I. THESSALONIANS. II, 18—20.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 been separated from you for a short: thren, being taken from you   
 | for a short time presence,   
 o1cory.s. time in presence, not in heart, not in heart, endeavoured   
 endeavoured the more abundantly the more abundantly to see   
 peh.iii.10. P to see your face with great desire. your face with great desire.   
 18 Wherefore we would   
 18 Wherefore we would fain have have come unto you, even I   
 come unto you, even I Paul, both Paul, once and again; but   
 once and again, and 4 Satan hindered Satan hindered us. 1° For   
 "PHA 10, us. 19 For twhat is our hope, or what is our hope, or joy, or   
 sProv.xvisi. joy, or Scrown of boasting? Are crown of rejoicing? Are   
 not even ye in the presence   
 not even ye, in the presence of our of our Lord Jesus Christ   
 tomistie Lord Jesus t tat his coming? 20 For at his coming? ° For ye   
 our olde . are our glory and joy.   
 Guahoriticee are our glory and joy.   
 Tev.i.7. xxii.   
   
 come :’ not as in A, V. “is come’) to the been speaking of himself and his com-   
 uttermost (to the end of it, the wrath: panions), both once and again (literally,   
 so that it shall exhaust all its force on ‘both once and twice:? meaning, that   
 them). on two special occasions he had such a   
 17—IIL. 13.] He relates to them how plan), and (not, ‘dud.’ the simple copula,   
 he desired to return after his separation as in Rom. i. 13, gives matter of fact,   
 from them: and when that was impracti- without raising the contrast between the   
 cable, how he sent Timothy ; at whose good intention and the hindrance) Satan (i.e.   
 intelligence of thein he cheered, thanks the devil: not any human adversary or set   
 God for them, and prays for their con- of adversaries ; whether Satan acted by the   
 tinuance in love and confirmation in the Thessalonian Jews or not, is unknown to   
 faith. 17.] But we resumes the sub- us, but by whomsoever acting, the agency   
 ject broken off at ver. 13: the but intro- was his) hindered us.   
 ducing a contrast to the description of the 19.] accounts for this his earnest de-   
 Jews in vy. 15, 16. when we had been sire to see them, by the esteem in which   
 separated] literally, of; bereaved he held them. in the presence of   
 of. for a short time] literally, the our Lord Jesus at his coming] The   
 space of an hour. The expression refers, Apostle, after having asked and answered   
 not to his present impression that the time the question, “what is our hope? &§c.,”   
 of separation would still be short, but to breaks off, and specifies that wherein this   
 the time alluded to in the preceding past hope and joy mainly consisted, viz. the   
 participle—when we had been separated glorious prospect of their being found in   
 from you for the space of an hour. the Lord at his appearing. But he does   
 the more abundantly (because our separa- not look forward to this as anticipating a   
 tion was so short. Litinemann says well: reward for the conversion of the Thessa-   
 “Universal experience testifies, that the lonians, or that their conversion will com-   
 yaa of separation from friends and the pensate for his having persecuted the   
 desire of return to them are more vivid, Church before, but from generous desire to   
 the more freshly the remembrance of the be found at that day with the fruits of his   
 parting works in the spirit, i.e. less labour, and that they might be his boast   
 time has elapsed since the parting”) en- and he theirs before the Lord; see 2 Cor.   
 deavoured (implies actual setting on foot i. 14; Phil. 16. 20.] The words at his   
 of measures to effect it) in much desire coming further specify what went before:   
 (i.e. very earnestly) see your face. that it is merely in His presence, always   
 18. Wherefore (as following up this earnest about His people, but then, when He shall   
 endeavour) we would fain have come (had be clearly and finally I should   
 a plan to come) unto you, even I Paul (the be inclined to ascribe to ver. 20 a wider   
 introduction of these words here, where he range than ver. 19 embraces: as if it had   
 is about to speak of himself alone, is a been said, you will be our joy in the day   
 strong confirmation of the view upheld of the Lord: for ye are (at all ye are   
 above [on ch, i. 9) that he has hitherto abstractedly) our glory and joy.