**for a few days** (see the meaning below)  
**chastised us after their own pleasure**(according to that which seemed good to  
them: their standard and rule of action in  
the matter was at best their own view of  
what was right, and too often their own  
caprice or temper); **but He in order to  
that which is profitable, in order to our  
partaking of His holiness** (the becoming  
partakers of God’s holiness is manifestly to  
be taken subjectively: becoming holy like  
Him). Two questions arise regarding this  
verse, 1) what is the intended reference  
of **for a few days**? 2) What are the  
clauses opposed to one another? The  
former of these questions in fact involves  
the latter. **for a few days** has been understood   
by many of the *duration of our  
natural life*, as the term to which the  
chastisement of our natural parents had  
reference, whereas that of our heavenly  
Father regarded eternity. But this cannot  
be the meaning of the Writer. For in the  
first place it is not true that all earthly correction   
had regard only to the present life.  
And in the next, there is not one word in  
the latter clause expressing the eternal  
nature of God’s purpose, which surely  
there would have been. The other interpretation,   
‘during and in reference to the  
time of our being subject to their chastisement,’   
is certainly the right one. Then  
we come to the second question, how the  
antitheses are to be arranged. Some  
lave thought that “*for a few days*”  
is to be supplied in the second member of  
the sentence also: seeing that the divine  
chastisement, like the human, lasts for a  
few days only, i.e. for the term of this  
time of trial. Others again would supply  
in the second member some *contrast* to the  
terin “*for a few days.*” Surely the true  
antithesis is that pointed out by the order  
of the clauses themselves, and by their  
correspondence : 1) “*for a few days,*” and  
“*for our profit,*” 2) “*after their pleasure,*”   
and “*that we may be partakers of  
his holiness.*” In 1), we have set over  
against one another,—the short time  
during which, the temporary reference  
with which, their chastisement was inflicted,—and   
the great purpose implied as  
eternal from its very expression as *that*  
*which is profitable* for an immortal being,  
for which He chastises us: and in 2). are  
opposed,—their purpose and standard of  
action, to satisfy their own seeming, be it  
good or bad,—and His purpose, to make  
us partakers of His holiness, which holiness,   
absolute and pure, is His rule of acting,  
and no mere pleasure of His own.  
Thus all is straightforward, and no clause  
need be supplied.

**11.**] Recurrence to  
the common ground of ver. 8, in describing  
the attribute of *all chastisement*, divine as  
well as human. In asserting what he does  
of *all chastisement*, the Writer lets fall  
out of view the capricious nature and uncertain   
result of human chastisement, and  
regards it more as a type and representative   
of that which is divine:—all chastisement,   
properly so called, and answering  
its proper purpose. This is brought ont in  
the second clause: the first is equally true  
ot every sort of *chastisement*. Now (introducing   
an axiom to which all will assent)  
**all chastisement for** (‘during and in respect of”)   
**the time present seems** (the  
*reality*, as Chrysostom remarks, being  
otherwise) **not to be matter of joy, but  
of grief: but afterwards it yields peaceable   
fruit of righteousness** (the genitive is  
one of apposition; the righteousness is the  
fruit, the *chastisement* being the tree.  
The words are sometimes otherwise taken,  
making righteousness that which yields  
the fruit. But seeing that chastisement  
*yields fruit*, it must be its own fruit, and  
not that belonging to righteousness, that  
it yields. And this fruit, thus considered,  
is the practical righteousness which springs,  
from faith, not the forensic righteousness  
which comes by faith [as in Rom, v. 1].  
And this fruit is called *peaceful,* in contrast  
to the *contest* by which it is won: it  
is, as Tholuck expresses it, “fruit of righteousness   
to be enjoyed in peace after the  
conflict”). **to those who have been exercised by it**