*“nigh unto cursing,”* there is a  
softening of the severity of the declaration); **of which the end is unto burning.** There is considerable doubt both as to  
the connexion, and as to the interpretation  
of the sense when obtained. To what does  
**of what,** or **whose,** belong? to *“land,”* or  
to *“cursing”?* The latter is taken by some:  
the end, result, of which course is that it  
tends to burning. But it does not seem to  
me that this would have been thus expressed. I would therefore, with Chrysostom, and most Commentators, refer  
*“whose”* to *“land.”* But then, with  
what view will this ultimate burning take  
place? Some have said, with a salutary  
end, to purge out the evil. Strange to  
say, this meaning is adopted, not by  
Roman-Catholic Commentators, but by Protestants: most of them not seeing that  
the inevitable conclusion from such an  
acceptation would be, the existence of purgatorial fire. The reference clearly is, as the whole context, and the finality of the  
expression *“whose end is unto”* shew, not  
to purifying, but to consuming fire: as in  
ch. x. 26, 27, where the same ultimate fear  
is described as issuing in *fire which shall  
consume the adversaries.* So in Deut. xxix. 22, 23, the curse of the apostate land is described as consisting in “brimstone, and  
salt, and burning; that it is not sown, nor  
beareth, nor any grass groweth therein,  
like the overthrow of Sodom and Gomorrah &c.” And this destruction by  
burning is quite according to New Test.  
analogy: e.g. John xv. 6; Matt. iii. 10, 12;  
vii. 19; xiii. 30. 40 ff.

**Vv. 9—20.]** *Encouragement to perseverance:* and first (9-12), *from God's faithfulness:* see summary at ch. v. 11. “Having now reproved them sufficiently, and terrified and  
smitten them, he heals them again, so as  
not to cast them down further,and prostrate  
them: for he that beats a sluggard only  
renders him more sluggish. He does not then altogether flatter them, to avoid uplifting them, nor altogether smite them, for  
fear he should lay them more prostrate: but mingles a little blame with much added praise, so as to bring them right as he  
wishes.” Chrysostom.

**9.] But we are persuaded** (the original word gives the  
result of actual conviction by proof) **concerning you, beloved** (“this appellation is most appositely inserted, that they may  
not think him their foe and hater, but  
might know that he is ardent with Christian love towards them: which love causes us always to think better things of those  
whom we love, and even though we say  
any thing severely, to say it with a mind  
anxious to correct, not to injure.” Schlichting), **the things which are better** (the better course as regards your moral state:  
or, the better fate, as regards your ultimate end. The latter is most probably the reference, seeing that what follows rests on  
God’s ultimate faithfulness and justice in  
the day of retribution. The former is of  
course involved in it, as conditioning it),  
**and** (things) **akin to salvation, if even  
we do thus speak** (are in the habit of  
thus speaking).

**10.] For God is not unjust,** (so as) **to forget** (there are  
many places in the Old Test. where forgetfulness on the part of God is thus  
denied : Ps. ix. 12, 18; x. 12; Amos viii. 7: or deprecated, 1 Sam. i 11; Ps. xiii. 1; xlii. 9; xliv. 24; lxxiv. 19, 23; Isa. xlix. 14 ff.; Lam. v. 20) **your work** (i.e. your whole Christian life of active  
obedience: so **work** is used absolutely in  
the passage 1 Cor. iii. 13–15; so in  
Gal. iv. 4, *“Let every one prove his own work.”*  
See this *work* somewhat specified  
ch. x. 32–34. It is a general term,  
including the labours of love mentioned  
below) **and your love** (the expressions  
nearly resemble those in 1 Thess. i. 3),  
**which ye shewed toward His name** (the  
**saints** were those who were called by