**15.**] *Confirmation of last verse by direct  
revelation from the Lord.*

**this**—this  
which follows: taken up by **that**.

**in**  
(virtue of: an assertion made within the  
sphere and element of that certainty,  
which the word of the Lord gives) **the  
word of the Lord**,—i.e. by direct revelation

from Him made te me. “That is,”  
says Chrysostom, “we say it not of ourselves,

but having learned it from Christ.”  
That St. Paul had many special revelations  
made to him, we know from 2 Cor. xii.4..  
Compare also Gal. i, 12; Eph.  
Cor. xi. 23; xv. 3, and notes.

**we which are living**] Then beyond question,  
he himself expected to be alive, together  
with the majority of those to whom he was  
writing, at the Lord’s coming. For we  
cannot for a moment accept the evasion of  
Theodoret (so also Chrysostom and the  
majority of ancient Commentators, down  
to Bengel, and even some of the best of the  
moderns, warped by their subjectivities:  
even Ellicott here),—“ that he said this not  
in his own person, but in that of the men  
who should be surviving at that time (!)”—  
nor the ungrammatical rendering of some,  
‘we, if we live and remain’—nor the idea  
of Œcumenius, al., that *we who live* are the  
*souls*, *they who sleep the bodies* :—but  
must take the words in their only plain  
grammatical meaning, that **we which are  
living, who remain behind**, are a class  
distinguished from **them which fell asleep**,  
by being yet in the flesh when Christ  
comes, in which class, by prefixing **we**,  
he includes his readers and himself. That  
this *was* his expextation, we know from  
other passages, especially from 2 Cor. v.  
1—10, where see notes. It does not seem  
to have been so strong towards the end of  
his course; see e. g. Phil. —26. Nor  
need it surprise any Christian, that the  
Apostles should in this matter of detail  
have found their personal expectations  
liable to disappointment, respecting a day  
of which it is so solemnly said, that no  
man knoweth its appointed time, not the  
angels in heaven, nor the Son (Mark  
xiii. 32), but the Father only. At the  
same time it must be borne in mind, that  
this inclusion of himself and his hearers  
among the “*living and remaining behind*”  
does not in any way enter into the fact  
revealed and here announced, which is re-  
specting that class of persons only as they  
are, and must be, *one portion* of the faithful

at the Lord’s coming: not respecting  
the question, *who shall*, and *who shall  
not* be among them in that day.

**shall in no wise** (emphatic—; there is no  
reason to fear, that we shall . . . .’) **gain  
an advantage over** (literally, *get before*,  
*outstrip*, *anticipate*: in the old sense of  
the word, *prevent*, so that they be left  
behind, and fail of the prize).

**16.**] *A reason of the foregoing assertion,*

*by detailing the method of the resurrection*.

**Because the Lord Himself**  
(said for solemnity’s sake, and to shew that  
it will not be a *mere gathering to* Him,  
but HE HIMSELF will descend, and we all  
shall be summoned before Him) **with**  
(literally, ‘in, as the element,—the

accompanying circumstance) **a signal-shout**  
(the word signifies primarily not only ‘*the  
shout of battle*,’ as Conybeare ; but is used  
of any signal given by the voice, whether  
of a captain to his rowers, of a man  
shouting to another at a distance, of a  
huntsman to his dogs. Here it seems to  
include in it the two which follow and  
explain it), **viz. with the voice of an** (or,  
the) **archangel** (Christ shall be surrounded  
with His angels, Matt. xxv. 31 al. To  
enquire, *which* archangel, is futile: to  
understand the word of *Christ Himself*,  
or the Holy Spirit, impossible), and **with  
the trump of God** (the trumpet especially  
belonging to and used in the heavenly