**are not** (i.e. cannot be) **shaken may abide**(the great final shaking which is to introduce   
the accomplished kingdom of God  
is that after which there shall be no  
other. To what does in order that belong?  
Two ways of taking the sentence  
are possible. 1) That given above, to the  
consideration of which I will presently  
return. 2) We may join *in order that*,  
&c., not with the fact pointed at, the  
*removal of the things shaken*, as its purpose,   
but with the verb, **have been made**;  
‘as of things which have been made in  
order that the things which cannot be  
shaken may remain:’ i.e. the scope of  
Creation has been, the establishing of  
the kingdom of Redemption: that it,  
the transitory and baseless, may pass away  
when its work is fulfilled, and give place  
to that which shall never pass away. This  
view is strongly taken by Delitzsch, after  
Grotius, Bengel, Tholuck, and others.  
But I cannot accede to it, beautiful as  
is the thought, and strictly true, that  
Creation was made but to subserve Redemption:   
the things removable, to give  
place to the things unremoveable. For, a)  
the word *remain* will thus have an exceedingly   
awkward elliptic sense, “that  
the things which cannot be shaken may  
remain,” i.e. “may come into the place of  
those removed, and thus abide for ever:”  
for things which cannot be shaken *remaining*   
merely, would be a matter of course.  
b) the logical propriety as well as the  
rhythm of the sentence is thus destroyed.  
For we should on this rendering have the  
clause beginning with “*in order that*”  
entirely subordinated to the word **made**,  
and indicating, not the purpose of the main  
action of the sentence, but that of the creation,   
a matter lying quite out of the present   
record. So that, it seems to me, we  
must fall back on 1), viz. the making **in**  
**order that** to belong to “*the remaining,*”  
the action of the sentence. This, it is  
true, is not without difficulty. For, a)  
even thus we must go some little out of  
our way for a sense for **remain**, though  
not so far as in the other case. It must  
then mean, *may remain over*, when the  
*things shaken* are gone: may be permanently   
left: to which sense there is  
no objection, but it does not exactly fit  
the requirements of the sentence: b) if  
the term **which have been made** be taken  
absolutely, we might be met by the citation   
from Isa. lxvi. 22, to shew that the  
new heavens and the new earth are also  
*made*: see also Isa. lxv. 17, 18. The answer   
to this must be, though I own it is  
not altogether a satisfactory one, that the  
*making* is not the same in the two cases:  
that this word carries rather with it *made*  
*with hands, of this creation,* as that word  
is explained, ch. ix. 11: whereas the other  
*I make* rests in the almighty power of  
God, by which the spirit-world as well  
as the world of sense was called into  
existence. See by all means, on the  
whole, Luke xxi. 26).

**28.**] **Wherefore** (gathers its inference, not from the  
whole preceding paragraph, but from the  
yet once more shaking and consequent  
removing of earthly things before those  
things which shall remain) **receiving as  
we do a kingdom which cannot be shaken**(the participle, **receiving**, is descriptive of  
our Christian state of privilege and expectation:   
designating us by anticipation as  
in possession of that, whose firstfruits and  
foretastes we do actually possess), **let us  
have thankfulness** (so Chrysostom, and  
most Commentators, ancient and modern.  
Others render, as the A. V., “let us  
have, or hold fast grace,” which is  
hardly a legitimate rendering. So the  
Syriac, Beza, Estius, Schlichting, Grotius,  
and others, On the sense, see Ps. l. 23  
“Whoso offereth me thanks and praise, he  
honoureth me”), **by whic**h (thankfulness)  
**let us serve** (this cannot be taken as in  
A.V., “by which *we may serve,*” but must  
be hortatory like the other) **God well-  
pleasingly with reverent submission and  
fear** (see on ch. v. 7)

**29.**] **For**