the object of it); **to** (there is no coupling  
conjunction. These uncoupled clauses are  
found in our Epistle especially, where  
various particulars are enumerated which  
go to make up a whole, or apply to the  
description of one thing: as e.g., ver. 19;  
ch. iii. 6: see also ch. v. 5, 6) **preserve  
himself unspotted from the world** (not  
merely earthly things as far as they tempt  
to sin: still less the natural evil disposition  
of men; but, as in ch. iv. 4, *the whole  
earthly creation*, separated from God,  
aud lying in sin, which, whether  
considered as consisting in the men who  
serve it, or the enticements which it holds  
out to evil lusts, is to Christians a source  
of continual defilement. They, by their  
new birth under God, are taken out of  
the world; but at the same time, by sin  
still dwelling in them, are ever liable to  
be enticed and polluted by it: and therefore  
must keep themselves [1 Tim. vi. 14],  
for fear of such pollution. This keeping  
is indeed in the higher sense God’s work:  
John xvii. 15; but it is also our work,  
1 Tim. v. 22).

**CHAP. II.]**

**1–13.]** THE SIN OF RESPECT  
OF PERSONS: as the first of a series  
of reproofs for errors in practice which  
spring out of the mention of the “*perfect  
law of liberty:*” compare ch. i. 25, and  
ver.12. The Apostle begins, as is his wont,  
with strong blame of the sin: then illustrates  
it vv. 2–4: then gives the ground  
of its sinfulness vv. 5–11, and concludes  
vv. 12, 13 with a reference again to the law  
of liberty.

**1—4.]** *The warning and its practical  
ground.* {1} **My brethren, do not in respectings  
of persons** (‘in,’ i.e. in the practice  
of, in the midst of. The substantive in  
the original is plural, to point out the  
various kinds and occasions of the fault.  
The fault itself, as here intended, is easily  
explained by the context, where an example  
is taken of one kind of it. Theile  
says well, that it is the fault of measuring  
individual Christians not by their Christian  
graces, but by their fortune, and  
external qualities,—and of preferring some  
to others according to this standard) **hold  
the faith** (not merely ‘faith in,’ but *the  
faith of*, thus setting before them more  
forcibly the utter inconsistency of such  
respect of persons with the service of  
Christ) **of our Lord Jesus Christ, [the  
Lord] of glory** (these words [the Lord]  
do not exist in the original. See the question,  
what is to be supplied, discussed in my  
Greck Test.).

**2, 3, 4.]** *Hypothetical example*, to  
explain to ‘them that to which he especially  
points. The hypothesis carries however  
in itself a foundation of fact, and  
appeals to the consciences of the readers  
whether it were not so. {2} **For** (as if it were  
said, “that which I mean, is”) **if there  
chance to have come** (the entrance is  
accomplished when that which is alleged  
takes place) **into your assembly** (the word  
in the original is **synagogue** : but from  
this some have too hastily inferred from  
the word that the *Jewish synagogue* is  
meant. This, in the face of the organization  
of the church implied in ch. v. 14,  
would be impossible. The word may well  
be understood of a Christian assembly, or  
as merely an assembly in general. But it  
is most likely here, from the allusions to  
sitting and standing below, a place of  
Christian worship, the name being a  
natural one, considering by whom the  
Epistle was written, and to whom it was  
addressed) **a man with gold rings** (we  
have evidence of the practice of overloading  
the fingers with rings. Martial speaks  
of a certain Charinus, who wore six rings  
on each finger, and never took them off, not  
even at night, nor in the bath: and Lucian  
mentions sixteen heavy rings being worn  
on the fingers at once), **in a splendid  
garment** (glittering, either in colour, or  
with ornaments), **and there have come  
in also a poor man in a vile garment;**