of comfort to the persecuted Christians.

**17.] Because** (grounds the *let him*  
*glorify,* and the whole behaviour implied  
in it) **it is the season** (now: “the time  
is come,” as A. V.) **of the judgment beginning at** (and proceeding onward from)  
**the house of God** (explained in the next  
clause to mean the church, the temple of  
living stones, the “*spiritual house*” of ch. ii.  
5. The reference is to prophecies like  
Jer. xxv. 15 ff., especially ver. 29; xlix. 12:  
Ezek. ix. 6: Amos iii. 2. Wiesinger reminds us that it is hardly possible that the  
destruction of Jerusalem was *past,* when  
these words were written: if that had been  
so, it would hardly have been said, “*time for  
judgment to begin”*): **but if first** (it begin)  
**at us** (*who are the house of God,* see Heb.  
iii. 6. The argument, from the lesser to  
the greater, see expanded above. Compare  
our Lord’s question, Luke xxiii. 31, “*If  
they do these things in the case of the  
green tree, what must be done in the case  
of the dry?”*), **what [will be] the end of  
them that disobey the gospel of God** (the  
blessed tidings of the very God who is to  
judge them)**?**

**18.]** **And** (the question of the last verse is again repeated  
under a well-known form, taken from the  
Old Test., which however casts solemn,  
light on both members of the interrogation: explaining what is meant by judgment on God’s people, and also by the end  
of the disobedient. The citation is almost  
verbatim from the Septuagint version,  
departing from the Hebrew text, which  
is as the A. V., “Behold the righteous  
shall be recompensed in the earth: much  
more the wicked and the sinner”) **if the  
righteous is** (*is being:* or rather perhaps  
the present spoken of that which *is to be*)  
**with difficulty saved** (on account of the  
sharpness of the trial, and his own weakness. See Rev. v. 4, 5. The word *scarcely*  
does not induce any *doubt* as to the issue,  
only *wonder:* if we be *righteous* by faith  
in Christ, our salvation, however difficult  
and apparently impossible, is as certain as  
Christ’s own triumph), **the ungodly** (the  
man who in his innermost heart cares not  
for God and turns not to Him) **and sinner**  
(he that is devoted to sin. The absence of  
a second article, and the singular verb,  
both shew, that the same person is meant  
by both), **where shall he appear** (so in Ps.  
i. 5: where shall he stand and find an  
abiding place in the judgment?)**?**

**19.] Wherefore** (general conclusion from  
vv. 17, 18. If the sufferings of Christians  
as Christians are a sign of God’s favour  
towards them, in subjecting them to his  
judgments, with a view to their not perishing with the ungodly world, then have  
they every reason to trust Him in those  
sufferings, and to take comfort: continuing  
in that same well-doing which is their very  
element and condition) **let also them who  
suffer** (*also,* as well as all other persons)  
**according to** (in pursuit of, along the course  
of) **the will of God** (see on ch. iii. 17: here  
especially in reference to our ver. 17, seeing  
that it is God’s will that judgment should  
begin at His house), **commit** (deliver [subjectively] into the hands of, and confidently leave) **their souls** (their personal  
safety and ultimate *salvation*, ver. 18) **in**  
(as clad in, accompanied with, subsisting  
and employed in) **well-doing** (as contrasted  
with the opposite characters in ver. 15.  
Huther says well: “This addition shews  
that the confident surrender to God is to  
be joined, not with careless indolence, but