...”⁴⁷



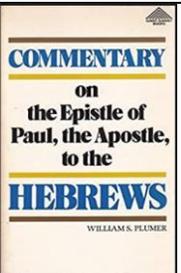
Thomas Coke's A Commentary on the New Testament

“The history of Eleazar may be alluded to, who is said to have come of his own accord...to the torment. 2 Mac. vi. 19. 28. It is certain that he is said to have been ready to die with stripes...”⁴⁸



A Short Protestant Commentary on the Books of the New Testament

“...but others were tortured:” see 2 Macc. vi. 19 sqq., vii. 1. sqq. Those who were tortured despised outward deliverance, that they might obtain a better resurrection...”⁴⁹



Plumer's Commentary

“...it may include many forms of torture. Some refer, perhaps rightly, to the tortures of Eleazer 2 Mac. 6:30. Many interpreters suppose that the apostle here specially in his mind the sufferings, constancy and hopes of the mother and her seven sons whose martyrdom is recorded in Maccabees, One can hardly read 2 Mac. 7:1-42, and doubt the correctness of his interpretation...They could have escaped suffering, if they had been willing to accept deliverance on terms dishonorable to a witness for God and his truth. And they constantly declared that they were sustained by the blessed hope of a better resurrection...”⁵⁰

⁴⁷ The Lutheran Commentary A Plain Exposition of the Holy Scriptures of the New Testament by Scholars of the Lutheran Church in America (ed. H. E. Jacobs), v. 10, p. 474.

https://archive.org/details/Lutheran_Commentary/10_Lutheran_Commentary_Tim_Tit_Hebr/page/n481/mode/2up

⁴⁸ A Commentary on the New Testament, by Thomas Coke, v. 6, p. 721-722

https://www.google.com/books/edition/A_Commentary_on_the_Holy_Bible_Commentar/qQBNAQAAMAAJ?hl=en&gbpv=0

⁴⁹ A Short Protestant Commentary on the Books of the New Testament (ed. F. H. Jones & Holtzendorff), vol. 3, p. 145

https://www.google.com/books/edition/A_Short_Protestant_Commentary_on_the_Boo/ii1VAAAAMAAJ?hl=en&gbpv=0

⁵⁰ Commentary on the Epistle of Paul, the Apostle, to the Hebrew by W. S. Plumer. p. 486

https://books.google.com/books?id=6KA_AAAAYAAJ&newbks=0&printsec=frontcover&dq=commentary+hebrews&hl=en&source=newbks_fb#v=onepage&q=commentary%20hebrews&f=false

