gives himself up to the lower appetites, is  
*fleshly*: he who by communion of his  
*spirit* with God’s Spirit is employed in  
the higher aims of his being, is *spiritual*.  
He who rests midway, thinking only of  
self and self’s interests, whether animal  
or intellectual, is the **psychikos**, the selfish  
man, the man in whom the spirit is sunk  
and degraded into subordination to the  
subordinate **psyche**. In the lack of any  
adequate word, I have retained the “sensual”   
of the A. V., though the impression  
which it gives is a wrong one: “selfish”  
would be as bad, for the **psychikos** may  
be an amiable and generous man; “animal”   
would be worse: “intellectual,”  
worse still. If the word were not so ill-looking   
in our language, “psychic” would  
be a great gain), **not having the spirit**  
(see above, not directly the Holy Spirit of  
God, but the higher spiritual life of man’s  
spirit in communion with the Holy Spirit.  
These men have not indeed ceased to have  
a spirit, as a part of their own tripartite  
nature: but they have ceased to possess it  
in any worthy sense: it is degraded beneath   
and under the power of the **psyche**,  
the personal life, so as to have no real  
vitality of its own).

**20–23.**] CONCLUDING EXHORTATION  
TO THE READERS: and a) vv. 20, 21, *as to  
their own spiritual life.*—{20}**But ye, beloved**  
(resumed from ver. 17), **building up yourselves   
upon** (as a foundation) **your most  
holy faith** (the *faith* here is the foundation;   
viz. the *faith which is believed*, the  
object of faith. Elsewhere in Scripture,  
CHRIST is this foundation, see 1 Cor. ii.  
11; which in fact comes to the same, for  
He is the Author and Finisher of our  
faith, the *alpha* and *omega*), **praying in  
the Holy Spirit** (as the means of thus  
building yourselves up. The expression  
is not found elsewhere, but is in strict  
analogy with Scripture, usage: compare  
“*speaking in the Spirit,*”—also Rom. viii.  
26, Eph. vi. 18), {21} **keep yourselves** (in the  
original, said of the one great life-long act  
to be accomplished by the *building up* and  
*praying*) **in the love of God** (within that  
region of peculiar love wherewith God regards   
all who are built up on the faith  
and sustained by prayer: **of God** being a  
subjective genitive, “God's love,” not objective,   
the love towards God. The expression   
is very like “*abide in my love,*”  
John xv. 9, where “*I also loved you*”  
preceding fixes the meaning to be Christ’s  
love to them), **looking for** (present. participle,   
as in Tit. ii, 13, where see note. It  
is to be the habit of the life, as those other  
present participles, *building up* and *praying*)   
**the mercy of our Lord Jesus Christ**(viz. that which He will shew at His  
coming. Huther remarks that *mercy*,  
more usually predicated of the Father, is  
in the addresses of the Pastoral Epistles,  
and of 2 John, attributed to the Father  
and Son jointly) **unto eternal life** (these  
words may be joined with **mercy**,—that  
mercy, whose issue shall be eternal life;  
or with **looking for**,—as the issue and aim  
of the expectation; or with **keep yourselves**,—as   
the final terminus of that  
watchful guarding. Perhaps the right  
choice between the three will be to combine   
the two last: for **keep yourselves** is  
subordinate and conditional to **looking  
for**: “keep yourselves... in expectation  
of... unto”). The direct and studied  
reference to the Blessed Trinity will not  
escape the reader.

b) vv. **22, 23.**]  
*Exhortation as to their conduct with  
reference to the persons* previously stigmatized   
in the Epistle.—{22}**And some indeed  
convict when contending with you** (or,  
“when separating from you.” These appear   
to be the only two meanings of the