*notices.*

**17.**] Having already in ver. 7  
spoken of their deceased leaders in the  
church, and thereby been reminded of *their*  
steadfastness in the faith, he has taken occasion   
in the intervening verses to admonish  
them respecting the danger of apostasy to  
Judaism, and to exhort them to come fearlessly   
out of it to Christ. Now he returns  
to their *duty to their leaders*. **Obey your  
leaders, and submit** (**to them**) (**obey**, in  
the regular course of your habits, guided by  
them, persuaded that their rule is right  
**submit**, where that rule interferes with  
your own will: **obey** has more of free  
following, **submit** of dutiful yielding):  
**for they** (on their part) **keep watch on  
behalf of your souls** (not the same as *on  
behalf of* **you**, but rather equivalent to  
“*on behalf of you for your salvation:*” the  
word **soul** bringing in the idea of immortality),   
**as having to give an account**(by these words, as Theophylact well observes,   
bestir up the rulers also to  
diligence, and remembering their own  
responsibility): **that they may do this**  
(viz. *watch*, not give an account, for  
thus the present tenses which follow would  
be inapplicable) **with joy, and not lamenting**   
(over your disobedience): **for this**  
(their having to lament over you) **is unprofitable   
for you.**

**18.**] **Pray for  
us** (here, as elsewhere, it is probably a  
mistake to suppose that the first person  
plural indicates the Writer alone. As  
Delitzsch observes, the passage from the  
*rulers* to the Writer individually would  
be harsh. And when Bleek finds in ver.  
19 a proof that the Writer only is meant,  
he misses the point, that this **us**, including   
the Writer and his companions, is  
in fact a transition note between ver. 17  
and ver. 19, See Eph. vi. 19; Rom. xv. 30;  
2 Cor. i. 11): **for we are persuaded that  
we have a good conscience, desiring in  
all things to behave ourselves with seemliness**   
(i.e. to live without giving offence  
or scandal. This appears to point at some  
offence of the same kind as we know to  
have been taken at the life and teaching  
of St. Paul with reference to the law and  
Jewish customs).

**19.**] **But I the more  
abundantly** (see on ch. ii. 1) **exhort you to  
do this** (i.e. to pray for us)**, that I may be  
the sooner restored to you** (on the inferences  
from this and the other notices in this  
concluding passage, see Introduction.)

**20, 21.**] *Solemn concluding prayer.*  
“He first asks their prayers, then prays  
for all blessings on them.” Chrysostom.

**20.**] **But** (breaking off, as we  
use the same term: see again ver. 22)  
**the God of peace** (so often, at the  
end of St. Paul’s Epistles: see Rom.  
xv. 33; xvi. 20; 1 Cor. xiv. 33; 2 Cor.  
xiii. 11; Phil. iv. 9; 1 Thess. iv. 23;  
and 2 Thess. iii. 16. In the presence of  
so many instances of the expression under  
different circumstances, it would perhaps  
be hardly safe to infer from it here any  
reference to danger of strife within the  
church addressed. Still the words are not  
a mere formula, and in all the above  
places, some reference is made, doubtless,  
to circumstances either of internal dissension   
or external tribulation. And certainly   
both the exhortations in vv. 17–19  
point to a state in which there was danger  
of disobedience within and suspicion towards