*times,—the daring Him, in trying His  
patience by rebellious conduct and sin.*  
Compare the similar use of the verb *to  
tempt*, Acts v.9; xv.10. And he warns  
the Corinthians, that they should not in  
like manner provoke God by their sins and  
their partaking with idols.

**by the  
(well-known) serpents.**

10.] **Murmur**  
has been by some understood of murmuring  
*against their teachers*, as the Israelites  
against Moses and Aaron, Num. xiv. 2;  
xvi.41. But not to mention that this was,  
in fact, *murmuring against God*, such a  
reference would require something more  
specific than the mere word *murmur*. The  
warning is substantially the same as the  
last, but regards more the spirit, and its  
index, the tongue. As Theophylact says,  
“they did not bear trials manfully, but  
murmured, saying, When will the promised  
good things come, and how long will troubles  
last?”—The destruction referred to must  
be that related Num. xvi. 41 ff., when the  
pestilence (which though it is not so specified  
*there*, was administered on another  
occasion by a destroying angel, 2 Sam. xxiv.  
16, 17, see also Exod. xii. 23) took off  
14,700 of the people. The punishment of  
the unbelieving congregation in Num. xiv.,  
to which this is commonly referred, does  
not seem to answer to the expression “ *were  
destroyed by the destroyer*,” nor to the  
term “*some of them*,” seeing that all except  
Joshua and Caleb were involved in it.

**11. by way of example]** or **figure**. Meyer  
cites from the Rabbis, “ Whatever happened to the fathers, was a sign to their  
posterity.”

**the ends of the world]** An  
expression corresponding to “*the completion  
tion of the ages,*” rendered *the end of the*

*world* in Matt. xiii. 39; xxviii. 20: this  
being literally, **the ends of the ages** of this  
world’s lifetime. So Chrysostom, “He  
means nothing else than that the terrible  
judgment is close at hand.”

**are come]**  
literally, **have reached**. The ages are  
treated as occupying space, and their extent as just coincident with our own time.  
See a similar figure in ch. xiv. 36.

**12.] he standeth,** viz. *in his place as a  
member of Christ’s church*, to be recognized  
by him at His coming for one of His. ‘To  
such an one the example of the Israelites is  
a warning to take heed that he fall not, as  
they did from their place in God’s church.

**13.]** There are two ways of understanding the former part of this verse.  
Chrysostom and others take it as a *continuation and urging of the warning of the  
verse preceding*, by the consideration that  
no temptation had yet befallen them but  
such as was *within the power of human  
endurance:* but *a greater temptation is  
imminent* :—while Calvin and others regard  
it as a *consolation*, tending to shew them  
that *taking heed not to fall*, is within the  
limits of their power, seeing that their  
temptation to sin was nothing extraordinary  
or unheard of, but only ‘*according to man*:’  
and they might trust to God’s loving care,  
that no temptation should ever befall them  
which should surpass their power to resist.  
This latter seems to me beyond doubt the  
correct view. For, besides the requirements of the construction, &c., the other  
view restricts the sense of **temptation**  
to *persecution*, which it here does not  
mean, but *solicitation to sin*, in accordance  
with the whole context.

**hath taken  
you**, not ‘took you,’ shews that the temptation