**direct**] We cannot express in an  
English version what appears in the Greek,  
where this verb *direct*, though preceded  
by two personal nominatives, “ *God*,” and  
“*our Lord Jesus*,” is in the singular  
*number*, This is the case also in 2 Thess. ii.  
16,17. It would be hardly possible that  
it should be so, unless some reason existed  
in the subjects of the verb. Mere *unity  
of will* between the Father and the Son  
would not be enough, unless absolute  
unity were also in the writer’s mind.  
Athanasius therefore seems to be right in  
drawing from this construction an argument  
for the unity of the Father and the Son.

**12**. **you yourselves**] In the original  
it is **you**, in the emphatic place: i. e. whether  
we come or not.

**the Lord** may refer  
either to the Father, or to Christ. I  
should rather understand it of the Father:  
see 2 Cor. ix. 8

**make you to increase**: **enlarge you**—not merely in

*numbers*, as some explain it, but in *yourselves*,  
in richness of gifts and largeness of faith  
and knowledge—fill up your *defects*, ver.  
10.

**toward all**, not merely *all your  
brethren*, but all, whether brethren or not.

**as we also**—abound in love—**toward  
you**.

**13.**] **to the end that he may  
stablish** (the further and higher aim  
of *making you to increase and abound*)  
**your hearts** (“not merely *you*,” says  
Chrysostom : “for out of the heart come  
evil thoughts”’) **unblameable** (i.e. so as to  
be unblameable) **in holiness** (belongs to  
“*unblameable*,”—the sphere in which the  
blamelessness is to be shewn :—not to the

verb “*stablish*”) **before** (Him who is)  
**God and our Father** (or, **our God an  
Father**. This ensures the genuineness of  
this absence of blame in holiness: that it  
should be not only before men, but also  
before God), **at** (in) **the coming, &c.**

**his saints**—we need not enter into any  
question whether these are angels, or saints  
properly so called: the expression is an  
Old Test. one,—Zech. xiv. 5,—and was  
probably meant by St. Paul to include  
both. Certainly (2 Thess. i.7; Matt. xxv.  
31, al.) He will be accompanied with the  
*angels*: but also with the spirits of the  
just, compare ch. iv. 14.

CHAP. IV. **1—V. 24.**] SECOND PORTION OF THE

EPISTLE: consisting of exhortations and

instructions.

**1—12.**] *Exhortations* : and

**1—8.**] *to a holy life*.

**1.**] **Furthermore** has no reference to time,

as Chrysostom, “*always and  
for ever*,” but introduces this second

portion, thus dividing it from the first, and  
implying the *close* of the Epistle. St. Paul  
uses it towards the end of his Epistles:  
see 2 Cor. xiii. 11; Eph. vi. 10; Phil. iv.  
8 (“*finally*,” but the same word in the  
Greek.)

**then**, in furtherance of the  
wish of ch. iii, 12, 13.

**we exhort you in** (as our element of

exhortation; in  
whom we do all things pertaining to the  
ministry [see Rom. ix. 1]: Eph. iv. 17—  
not, as A. V., *‘by*,’ which is contrary to  
the New Test. usage of the word here  
found) **the Lord Jesus, that as ye**

**received** (see on ch. ii. 13) **from us how ye  
ought to walk and to please God** (i.e,