**the camp** (“meaning, outside the polity  
which is according to the law:” Theodoret.  
This is certainly intended, and not the  
meaning given by Chrysostom [“let us  
take up His cross, and remain outside the  
world”), nor that of Schlichting, and  
others [“let us undergo exile, reproach,  
and the like, with Him”]. Both these  
may be involved in that which is intended;   
the latter particular is presently  
mentioned : but they are not identical with  
it. Possibly there may be a reference to  
Exod. xxixii. 7, “*It came to pass, that  
every one which sought the Lord went out  
unto the tabernacle of the congregation,  
which was without the camp.*” Bleek  
objects that if so, we should not expect  
*the tabernacle* to have been so shortly before   
mentioned as representing the Jewish  
sanctuary, in distinction from the Christian.   
But this seems hardly sufficient  
reason for denying the reference. The  
occasion in Exod. xxxiii. was a remarkable  
one. The people were just quitting Sinai,  
the home of the law; and the term, “*every  
one which sought the Lord,*” seems to  
bear more than ordinary solemnity), **bearing   
His reproach** (see on ch. xi. 26).

**14.**] **For** (reason why such going forth is  
agreeable to our whole profession: not  
why the word “*camp*,” and not “*city*,”  
is used above) **we have not here** (on earth:  
not, in the earthly Jerusalem) **an abiding  
city, but we seek for that** (abiding city)  
**which is to come** (“he calls the city, *one*  
*to come*, because it is future *to us*. To  
God, Christ, the angels, it is already present.”  
Schlichting. Yet this is not altogether   
true. The heavenly Jerusalem,  
in all her glory, is not yet existing, nor  
shall be until the number of the elect is  
accomplished. Then she shall come down  
out of heaven as a bride prepared for her  
husband, Rev. xxi. 2. This verse certainly  
comes with a solemn tone on the reader,  
considering how short a time the *abiding  
city* did actually remain, and how soon  
the destruction of Jerusalem put an end  
to the Jewish polity which was supposed   
to be so enduring).

**15.**]  
**Through Him** (placed first, as carrying  
all the emphasis—through Him, not by  
means of the Jewish ritual observances)  
**therefore** (this gathers its inference from  
the whole argument, vv. 10–14) **let us  
offer up a sacrifice of praise** (this, *a sacrifice   
of praise*, is in the Septuagint version.  
It is the term for a thank-offering in the  
law. The Commentators quote an old saying   
of the Rabbis, “In the future age all  
sacrifices shall cease, but praises shall not  
cease”) **continually** (not at fixed days and  
seasons, as the Levitical sacrifices, but all  
through our lives) **to God, that is, the  
fruit of our lips** (from Hosea [ref.]: the literal  
meaning of the Hebrew is, “we will  
account our lips as calves” [for a sacrifice]:  
A.V., “we will render the calves  
of our lips.” The fruit of the lips is explained  
by the next words to be, a good  
confession to God) **confessing to His name**  
(i.e. the name of God, as the ultimate  
object to which the confession, *through  
Him*, Jesus, is referred).

**16.**] **But**  
(as if it were said, the fruit of the lips  
is not the only sacrifice: God must be  
praised not only with the lips, but with  
the life) **of beneficence and communication**   
(of your means to others who are in  
want: an usage of the word which, as  
Bleck remarks, sprung up in the primitive  
Christian Church, as also the corresponding   
one of the verb: see on ch, ii. 14) **be  
not forgetful** (ver. 2): **for with such  
sacrifices** (viz. *beneficence and communication*,   
not including ver. 15, which is  
complete in itself) **God is well pleased.**

**17—end.**] *Concluding exhortations and*