**will of God** (according to that which God  
wills, as your rule) **to live the rest of your  
time in the flesh** (compare ch. i. 17). {3} **For**  
(follows: “I say, the rest of the time, for  
the past time surely, &c.”) **sufficient is the  
past time to have wrought out** (the word  
used, and its tense, imply that the course is  
closed and done, and looked back on as a  
standing and accomplished fact) **the will  
of the Gentiles** (that which the Gentiles  
would have you do. **The Gentiles,** used  
not of any national distinction, but of heathens as distinguished from Christians,  
shews that the majority of the readers of  
the Epistle had been Gentiles, among  
these *gentiles,* themselves), **walking as ye  
have done in lasciviousnesses** (plural, outbreaks of *lasciviousness*), **lusts** (here perhaps  
not general, as in ver. 2, but particular lusts of uncleanness), **wine-bibbings,  
revellings, drinking-bouts, and nefarious  
idolatries** (I may remark as against the  
view that this Epistle was written to Jews,  
that this passage cannot be explained on  
that supposition. The Jews certainly never  
went so far into Gentile abominations as to  
justify its assertions): {4} **at which (wherein,**  
viz. at your having done with such practices, implied above. The aim of this verse  
is, that they might not be moved by the  
perverse judgments concerning them of  
these men. They *must* give offence to their  
former companions: for this there is no  
help) **they are astonished** (think it  
strange, as A. V.), **that you run not with  
them** (the idea is that of a multitude  
rushing on together) **to** (the direction  
and purpose of the confluence) **the same  
slough** (a sink, or slough, or puddle.  
On the whole the local meaning is to  
be preferred, on account of the figure  
in the previous verb) **of profligacy,  
speaking evil of you** (the early apologists testify abundantly to the fact, that  
the Christians were accused of all manner  
of crimes, and of haughtiness and hatred  
of their species): {5} **who** (your blasphemers.  
The consideration is propounded for the  
comfort and stay of Christians unjustly  
slandered) **shall render account to Him  
that is ready to judge** (once for all, decisively) **living and dead. For** (assigns a  
reason for the judging *the dead* just mentioned) {6} **to this end to dead men also** (as  
well as to *living,* which is the ordinary  
case: **and** carrying with it a climax,—‘even  
to the dead”) **was the gospel preached**  
(when, and by Whom, see below), **that they  
might indeed be judged according to men  
as regards the flesh, but might live on  
according to God as regards the spirit.**  
In examining into the meaning of this  
difficult verse, one thing may be laid down  
at the outset, as certain on any sure principles of exposition; and thereby a whole  
class of interpretations removed ont of our  
way. Seeing that **for** binds vv. 5 and 6  
logically together, and that **to dead men**  
**also** distinctly takes up the **to dead men**  
before in this logical connexion, all interpretations must be false, which do not give  
to the words **the dead** in ver. 6 the same