TH HEBREWS. Xe   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
   
 1 John 8. 8 Jesus Christ is 'the same yester- conversation. 8 Jesus Christ   
 ‘ch. 1.32. the same yesterday, and to   
 3, not carried +away with divers and day, and for ever. % Be   
 y For it isa good not carried about with di-   
 4 Soall strange that the heart be established vers and strange doctrines.   
 v7. with grace; "not with meats, in For it is a good thing that   
 v8 which they who walked were not the heart be established   
 J0oWe have an altar, with grace; not with meats,   
 which have not profited   
 1, profited. them that have been oceu-   
 [pied therein. © We have   
 by martyrdom, as Stephen, James the conscience: see 1 Cor. viii. 8, 18: ib. vi   
 brother of John, and possibly [but see the 13: Rom. xiv. 15, 'The former view is   
 matter discussed in Introd. to James] taken by Schlichting, Bleck, Lineman,   
 James the brother of the Lord: and &e,, on the grounds, 1) that the expression   
 possibly too, St. Peter [see Introd. to 1 will not suit meats abstained from, only   
 Pet.]) of their conversation (i.e. their those partaken of: 2) that ver. 10, which   
 Christian behaviour, walk, course. No is in close connexion with this, speaks of   
 English word Gey gives it), an altar and of partaking of meats sacri-   
 the faith jesus Christ is ficed : and 3) that this same reference, to   
 and to-day tne same, and for ever (the meats offered in sacrifice, is retained   
 verse stands as a transition from what has throughout, to ver. 15. ‘The other view is   
 passed to what follows. ‘It was Christ taken by Chrysostom, &., the great body   
 whom these leaders preached, when they of later Commentators, and recently by   
 spoke the word of God: Christ who sup- Bobme, Tholuck, and Delitzsch. And Town   
 ported them to the end, being the author the reasons urged in its favour incline me   
 and finisher of their faith and He remains strongly to this view, to the exclusion of   
 still the same with regard to you,—the the other), in which (the observance of   
 same: be not then carried away &e.” As. which: the word meats being used for the   
 to the meaning of the words, yesterday observance of rules concerning meats and   
 refers to the time past, when their leaders drinks, Sc.) they who walked were not   
 passed away from them, to-day to the time profited (these, who walked in such ob-   
 present, when the Writer and the readers servances, are the whole people of God   
 were living. In our A. V., this verse, by under the Old Test. dispensation [notice   
 the omission of the copula “is,” appears the past tenses], to whom they were of   
 as if it in apposition with “the end of themselves useless and profitless, though   
 whose conversation :” and in the carelessly ordained for a preparatory purpose: 0   
 printed polyglott of Bagster, the matter is that Calvin’s objection is answered, that   
 mae worse, by a colon beg substituted “the discipliue of which the distinction   
 for the period, after ‘conversation’ Ob- between meats was a part, was useful to   
 serve Jésus Christ, not common with our the fathers under the law.” Yes, and so   
 Writer: only e.g. ver. 21, where he wishes was the shedding of the blood of bulls and   
 to give a solemn fulness to the mention of goats part of the discipline: but it was   
 the Lord: Jesus, the Person, of whom we useless to take away sin). 10.) What   
 have been proving, that He is the Christ, is the connezion with ver.9? It is repre-   
 the Anointed of God. Compare also ch. x. sented us being entirely done away by our   
 10). Be notearried away (the fixed point interpretation of above. If I regard   
 from which they are not tobe earried away, it it is not only not done away, but.   
 is clearly that given in the last verse established in its proper light. Those an-   
 Jesus Christ) by various and strange cient distinctions are profitless: one dis-   
 (strangers to the truth) doctrines (teach- tinction remains: that our true meat is uot   
 ings, Matt. xv. 93 Col. ii. 22; 1 Tim. i to be partaken of by those who adhere to   
 1): for it is good that the heart be con- those ,old distinctions +   
 firmed with grace (God’s grace, working and Judaism are necessarily and totally   
 on us by faith), not with meats (it is a distinct. See more below. We have an   
 question whether this be meaut of meat altar (to what does the Writer allude?   
 eaten after sacrifices, or of “meats” as Some have said that no distinct idea was   
 spoken of so much by St. Panl, meats par- before hin, but that he merely used the   
 taken of or abstained from as a matter of term altar, to help the figure which he was