“*insubordinate*” points to the objective fact.  
This first pair of adjectives expresses opposition

to *the law*, and so stands foremost as  
designating those for whom it is enacted),  
for **impious and sinful** (see especially i Pet.  
iv. 18. This second pair expresses opposition  
to *God*, whose law it is—**impious**, or **ungodly**,

being the man who does not reverence Him,

the **sinner**, the man who lives  
in defiance of Him), **for unholy and profane**

(this last pair betokens separation and  
alienation from God and His law alike—  
those who have no share in His holiness,  
no relation to things sacred. “The *impious*  
is unholy through his lack of *reverence* : the  
*unholy*, through his lack of *inner purity*.”  
Ellicott), **for father-smiters and mother-  
smiters** (not only *murderers* ; the word often  
had a wider sense. Hitherto the classes have  
been general, and [see above] arranged  
according to their opposition to the law, or  
to God, or to both: now he *takes the  
second table of the decalogue, and goes  
through its commandments*, to the ninth  
inclusive, *in order*. *Smiters of fathers and  
mothers* are the transgressors of the *fifth*),  
**for manslayers** (*the sixth*), **for fornicators**,  
**for sodomites** (sins of abomination against  
both sexes: the *seventh*), **for slave-dealers**  
(the Apostle puts the *slave-stealer and  
dealer* as the most flagrant of all breakers  
of the *eighth* commandment. No theft of a  
man’s goods can be compared with that most,  
atrocious act, which steals *the man himself*,  
and robs him of that free will which is the  
first gift of his Creator. And of this crime  
all are guilty, who, whether directly or  
indirectly, are engaged in, or uphold trom  
whatever pretence, the making or keeping  
of slaves), **for liars, for perjurers** (breakers  
of the *ninth* commandment. It is remarkable

that he does not refer to that very  
commandment by which the law wrought  
on himself when he was alive without the  
law and sin was dead in him, viz. the  
*tenth*. Possibly this may be on account of  
its more spiritual nature, as he here wishes  
to bring out the grosser kinds of sin against.  
which the moral law is pointedly enacted.  
The subsequent clause however seems as if  
he had it in his mind, and on that account  
added a concluding general and inclusive  
description), **and if any thing else** (he  
passes to sins themselves from the committers

of sins) **is opposed to the healthy  
teaching** (i.e. thatmoral teaching which  
is spiritually sound*: the teaching according to*

*godliness*, ch. vi. 3, where it is  
parallel with “*the wholesome sayings of  
our Lord Jesus Christ*.” “The formula  
.... stands in clear and suggestive contrast

to the sickly [ch. vi. 4] and morbid  
[2 Tim. ii. 17] teaching of Jewish gnosis.”  
Ellicott); **according to** (belongs to the  
whole preceding sentence,—the entire exposition

which he has been giving of the  
freedom of Christians from the moral law  
of the decalogue) **the gospel of the glory**(not, ‘*the glorious gospel*,’ A. V., see 2  
Cor. iv. 4: all propriety and beauty of  
expression is here, as always, destroyed by  
this adjectival rendering. The gospel is  
‘the glad tidings of the glory of God,’ as of  
Christ in 2 Cor., inasmuch as it reveals to  
us God in all His glory, which glory would  
be here that of justifying the sinner without  
the law, by His marvellous provision of redemption

in Christ) **of the blessed God**  
(**blessed**, used of God, is one of those expressions

which are peculiar to this later  
date and manner of the Apostle. On such,  
see Introduction), **with which I** (emphatic)