and others, but literally.

**8.**] Contrast of our course, who are of the day.  
And this not only in being awake and  
sober, but in being *armed* — not only  
watchful, but as sentinels, on our guard,  
and *guarded* ourselves. Notice, that these  
arms are defensive only, as against a sudden  
attack—and belong therefore not so much  
to the Christian’s conflict with evil, as  
(from the context) to his guard against  
being surprised by the day of the Lord as  
a thief in the night. The best defences  
against such a surprise are the three great  
Christian graces, Faith, Hope, Love,—  
which are accordingly here enumerated :  
see ch. i. 3, and 1 Cor. xiii. 13. In Eph.  
vi. 13—17, we have offensive as well as  
defensive weapons, and the symbolism is  
somewhat varied, the *breastplate* being  
*righteousness*, *faith* being the *shield*;  
while the helmet remains the same. See  
on the figure, Isa. lix. 17; Wisd. v. 17 ff.  
We must not perhaps press minutely the  
meaning of each part of the armour, in the  
presence of such variation in the two pas-  
sages.

**9.**] Explanation of the “*hope  
of salvation*,”—‘ and we *may* with confidence

put on such an hope as our helmet’  
—**For God set us not** (‘appointed **us** not’  
[reff.]; keep the historical past meaning,—  
referring to the time when He made the  
appointment) **to** (‘ *with a view to*’—so as to  
issue in, become a prey to)**wrath, but to acquisition**

**of salvation through** (**through...**  
refers to “*acquisition of salvation*,” not to  
“ *appointed*”) **our Lord Jesus Christ**,  
**10.**] **who died for us, that, whether we  
wake or sleep** (in what sense? surely not  
in an ethical sense, as above: for they  
who sleep will be overtaken by Him as a  
thief, and His day will be to them darkness,

not light. If not in an ethical sense,  
it must be in that of *living* or *dying*, and  
the sense as Rom. xiv. 8. For we cannot  
adopt the trifling sense given by Whitby,  
al.,—‘whether He come in the night, and  
so find us taking our natural rest, or in the  
day when we are waking.’ Thus understood however,

it will be at the sacrifice  
of perspicuity, seeing that the words **wake**  
and **sleep** have been used ethically throughout

the passage. If we wish to preserve the  
uniformity of metaphor, we *may* [though  
I am not satisfied with this] interpret in  
this sense: that our Lord died for us, that  
whether we watch [are of the number of  
the watchful, i.e. already Christians] or  
sleep [are of the number of the sleeping,  
i.e. unconverted] we should live, &c. Thus  
it would be equivalent to, ‘who died that  
all men might be saved :’ who came, not  
to call the righteous only, but sinners to  
life. There is to this interpretation the  
great objection that it confounds with the  
“*rest*” the “*we*,” who are definitely spoken  
of as set by God not to wrath but to *the obtaining*

*of salvation*. So that the sense **live  
or die**, must, I think, be accepted. and the  
want of perspicuity with it).

**together**:  
not to be joined to “*with Him*.”  
**11.**] *Conclusion from the whole*—**Wherefore**,

seeing that these things are so.

**12—24.**] *Miscellaneous exhortations,  
ending with a solemn wish for their perfection*

*in the day of Christ.*

**12, 13.**]  
*In reference to their duties to the rulers  
of the church among them.* The connexion  
(**but**, a slight contrast with that which  
has just passed) seems to he this: that,  
as the duty of comforting and building up  
one another has just been mentioned, the  
transition is now made to those whose