certainly not *meant* here, but merely the  
fact, that *every where, and in all, God  
punishes evil, and rewards good.*

**7,8.**] The more literal rendering of these  
verses is, **To those who by endurance in  
good works seek for glory and honour  
and immortality** (will He render) **eternal  
life: {8} but to those who are** (men) **of self-seeking, and disobey the truth, but obey iniquity** (shall accrue) **anger and wrath**, &c.  
The term rendered well-doing is  
singular, **good work**: indicating *moral habitude* in the whole, the *general course of life and action*.

**glory**, *absolute* imparted *glory* like His own, see Matt. xiii. 43; John xvii. 22:—**honour**, *recognition, relative precedence*, see Matt. x. 32; xxv. 34:—**immortality**, literally, **incorruptibility**: so the aim of the Christian  
athlete is described, 1 Cor. ix. 25, as being  
to obtain an *incorruptible crown*.

**8.**] (literally) **to those who are of self-seeking**; those who live in, act from, are situated in, and do their deeds from a spirit of ambitious secking of their own interests,—for such is the meaning of the original word.

**do not obey the truth**] Hinder (see ch. i. 18) the truth which they possess from working, by self-abandonment to iniquity.  
  
**indignation** (or anger) **and wrath**] The former  
word denotes the *abiding, settled mind of  
God towards them* (the anger of God  
abideth upon him, John iii. 36),—and the latter, the *outbreak* of that anger at the great day of retribution.

**9.**] **tribulation and anguish** (or *distress*): the  
former signifies more the outward weight  
of objective infliction,—the latter the subjective feeling of the pressure. It is possible, in the case of the *suffering Christian*,  
for the former to exist without the latter:  
so 2 Cor. iv. 8, *troubled on every side, yet  
not distressed*,—where the Greek words  
are the same. But here the objective  
weight of infliction and the subjective  
weight of anguish, are co-existent.

**upon every soul of man**] Probably a circumlocution for the sake of emphasis and solemnity. Had it been to indicate that  
the soul is the suffering part of the man,  
it should have been upon the soul of every  
man, or, upon every soul of men.

**the Jew first**] Because the Jew has so  
much greater advantages, and better opportunities of knowing the divine will: and, therefore, pre-eminent responsibility.

**10. peace**] Here in its highest and most  
glorious sense : see ch. 6, x. 15; John  
xiv. 27.

**11.**] This remark serves as  
the transition to what follows, not merely  
as the confirmation of what went before.  
As to what *preceded*, it asserts that though  
the Jew has had great advantages, he  
shall be justly judged for his use of them,  
not treated as a favourite of Heaven: as  
to what *follows*, it introduces a comparison,  
between him and the Gentile to shew  
*how fairly* he will be, for those greater  
advantages, regarded as *first* in responsibility. And thus we gradually (see note on ver. 1) pass to the direct comparison