also in the A.V. and by some Commentators,   
Chrysostom included. But the  
arrangement of the words in the original  
is against this: and so is the context, in  
which the whole is of a hortatory character:   
the very same collocation of words  
immediately follows in ver. 5, where no  
one suggests the indicative rendering.  
The imperative view has accordingly been  
taken by very many ancient Commentators,   
and the great mass of moderns.  
That **in all** is to be supplied not with  
“*men*,” but with “*things,*” I have endeavoured   
to shew in my Greek Test.  
The latter clause carries with it the anticipation   
of condemnation in the term  
**shall judge**. Man may, or may not,  
punish them: one thing is sure: they  
shall come into judgment, and if so into  
condemnation, when God shall judge all.

**5, 6.**] {5} St. Paul usually couples with  
filthy desire, *filthy lucre*, as both of them  
incompatible with the kingdom of God:  
e.g. 1 Cor. v. 10,11; vi. 9 f.; Eph. v. 3,  
5; Col. iii. 5. **Let your manner of life be  
void of avarice**: **contented** (sufficed**) with  
things present: for He** (viz. He *that  
promised*: compare ch. x. 23, God, already  
named, ver. 4) **hath said, I will not leave  
thee, no nor will I forsake thee** (passages  
bearing some resemblance to this are found  
in the Old Test., but nowhere the words  
themselves: see Josh, i. 5: also, Gen.  
xxviii. 15; 1 Chron. xxviii. 20; Deut.  
xxxi. 6, 8. But in Philo we have the  
same quotation made, and in the very  
same Greek words. This is certainly singular,   
and cannot be mere coincidence.  
Bleek and Lünemann suppose the Writer  
to have made the citation direct from Philo  
[see the Introd. § i., par 156], whereas  
Delitzsch believes that the expression was  
taken from Deut. xxxi. 6, and had  
become inwoven into some liturgical or  
homiletic portion of the services in the  
Hellenistic synagogue): {6} **so that we say**  
(‘are in the habit of saying,’ ‘say always;’  
not, ‘*can* say’ nor ‘*may* say,’ both  
which weaken the confidence expressed)  
**with confidence, The Lord** (*Jehovah* in the  
Psalm, and probably used of the Father,  
as in other citations in this Epistle, e.g.  
ch. vii. 21; viii. 8–11; x. 16, 30; xii. 5  
al., and without a citation, ch. viii. 2) **is  
my helper** [**and**] (not in Hebrew), **I will  
not be afraid: what shall man do unto  
me** (such is the connexion, both in the  
Hebrew and here: not, “I will not be  
afraid what man shall do unto me,” as the  
English Prayer Book, after the vulgate,  
which is an ungrammatical rendering)**?**

**7.**] **Remember** (may be taken in two ways,  
as Theophylact says: either “*remember to  
help them in their bodily wants,*” or, “*remember   
to imitate them.*” The former  
meaning would agree with ver. 3: but it  
is plain from what follows here that the  
course of these *leaders* is past, and it is  
remembering with a view to imitation that  
is enjoined) **your leaders** (*leaders* in the  
faith) **the which** (of that kind, who) **spoke  
to you the word of God** (the past tense  
shews that this speaking was over, and  
numbers these leaders among those in ch.  
ii, 3: as those who heard the Lord, “by  
whom the salvation of the Gospel was confirmed   
to them”), **of whom surveying**  
(*contemplating*, or searching from one end  
to the other) **the termination** (by death.  
It is perhaps to be inferred that these died