HEBREWS. XII.   
   
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 own pleasure ; but he for our profit, our profit, that we might   
 exwe'\*\*o that we may be partakers of his be partakers of his holi-   
 1 Now no chastening for ness. \\ Now no chasten-   
 Thetis, the present scemeth to be matter of ing for the present seemeth   
 16, joy, but of grief: nevertheless after- to be joyous, but grievous +   
 pJamesiiias ward it yieldeth ? the peaceable nevertheless afterward it   
 righteousness unto them! yieldeth the peaceable fruit   
 of righteousness unto them   
 fruit of   
   
   
 for a few days (sce the meaning below) during which, the temporary reference   
 chastised us after their own pleasure with which, thebr chastisement was in-   
 cording to that which seemed good to flicted,—and the great purpose implied as   
 them: their standard and rule of action in eternal from its very expression as that   
 the matter was at best their own view of which is profitable for an immortal being,   
 what was right, and too often their own for which He chastises us: and in 2). are   
 caprice or temper); but He in order to opposed,—their purpose and standard of   
 that which is profitable, in order to our action, to satisfy their own seeming, be it   
 partaking of His holiness (the becoming good cr bad,—and His purpose, to make   
 partakers of God’s holiness is manifestly to us partakers of His holiness, which holi-   
 be taken subjectively : becoming holy like ness, absolute and pure, is His rule of act-   
 Him). Two questions arise regarding this and no mere pleasure of His own.   
 verse, 1) what is the intended reference hus all is straightforward, and no elause   
 of for a few days? 2) What are the need be supplied. \_11.] Recurrence to   
 clauses opposed to one another? The the common ground of ver. 8, in deseribing   
 former of these questions in fact involves the attribute of a// chastisement, divine as   
 the laiter. for a few days has been un- well as human. In asserting what he does   
 derstood by many of the duration of our of all chastisement, the Writer lets fall   
 natural life, as the term to which the out of view the capricious nature and un-   
 chastisement of our natural parents had certain result of human chastisement, and   
 reference, whereas that of our heavenly regards it more as a type and representa-   
 Father regarded eternity. But this eamnot tive of that which is divine:—all chas-   
 be the meaning of the Writer. For in the tisement, properly so called, and answering:   
 first place it not true that all cor. its proper purpose. This is brought ont in   
 ction had regard only to the present lite. the second clause: the first is equally true   
 And in the next, there is not one word in ot every sort of chastisement. Now (in-   
 the latter clanse expressing the eternal troducing an axiom to which all will assent)   
 nature of God’s purpose, which surely all chastisement for (‘during and in re-   
 there wonld have been. The other inter- spect of”) the time present seems (the   
 pretation, ‘during and in reference to the reality, as Chrysostom remarks, being   
 time of our being subject to their chastise- otherwise) not fo be matter of joy, but   
 ment,’ is certainly the right one. ‘Then of grief: but afterwards it yields peace-   
 we come to the second question, how the able fruit of righteousness (the genitive is   
 antitheses are to be arranged. Some one of apposition ; the righteousness is the   
 lave thought that “for a few days” is the pr: chastisement being the tree.   
 is to be supplied in the second member of from words not sometimes otherwise taken,   
 the sentence also: seeing that the divine making comes by faith [as in which v. 1].   
 chastisement, like the human, lasts for a the fruit. contest by which it is won: it   
 few days only, i.e. for the term of this is, Tholuck it must be it, own fruit, and   
 time of trial. Others again would supply onsness to belonging to righteousness, that   
 in the second member some contrast to the contlict”).to those fruit, thus considered,   
 terin “for a few days.” Surely the true tical righteousness which springs,   
 antithesis is that pointed out by the order   
 of the clauses themselves, and by their   
 correspondence : 1) “for a few days,” and   
 “for our profit,” 2) “after their plea-   
 sure,” and “that we may be partakers of   
 his holiness.” In), we have set over   
 against one another, — the short time