and this section. It would certainly seem  
as if the preaching of the kingdom of  
Jesus at Thessalonica had been partially  
misunderstood, and been perverted into a  
cause why they should not quietly follow  
active life, and why they should be uneasy  
about those who fell asleep before that  
kingdom was brought in, imagining that  
they would have no part in its glories.  
Compare Acts xvii. 7.

**13.**] **we** (or **I**) **would not have you ignorant** .... is  
with our Apostle (compare Rom. i. 13; xi,  
25; 1 Cor. x. 1; xii. 1; 2 Cor. i. 8) a  
common formula of transition to the imparting

of weighty information.

**them which are sleeping**] This was an  
expression (see reff.) conveying definite  
meaning to the Thessalonians as importing  
*the dead in Christ* (ver. 16). No inference  
must therefore be drawn from the Apostle’s  
use of this word, as to the intermediate  
state: for the word is a mere common  
term.

**that ye may not sorrow**] object  
of my not wishing you to be ignorant.

The word **sorrow** is *absolute*, **that ye mourn  
not at all**:—not to be joined with what  
follows, and to be made only to mean that.  
ye sorrow not in the same manner as &c.  
He forbids **mourning** altogether. But we  
must remember, *what sort of mourning* it  
was. It was mourning for *them*: not  
mourning for *our* loss in their *absence*, but  
for *theirs*, and *in so far*, for ours also.

**the rest**] viz. the heathen, and those **Jews**  
who did not believe a resurrection.

**have no hope**] viz. in the *resurrection*.  
Examples of this “*no hope*” are easily  
given from the Pagan writers. Lünemann  
cites,—Theocritus, “Hope goes with life  
—all hopeless are the dead.” Æschylus,  
“Once dead, there is no resurrection more.”  
Catullus, “Suns may set and may return: |  
We, when once our brief light wanes,  
| Have eternal night to sleep.” Lucretius,  
“None ever woke again | Whom the  
cold pause of life hath overta’en.” Jowett  
adds ‘the sad complaints of Cicero and  
Quintilian over the loss of their children,  
and the dreary hope of an immortality of  
fame in Tacitus and Thucydides.’ This  
shews of *what kind* their *mourning* was:  
viz. a grief whose ground was unbelief in  
a resurrection: which regarded the dead  
as altogether cut off from Christ’s heavenly  
kingdom.

**14.**] *Substantiation* (**for**) *of that implied  
in last verse, that further knowledge will  
remove this their grief*: and that knowledge,

grounded on the resurrection of our  
Lord.

**if**] not ‘*seeing that* :’ but  
hypothetical: ‘*supposing*, that we, &c.’

**died and rose again** go together,—  
forming the same process through which  
‘*the sleeping*’ are passing. “The Apostle  
here, as always, uses the direct term ‘died’  
in reference to our Lord, to obviate all  
possible misconception : in reference to the  
faithful he appropriately uses the consolatory  
term ‘*sleep*.’” Ellicott.

**even so**] The  
two clauses do not accurately correspond.  
We should expect “*we believe also that  
even thus they who fell asleep through  
Jesus will rise again*,” or the like. Still  
the **even so** betokens identity of lot for the  
two parties concerned, viz. death, and  
resurrection. In this they resemble: but  
in the expressed particulars here, they  
differ. Christ’s was simply “*rose again* :”  
theirs shall be a resurrection through Him,  
at His coming.

**which fell asleep  
through Jesus**] On the necessary connexion  
of the words **through Jesus** with **fell asleep**,  
see in my Greek Test.

**God will  
bring** (back to us) **with Him** (Jesus):  
i.e. when Jesus shall appear, they also  
shall appear with Him, being (as below)  
raised at His coming. Of their disembodied

souls there is here no mention:  
nor is the meaning, as often understood,  
that God will bring them (their disembodied

souls, to be joined to their raised  
bodies) with Him: but the bringing them  
with Jesus, i.e. their being raised when  
Jesus appears.