6—14. ROMANS. 117   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 knowing the time, that now now it is high time for us to awake ™2¢or.x¥,94,   
 it is high time to awake out of sleep: for now is salvation 6,'"\*">   
 out of sleep: for now is nearer to us than when we [first]   
 our salvation nearer than 22 The night is far spent,   
 when we believed. \° The the day is at hand: "let us there- = Brh.v-u-   
 night is far spent, the day fore cast off the works of darkness,   
 is at hand: let us therefore and let us °put on the armour of °Fyi.xi.25.   
 cast off the works of dark- 18 P Let us walk seemly,   
 ness, and let us put on the in the day; ¢not in revelling and 1 Thess, 6.   
 armour of light. 13 Let light. ‘not in hanienting Aken   
 us walk honestly, as in the and wantonness, \*not in strife mul PP Pe i   
 day; not in rioting and 4 Butt put ye on the Lord gat Pet.   
 drunkenness, not in cham- Jesus Christ, and Fi   
 bering and wantonness, not thought for the flesh, to [fulfil] the rigor   
 in strife and ennying. envy! ing.   
 44 But put ye on the Lord “take no fore-\*   
 Jesus Christ, and make not 0,   
 provision for the flesh, to   
 fulfil the thereof.   
   
   
 the works of darkness. The imagery spiration ;—the details of the event, did.   
 seems to be taken originally from our And this distinction has singularly and   
 Lord’s discourse concerning His coming: providentially turned out to the edification   
 see Matt. xxiv. 42; Mark xiii. 33, and of all subsequent ages. While the pro-   
 Luke xxi. 283—36, where several points of phetic declarations of the events of that   
 similarity to our verses 11—14 occur. time remain to instruct us, the eager   
 salvation] as “your redemption,” Luke expectation of the time, which they ex-   
 xxi, 28, and ch. viii. 23, is said of the pressed in their day, has also remained, a   
 accomplishment of salvation.— Without token of the true frame of mind in which   
 denying the legitimacy of an individual each succeeding age (and each succeeding   
 application of this truth, and the im- age more strongly than the last) should   
 portance of its consideration for all Chris- contemplate the ever-approaching coming   
 tians of all ages, a fair exposition of this of the Lord. On the certainty of the   
 passage can hardly fail to recognize the event, our faith is grounded: by the un-   
 fact, that the Apostle here as well as else- certainty of the time our hope is stimu-’   
 where (1 Thess. iv. 17; 1 Cor. xv. 51), lated, and our watchfulness aroused.   
 speaks of the coming of the Lord as rapidly 12.) The night, the lifetime of the mate   
 approaching. Prot. Stuart and others are —the power of darkness, see Eph. vi. 12   
 shocked at the idea, as being inconsistent the day, the day of the resurrection, 1   
 with the inspiration of his writings. How Thess. v. 4; Rev. xxi. 25; of which resur-   
 this can be, I am at a loss to imagine. rection we are already partakers, are   
 “OF THAT DAY AND HOUR KNOWETH NO to walk as such, Col. iii. 1 Thess.   
 MAN, NO NOT THE ANGELS IN HEAVEN, y.5—8. Therefore,—let us lay aside (as   
 NOR ‘N THE SON, BUT THE FatTHER,” it were a clothing) the works of darkness   
 Mk. xiii. to reason, as does, (see Eph. v. 11—14, where a similar strain   
 that becanse St. Panl corrects in 2 Thess. of exhortation occurs), and put on the   
 ii, the mistake of imaging it to be imme- armour of light (described Eph. vi. ff.—   
 diately at hand (or even “actually come, the arms belonging to a soldier of light   
 see note there), therefore he did not him- one who is of the “sons of light” and   
 self expect it soon, is surcly quite beside “sons of the day,” 1 Thess. v. 5).   
 the purpose. The fact, that the near- 13.] chambering, in a bad sense: the act   
 ness or distance of that day was unknown itself being a defilement, when unsancti-.   
 to the Apostles, in no way affects the fied by God’s ordinance of marriage. ‘The   
 prophetic announcements of God’s Spirit words are both plural in the original,   
 by them, concerning its preceding and chamberings and wantonnesses: i. e. va-   
 accompany’ ing cireumstances. The ‘day rious kinds, or frequent repetitions, of   
 and hour’ formed no part of their in- these sins. 14.] Chrysostom says, on