706 HEBREWS.   
 AUTHORIZED VERSION REVISED. x.   
 us hold fast the confession of our   
 a1¢rt2& hope without wavering; for “he is AUTHORIZED VERSION.   
 Tthess.v. the profession of our faith   
 without wavering ; (for he   
 is that promised ;)   
 . faithful that promised ; 2\*and let us \*4and let us consider one   
 “consider one another to provoke unto another to provoke unto   
 love and to good works: 25¢ not for- love and to good works :   
 saking the assembling of ourselves 25not forsaking the as-   
 together, as the manner of some is ; sembling of ourselves to-   
 gether, as the manner of   
 u. but using exhortation : and ‘so much some iss but exhorting one   
 the more, as ye see &the day ap- another: and so much the   
 more, as ye see the day   
   
 our hearts are freed from an evil conscience, does this chain of exhortations of our   
 and thus from self-condemnation, sprinkled Writer fall into a triple according   
 with Christ’s Blood, to be sprinkled with Panl’s triad of the Ch   
 which and to be certain of and joyful in   
 justification before God is and the same surance of faith, follows one   
 ‘thing,—washed in Holy Baptism, whose to hold fast the confession of hope, and   
 pure water penetrates with its saving powor now comes one to emulite one another in   
 not only into the depths of our self-con- love.’ Delitzsch) let us consider one   
 seious life, but also into the very founda- another (all of us have all in continual   
 ion of our corporeity, and thus sanc- remembrance, bearing one snother’s cha-   
 tifies us not only in the flesh, but in racters and wants and weaknesses in mind)   
 the body and in the spirit: so bringing us, with a view to provocation (usually in a   
 in our whole personal existence, throngh bad sense, but here in a good one) of   
 the Blood speaking in the Sanctuary, (tending to produce: or we may say that   
 through the Water welling forth ont of it is a provocative of the love itself’   
 the Sanctuary, into so real a connexion, thereby excited) love and good works;   
 so close an union with the Sanctuary 25.) not deserting the assembling   
 itself, that we are at all times privileged together of ourselves (in the only other   
 to enter into the Sanctuary, and to use, place, 2 ‘Thess. 1, where this substantive,   
 in faith, the new and living way”). “assembling together,” occurs, it is of our   
 23] Let us hold fast (ch. iv. 14: let us gathering together to Christ at His coming,   
 hold with fall and conscious possession : just as the verb is commonly used in the   
 see ch. iii. 6, 14) the confession (see on Gospels, Matt. xxiii, 87, xxiv. 31; Mark   
 ch. iv. 14: subjective, but in a pregnant xiii. 27; Luke xiii. 34.’ Here, the ques-   
 sense,—that which we confess, held in our tion is, whether it is to he understood of   
 confession of it) of our hope (see ch. iii. the congregation of the faithfal generally,   
 and bear in mind that hope is used also for the chureh,—as the word congregation   
 the object hope subjectivized: our hope has come from the act of assembling   
 [subj.], as including that on which it is to signify the body thus assembled,—or   
 fixed.” We have here an extraordinary of the single acts of assembling and gather-   
 example of the persistence of a blunder ing together of the various assemblies of   
 through centuries. The word “faith,” Christians at various times, The latter is   
 given here by the A. V., instead of hope— held by most Commevtators, and seems far:   
 Sreaking up the beautifl triad of vv. 22, most appropriate here), as is the habit   
 24,—faith, hope, love,—was a mere with some (this pretty plainly shews that   
 inibtake, hope being the original, without not formal apostasies, but habits of negli-   
 any variety of reading, and hope being ac- gence, are in the Writer’s view. far   
 cordingly the rendering of all the English these might in time lead to the other, is a   
 versions previonsly to 1611. And yet this thought which no doubt lies in the back-   
 is the version which some would have us re- ground when he says, ‘Zet us consider one   
 gard as infallible, receive as the written another,” and “using exhortation? and   
 word of God!) #0 that it mey be without is more directly suggested by the awful   
 wavering; for Heis faithful that promised cautions which follow); but using exhorta-   
 (viz. God, see ch. vi. 13, xi. 1, xii. as tion: and so much the more (this is   
 referring to Him the title of “the Pro- taken as belonging to the two preocding   
 miser”); 24.) and (“how beautifully