26—29, HEBREWS. reul   
   
 AUTHORIZED VERSION. AUTHOR. ZED VERSION REVISED,   
   
 28 Wherefore we receiving may remain. 28 Wherefore we re-   
 @ kingdom which cannot be eeiving a kingdom which cannot.   
 moved, let us have grace, be shaken, let us have thankful-   
 whereby we may serce God ness, whereby let us serve God ac-   
 acceptably with reverence leeptably with reverent fear   
 and godly fear : \*9 our Ila ‘ 29 ‘   
 God is a consuming fire. jindeed \*our God is a consuming : ex04.x:iv.   
 jfire. Ye Dent iv,   
   
 xevil, Tea,   
 lavi.16, ch. x.27,   
 are not (i.e. cannot be) shaken may abide our way for a sense for remain, though   
 (the great final shaking which is to in- not so far as in the other case. It must   
 troduce the accomplished kingdom of God then mean, may remain over, when the   
 is that after which there shall be no things shaken are gone: may be per-   
 other. To what does taking the sentence inanently left: to which sense there is   
 are possibl 1) That given above, to the no objection, but it does not exactly fit   
 consideration of whic I will presently the requirements of the sentence: b) if   
 return, 2) We join in order that, the term which have been made be taken   
 &e., not with the fact pointed at, the absolutely, we might be met by the cita-   
 removal of the things shaken, as its pur- tiun from Isa. Ixvi. 22, to shew that the   
 pose, but with the verb, have been made; new heavens and the new earth are also   
 ‘as of things which have been made in made: see also Isa. xv. 17,18. The an-   
 order that the things which cannot be swer to this must be, though I own it is   
 shaken may remain’ i.e. the scope of not altogether a satisfactory one, that the   
 Creation has been, the establishing of making is not the same in the two cases:   
 the kingdom of Redemption: that it, that this word carries rather with it made   
 the transitory and baseless, may pass away with hands, of this creation, as that word   
 when its work is fulfilled, give place is explained, ch. ix. whereas the other   
 to that which shall never pass away. ‘This I make rests in the almighty power of   
 view is strongly taken by Delitzsch, after God, by which the spirit-world as well   
 Grotius, Bengel, Tholuck, and others. as the world of sense was called into   
 But I cannot accede to it, beautiful as existence. See by all means, on the   
 is the thought, and strictly true, that whole, Luke xxi. 26). 28.) Where-   
 Creation was made but to subserve Re- fore (gathers its inference, not from the   
 demption : the things removeable, to give whole preceding paragraph, but from the   
 place to the things unremoveable. For, a) yet once more shaking and consequent   
 the word remain will thus have an ex- removing of earthly things before those   
 ceedingly awkward elliptic sense, «that things which shall’ remain) receiving as   
 the things which cannot be shaken may we do a kingdom which cannot be shaken   
 remain,” i.e. “ may come into the place of (the participle, receiving, is of   
 those removed, and thus abide for ever :” our Christian ‘state of privilege and ex-   
 for things which cannot be shaken remain- pectation: designating us by anticipation as   
 ing merely, would be a matter of course. in possession of that, whose firstfruits   
 b) the logical propriety as well as the foretastes we do actually possess), let us   
 rhythm of the sentence is thus destroyed. have thankfulness (so Chrysostom, and   
 For we should on this rendering have the most Commentators, ancient and modern.   
 clause beginning with “in order that” Others render, as the A. V., “let us   
 entirely subordinated to the word made, have, or hold fast grace,” which is   
 and indicating, not the purpose of the main hardly a legitimate rendering. So the   
 action of the sentence, that of the erea- Syrine, Beza, Estius, Schlichting, Grotius,   
 tion, a matter lying quite out of the pre- and others, On the sense, see Ps. 1.   
 sent record. So that, it seems to me, we “ Whoso offereth me thanks and praise, ht   
 must fall back on 1), viz. the makii honoureth me”), by which (thankfulness)   
 order that to belong to “the remai let us serve (this cannot be taken as in   
 the action of the sentence. This, it is A.Y., “by which we may serve,” but must   
 trae, is not without difficulty. For, a) be hortatory like the other) God well-   
 even thus we must go some little out of pleasingly with reverent submission and   
 fear (see on ch. v. 7) ' 29.) For   
 3c