(viz. *chastisement*. The word  
**exercised** is a clear reference to the conflict   
alluded to in the former verses).

**12-17.**] *Further exhortation rather to  
promote the running the Christian race,and  
to take care, following peace and holiness,  
that there be no bitter root of sin among  
them, which, as in Esau’s case, might deprive   
them of the promised blessing.*

**12.**] **Wherefore** (connects with the reasoning,   
and also with the imagery, of the  
foregoing verses:—because suffering chastisement   
is the part of God’s sons—because  
the running the race successfully brings  
joy and peace) **put straight again** (into  
their proper places) **the relaxed hands,  
and the paralyzed knees;**

**13.**] **and  
make straight tracks for your feet** (these  
words are quoted in substance from Prov.  
iv. 26. In the Septuagint the A. V. has  
“ponder the paths of thy feet.” The word  
means properly the mark left by the *wheel*,  
the rut or wheel-mark, indicating a track  
or road. The meaning seems to be, Let  
your walk be so firm and so unanimous  
in the right direction, that a plain track  
and highway may be thereby established  
for those who accompany and follow you  
to perceive and walk in. Compare Isa.  
xxxv. 8), **that that which is lame be not  
turned out of the way, but rather be  
healed** (“*that which is lame,*” indicates   
that part of the church which  
was wavering between Christianity and  
Judaism: answering to the “*weak*”  
of the Epistle to the Romans. If the  
whole congregation, by their united and  
consistent walk, trod a plain and beaten  
path for men’s feet, these lame ones,  
though halting, would be easily able to  
keep in it, and by keeping in the *straight*  
*track*, would even acquire the habit of  
walking straight onward, and so be healed:  
but if the tracks were errant and confused,   
their erratic steps would deviate  
more and more, till at length they fell  
away out of the right way altogether.  
It should be noticed that the Writer has  
still the image of a race before him. The  
making a beaten track for all is, that  
they may not miss the way and lose the  
prize).

**14.**] **Follow peace with all**  
(**with all** belongs to **peace**, not to the verb,  
Some have understood **all** to refer not only  
to the brethren, but to unbelievers also.  
But thus taken, the exhortation would lose  
much of its proper force here. For it is  
introduced by a caution that the lame be  
not turned out of the way, and followed  
by taking heed that none of the grace  
of God: and between these two an exhortation   
to follow peace with all mankind  
would come in very flat and disjointed.  
It is clearly the brethren who are here  
meant by **all**. The sentiment thus is the  
me as in Rom. xiv. 19), **and sanctification**   
(*holiness* is not **sanctification**, but  
the putting on of it and becoming *holy*.  
Many Commentators, misled by the peculiar   
contextual reference of the word in  
1 Thess. iv. 3, have restricted the meaning  
here to *chastity*. But the wider meaning,  
as a rule, must always be kept where the  
context does not require a narrower. And  
thus understood, the reference of it is well  
given by Limboreh: “That they should  
not, while anxious for peace, by too  
great wish to please others, commit any  
fault against Christian holiness”), **without**(apart from) **which none shall see the  
Lord** (whether **the Lord** is to be applied to  
Christ, or to the Father, is uncertain. It  
is clearly the Father in ch. viii. 2: as clearly  
the Son in ch. ii. 3. But here it would  
seem that the Father is intended. For we  
know, Matt. xxiv. 30; Rev. i.7, that every  
eye shall see the Son, even in His glory:  
whereas we have our Lord using, in an  
ethical sentence not much unlike this one,  
the expression “*they shall see God*”):