12—17. HEBREWS.   
 TAT   
   
 AUTHORIZED VERSION. | AUTHORIZED VERSION REVISED.   
 his reproach. 4 For here 1 For we have not here an abiding \*¥,   
 have we no continuing city, city, but we seek that which is to @ uit!   
 but we seek one to come. 1 ¢ Through   
 18 By him therefore let us come. offer up “a sacrifice of praise «fey; vi.   
 offer the sacrifice of praise to God continually, that is, \*the ~   
 to God continually, that fruit of lips giving thanks to his ziice.   
 is, the fruit of our lips 16 ¥ But to do good and to ¥ Rom.   
 giving thanks to his name. communicate forget not: for 7 with   
 16 But to do good and to name. sacrifices God is well pleased.   
 communicate forget not: WQbey them that have the rule 22.Cor. 12,   
 for with such sacrifices God such Phil,iv.   
 is well pleased. \ Obey eh. vi.   
 them that have the rule   
 32, 1Tim. v.17.   
   
 the camp (“menning, outside the polity comes with a solemn tone on the reader,   
 chich is according to the law 2” Theodoret. considering how short a time the abiding   
 This is certainly intended, and not the city did actually remain, and how soon   
 meaning given by Chrysostom [“let\_us the destruction of Jerusalem put an end   
 take np His cross, and remain outside the to the Jewish polity which was sup-   
 world”), nor that of Schlichting, and posed to be so enduring). 5.   
 others [let us undergo exile, reproach, Through Him (placed first, as carrying   
 and the like, with Him”]. Both these all the emphasis—through Him, not by   
 may be involved in that which is in- means of the Jewish ritual observances)   
 tended; the latter particular is presently therefore (this gathers its inference from   
 mentioned : but they are not identical the whole arguinent, vv. 10—14) let us   
 it. Possibly there may be a reference to offer up a sacrifice of praise (this, sacri-   
 Exod. xxii. 7, “It came to pass, that fice of praise, is in the Septuagint version.   
 every one which sought the Lord went out Tt is the term for a thank-offering in the   
 unto the tabernacle of the congregation, law. ‘The Commentators quote an old say-   
 which was without the camp.” Bleck ing of the Rabbis, “In the future age all   
 objects that if so, we should not expect sacrifices cease, but praises shall not   
 the tabernacle to have been so shortly be- cease”) continually (not at fixed days and   
 fore mentioned as representing the Jewish seasons, as the Levitical sacrifices, all   
 sanetuary, in distinction from the Chris- through our lives) to God, that is, tho   
 tian. But this scems hardly sufficient fruit of ps.” (Grom Hosea of the the literal   
 reason for denying the reference. The meaning Ly of the Hebrew is, Hoc w   
 occasion in Ex was a remarkable confession to God) as calves” [for a name   
 one. The p ej ir (i.e. the name “we will render the caly   
 Sothmmagd tisdby aemM ney eat every object to which the confession, through   
 one which sought the Lord,” seems to Him, Jesus, is referred). .] But   
 ‘bear more than ordinary solemnity), bear- (as if it were said, the fruit of the lips   
 ing His reproach (see on ch. xi. is not the only sacrifice: God must be   
 14.] For (reason why such going forth is praised not only with the lips, but with   
 ble to our whole profession: not the life) of beneficence and communica-   
 why the word “camp,” and not “city,” tion (of your means to others who are in   
 is used above) we have not here (on earth: want: an usage of the word which, as   
 not, in the earthly Jerusalem) an abiding Bleck remarks, sprung up in the primitive   
 ity, but we seck for that (abiding city) Christian Church, as also the correspond.   
 which is to come (“hi calls the city, one ing one of the verb: see on ch, ii. be   
 to come, becanse it is future fo us. To not forgetful (ver. for with such   
 God, Christ, the angels, it is already pre- sacrifices (viz. beneficence and communi-   
 sent.” Schlichting. Yet this is not alto- cation, uot including ver. 15, which is   
 gether true. The heavenly Jerusalem, complete in itself) God is well pleased.   
 in all her glory, is not yet existing, nor 17—end.] Concluding exhortations and   
 shall be until the number of the elect is   
 accomplished. ‘Then she shall come down   
 asa bride prepared for her   
 2. This verse certainly