1—3. HEBREWS,   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED,   
 faying on of hands, and ef washings Sand laying on of hands, «Act.   
 resurrection of the dead,| q,   
 and of eternal judgment. and resurrection of the dead and 4X.’ xvii,   
 3 4ad this will we do, if) eternal judg ment. And this + will edtis iv ss   
 Hom. i.   
 + Some our oldest read, “et us   
 qualifications which here follow each tern baptism also perhaps included, the nature   
 —repeutunce from dead works, faith on of which, and their distinctions trom one   
 dead works are taken by all another, would naturally be one of the   
 the patristic expositors to meun sinful fundamental and primary objects of teach-   
 ‘And so the great majority’ of ing to Hebrew converts. When it is   
 And the jus- objected to the view [as by Stuart]   
 jon of such an expression as dead that the doctrine of Jewish would   
 works for sins is variously given: as have had nothing to do with the elements   
 cansing death eternal: as polluting, like of Christian teaching, we may say   
 the touch of a dead body (so Chrysostom}. that such objection is eet in mere   
 But neither of these meanings is borne thoughtlessness. The converts being Jews,   
 ont: the former being contrary to usage, the th first and most obviously elementary   
 latter far-fetched and unlikely. It is instruction would be, the teaching them   
 letter to take the epithet in its common the ical significance of their own cere-   
 and obvious meaning; dead, devoid of aunonial law in its fulfilment) and   
 life and power: compare “dead faith,” of laying on of hands (the doctrine of lay-   
 James ii, 26, and “dead sin,” Rom. ing on of hands, like that of washings, not   
 vii. 8; and in the references, St. Paul being confined to any one special rite, will   
 speaks, Eph. v. 11, in nearly the samo he reference and import of all that   
 sense: “the unfruilful works of dark- imposition of hands which was praetised   
 ness.” But such dead or lifeless works ‘under the law, and found in some eases its   
 again may be variously understood: either continuance under the Gospel. By laying   
 of the works of the tlesh in the uncon- on of hands, the sick were healed, Mark   
 verted man, or of the Jewish works of xvi. 18; Acts ix. 12, 17; xxviii. 8; com-   
 the law which could not give life. Con- pare 2 Kings v. 11; Matt. ix. 18, &e.;   
 sidering the readers and object of the officers and teachers of Church were ad-   
 Epistle, it is much more likely that the mitted to their ealling, vi. 6; xiii.   
 latter are here meant; those works by 1 Tim. iv.14; v.22; Num. viii, 10; xxvii.   
 which they sought to set up a rightcous- 18,23; Deut. xxxiv. 9; converts were fully   
 ness of their own, before they subinitted admitted into the Christian Church atter   
 themselves to God's righteousness. The baptism, Acts vili.17; xix. 6; 2 Tim. i.6.   
 best of faith on God is found And there can be little doubt that it is   
 in St. Paul’s language, Rom. iv. 5. And mainly to this last that the attention of   
 by this, our expression is defined to mean, the readers is here called, as the Writer is   
 Sull trust, rested on God, that He has aking of the beginning of Christian   
 Fulfilled his promises in Christ. We may aching), and [of] resurrection of the dead   
 observe, that the things mentioned arrange and eternal judgment (these words, as well   
 themselves in groups of pairs, of whieh as the foregoing clause, depend on doctrine.   
 this is the first), the doctrine of wash- ‘These also were points of Jewish doctrine,   
 ings (not baptisms: this is a diflerent confirmed and brought into clearer light   
 form of the word from that generally used by the Gospel. Some have supposed the   
 in the New Test. for both Christian resurrection of the dead to reter only to   
 tism and that of John. In Mark vii. the righteous, as in John vi. 39, 40, 44,   
 ch, ix, 10, Col. ii. the word is used, eternal judgment only to the wicked.   
 as hvre, of washing, or lustration with But it is more probable, in a p   
 water. On the meaning, see below. On such very general reference, that thi   
 the construction, see in my Greck Test. speaks generally, without any such distin   
 As regards the plural, washings, it has tion here in view, of the two doctrines: of   
 been very variously taken for the singular the “resurrection of life” and the “ re-   
 but none of the accounts of it seems to surrection of judgment” of Johu v. 29.   
 reach the point so well as that given And it is probable that he uses judgment   
 above, which includes in the idea those in the same indefinite meaning : see Act   
 various washings which were under the law, xxiv. 25. eternal, probubly ns part of   
 the baptism of Jobn and even Christian the proceedings of eternity, and thus bear=