658 HEBREWS. ae   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 suaded better things of you, and we are persuaded better   
 things that aceompany salvation, things of you, and things   
 . even though we thus speak. that accompany salvation,   
 "God is not unjust, so as to 10? For| | God is not unrighteous For   
 20. your work and + your love, which \forget your work and la-   
 ye shewed toward his name, in that) [dour of toward which ye have   
 rl Thess. ye \*ministered to the saints, and | tat ye have ministered to   
 Se all But we earnestly   
 deat au the saints, and do minister.   
 thoritiee still minister. 11 And we desire that every   
 The words   
 Inbour of sRom.xv.25. 2Cor. viii. ix,1,12. Tim. j.18,   
 ave been   
 pression “nigh unto cursing,” there is a then altogether flatter them, to avoid up-   
 softening of the severity of the declara- lifting them, nor altogether smite them, for   
 tion); of which the end is unto burning. fear he should lay them more prostrate:   
 There is considerable doubt both as to but mingles a little with much added   
 the connexion, and as to the interpretation praise, so as to bring them right as he   
 of the sense when obtained. To what docs wishes.” Chrysostom. 9.) But we   
 of what, or whose, belong? to “land,” or are persuaded (the original word gives the   
 to“cursing”? The latter is by som result. of actual conviction by proof) co   
 the end, result, of which eurse is that it cerning you, beloved (‘this appellation is   
 tends to burning. But it does not seem to most appositely inserted, that they may   
 me that this would have been thus ex- not think him their foe and hater, but   
 pressed. I would therefore, with Chry- might know that he is ardent with Chris-   
 sostom, and most Commentators, refer tian love towards them: which love causes   
 “whose” to “land.” But then, with us always to think better things of those   
 what view will this ultimate burning take whom we love, and cven though we say   
 place? Some have said, with a salutary any thing severely, to say it with a mind   
 end, to purge ont the evil. Strange to anxious to correct, not to injure.” Schlich-   
 say, this meaning is adopted, not by ting), the things which are better (the   
 Roman-Catholic Commentators, but by. better conrse as regards your moral stati   
 Protestants: most of them not seeing that or, the better fate, as regards your ult   
 the inevitable conclusion from such an mateend. The latter is most probably the   
 acceptation would be, the existence of pur- reference, secing that what follows rests on   
 gatorial fire. The reference clearly is, as God’s ultimate faithfulness and justiee in   
 the whole context, and the finality of the the day of retribution. ‘The former is of   
 expression “ whose end is unto” shew, not course involved in it, as conditioning it),   
 to purifying, but to consuming fire: as in and (things) akin to salvation, if even   
 . x. 26, 27, where the same ultimate fear we do thus speak (are in the habit of   
 is described as issuing in fire which shall thns speaking). 10.] For God is   
 consume the adversaries. Soin Deut. xxix, not unjust, (so as) to forget (there are   
 22, 23, the curse of the apostate land is many places in the Old Test. where for-   
 described as consisting in “brimstone, and getfulness on the part of God is th   
 salt, and burning; that it is not sown, nor denied : Ps. ix. 12,   
 beareth, nor any grass groweth therein, 7+ or deprecated, 1 Sam. i   
 like the overthrow of Sodom and Go- 1; xiii 95 xliv. 245 Ixxi   
 morrah &e.” And this destruction by xlix, Lam. v, 20) your work   
 burning is quite according to New Test. (ie. your whele Christian life of active   
 olin xv.6; iii.10, 12; obedience: so work is used absolutely in   
 9—20.] the passage 1 Cor. iii. 13-153 so in   
 Encouragement to perseverance : and first 4, “Let every one prove his own   
 (9-12). from God's faithfulness: sce this work somewhat specified   
 summary at ch. v.11. “Having now re- —34. It is a general term,   
 proved them sufficiently, terrified and including the labours of love mentioned   
 smwnitten them, he heals them again, so as helow) and your love (the expres   
 not to east them down further,and prostrate nearly resemble those in 1 Thess. i. 3),   
 them: for he that beats a sluggard only which yo shewed toward His name (the   
 renders him more sluggish. He does not saints were those who were called by