Rom. x. 3, 16): **the which** (this expression,  
generic and classifying, refers back to their  
characteristics just mentioned, thus containing

in itself the reason for *their punishment,*

*&c.*, following) **shall be punished  
with** (literally, **pay the penalty of**) **everlasting**

**destruction from** (‘apart from,’  
see Matt. vii. 23. It has been interpreted  
of *time*,—‘ *from the time of the appearing*,  
&c.;’ but the words **from the presence**  
will not bear this) **the presence** (**face)** **of the  
Lord, and from the glory of his Power** (i.e.  
from the manifestation of his power in the  
glorification of his saints [see Isa. ii. 10,  
19, 21]); **when he shall** [**have**] **come to be  
glorified** (by the great manifestation at  
His coming) **in** (*they* will be the *element*  
of His glorification : He will be glorified *in*  
them, just as the sun is reflected in a mirror)  
**his saints** (not angels, but holy men)**, and  
to be admired** (**wondered at**) **in** (see above)  
**all them that believed** (past participle,  
looking back from that day on the past)— **because our testimony to you** (not “ *among  
you*,” as A. V.) **was believed** (parenthesis,  
serving to include the Thessalonians among  
*them that believed*)—**in that day** (the day  
of which we all know: this connects with  
what went before the parenthesis). We  
may observe, as against Jowett’s view of  
the arguments here being merely “they  
suffer now; therefore their enemies will  
suffer hereafter: their enemies will suffer  
hereafter ; therefore they will be comforted  
hereafter,”—that the arguments are nothing  
of the kind, resting entirely on the assertion

that it is a **righteous thing**: thus  
bringing in all the relations of the Christian

covenant, of them to God, and God to  
them,—and by contrast, of God to their  
enemies and persecutors.

**11.**] **With  
a view to which** (consummation, the *being  
glorified*, &c., above, in *your* case, as is  
shewn below: not ‘*wherefore*, as A. V.,  
&e.) **we pray also** (as well as wish) **always  
concerning you, that our God may count**YOU(emphatic) **worthy** (not—‘ *make you  
worthy*,’ which the word cannot mean) **of  
your calling** (just as we are exhorted to  
*walk worthily of the calling whereunto we  
were called*, Eph. iv. 1—the calling being  
taken not merely as the first act of God,  
but as the enduring state produced by that  
act [see especially 1 Cor. vii. 20], the normal

termination of which is, *glory*), **and  
may fulfil** (complete,—bring to its fulness  
in you) **all** (possible) **right purpose of  
goodness** (it is quite impossible with many  
ancient Commentators, A. V., &c., to refer  
this expression to *God*—‘ *His good plea-  
sure*.’ See the construction discussed in  
my Greek Test. It must apply to the  
Thessalonians, as it does to human agents  
in Phil.i.15. And then it may either mean  
“approval of that which is good,’—or right  
purpose, good pleasure, *consisting in* goodness.

The latter I own seems to me far  
the best) **and** (all) **work of faith** (activity