11—i7. I. THESSALONIANS. 481   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 which in Judea are in Judwa in Christ Jesus: because ‘ ye t4cts xui.s,   
 Christ Jesus: for ye also also suffered like things of your own   
 have suffered like things countrymen, Seven as they suffered ¢ Heb. x.s3,1,   
 of your own countrymen, of the Jews: 155who both killed \* Acts   
 even as they have of the Jesus the Lord, and ‘the prophets, Ma Vi   
 Jews: 8 who both killed and drove out us; and please not bukexii 3,   
 the Lord Jesus, and their God, ‘and are contrary to all men, xfitn.ii.s.   
 own prophets, and have 161 forbidding us to speak to the 11oyext.s2,   
 persecuted us; and they Gentiles that they may be saved; &%   
 please not God, and are ™to the end that they may fill up Bn? h   
 contrary to all men: \® their sins alway. "But the wrath men-xv,10.   
 bidding us to speak to the came upon them to the uttermost. o Matt.sxiv.   
 Gentiles that they might 17 But we, brethren, when we had aa   
 be saved, to fill up their   
 sins alway: for the wrath   
 is come upon them to the   
 uttermost. 17 But we, bre-   
   
   
 of God which are in Judwa in Christ characterizing the Jews,—‘that they had   
 Jesus] (cumenius remarks that the lan- the hatred of enemies towards all other   
 guage is carefully the synagogues nations??” 15. killed Jesus the Lord]   
 of the Jews as such claiming to be in God, The arrangement of the words in the ori-   
 those which believed were also, over and ginal is peculiar, throwing “the Lord”   
 above this, in Christ the Thessalonians into strong emphasis—Jesus who was their   
 were not Jews, wholly nor in part, but Lord, whom they ought to have welcomed   
 Gentiles only. For they are set in distinct and obeyed. drove out us] by per-   
 contrast here to the Jews. churches men- secution, viz., from among you, Acts xvii.   
 tioned above. 5 ff. 16.] us refers to Paul and Silas.   
 15, 16.] Characterization of the Jews the words are contrary to all men, most.   
 as enemies of the Gospel and of man- Commentators, and recently Jowett (see   
 kind. SJowett’s note is worth quoting: above), have seen the “hatred of the   
 «Wherever the Apostle had gone on his human race,” ascribed to the Jews by   
 second journey, he had been persecuted Tacitus,and by several other classic   
 by the Jews: and the longer he travelled But it is hardly possible that St. Paul,   
 about among Gentile cities, the more he himself a Jew, should have blamed an ex-   
 must have been sensible of the feeling clusiyeness which arose from the strict   
 with which his countrymen were regarded. monotheism and legal purity of the Jew:   
 Isolated as they were from the rest of and besides this, the construction having   
 the world in every city, a people within a been hitherto carried on by copula, but   
 people, it was impossible that they should now dropping them, most naturally goes on   
 not be united for their own self-defence, from this contrariety to what next follows,   
 and regarded with suspicion by the rest of viz., their forbidding us to speak to the   
 mankind. But their inner nature was not Gentiles, specifying wherein the contra-   
 less repugnant to the nobler as well as the riety consists, viz. in opposing the sal-   
 baser feelings of Greece and Rome. Their vation of mankind by the Gospel.   
 fierce had outlived itself: to the end that they may fill up their sins   
 worshippers of the true God, they knew alway] This is said, not of intention of   
 Him not to be the God of all the nations the Jews themselves, but of their course of   
 of the earth: hated and despised by others, conduct, viewed as having an intent in the   
 they could but cherish in return an impo- divine purposes: as so often St.Paul. The   
 tent contempt and hatred of other men. meaning of the expression is, they may   
 What wonder that, for an instant (? on all bring up the measure of their sins the pre-   
 this see below), the Apostle should have scribed point. But (this their   
 felt that this feeling was not wholly to God and men shall not avail them : for)   
 groundless? or that he should use words the (predestined, or predicted, or merited)   
 which recall the expression of Tacitus, in wrath (of God) came upon them (he looks   
 back on the fact in the divine counsels as   
 a thing in past time, ‘was appointed to   
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