484 I. THESSALONIANS. UI. 7—13.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 love, and that ye have good remem- that ye have good remem-   
 brance of us always, longing to see brance of us always, desir-   
 ing greatly to see us, as we   
 IPhii.8. us, as we also to see you: 7 for this also to see you: 7 there-   
 5 AY | brethren, we were com-   
 lade over you in all our distress and Sorted over you in all our   
 BEG . affliction e by were comforted, since now affliction and distress by   
 aPpbiliv.1. we live, if ye "stand fast in the your faith: 8 for now we   
 live, if stand fast in the   
 ochi, Tord. %°For what thanksgiving Lord. °% For what thanks   
 can we render again to God for you, can we render to God again   
 for all the joy wherewith we rejoice for you, for all the joy   
 for your sakes before our God; wherewith we joy for your   
 pactsxvi7. 10P night and day ‘praying very sakes before our God;   
 afom ite exceedingly ‘that we may see your 0 night and day praying   
 exceedingly that we might   
 see your face, and might   
 Gor Lo face, ®and may fill up the defects of perfect that which is lack-   
 u -your faith? 11 But may God him- ingin your faith? ™' Now   
 self and eur Father, and our Lord God himself and our Fa-   
 ther, and our Lord Jesus   
   
   
 their piety; their love, their practical cifies the action of, the “life” just   
 virtue; and their remembrance of their mentioned. what—i.e. what suffi-   
 teacher and desire for him testifies their cient— ? can we render again]   
 loyalty in matters of doctrine.” t] Thanks is itself return for God’s favours ;   
 for this cause, viz. account of what has see especially exvi. 12. for all the   
 just been mentioned, from the beginning joy] i.e. in return for. all the joy,   
 of the last combining the whole i.e. not the joy from so many different   
 of the good news in one. over you] sources, but the joy in its largeness and   
 You were the object of our consolation: depth: as if he had said, this great joy.   
 the faith which you shewed was the means before our God shews the joy to   
 whereby that object was applied to our be of the very highest and best,—no joy of   
 minds, in (ie. ‘in the midst of, this world, or of personal pride, but one   
 —‘in spite of’) all our distress and which will bear, and does bear, the search-   
 affliction (what distress afiliction ing eye of God, and is His joy (John xv.   
 not appear;—but clearly some external 11). 10. night and day] sce on   
 trouble, not care and anxiety for you, for ch. ii. praying, i.e. praying as we   
 this would be removed by the message of do, belongs to the question of ver. 9: as   
 Timothy. We may well imagine such ex- if it had been said, ‘what thanks can we   
 ternal trouble, from Acts xviii. 5—10): render, &c., proportioned to the   
 8.] since now (not so much an adverb of our prayers, &e.?’ These defects were   
 of time, here, implying the fulfilment of consequences of their being as yet novices   
 the condition which follows) we live (the in the faith: partly theoretical, e.g. their   
 distress and affliction conceived as a want of stability the coming of   
 death : but not to be to everlasting the Lord, and of fixed ideas respecting   
 life, Chrysostom, but with reference to those who had fallen asleep in Christ,—   
 the infringement of the of life dis- partly practical, ch, 1.   
 tress and affliction we are in full 11—18.] Good wishes, with respect to   
 and freshness of life, do not feel the this his earnest desire, and to their con-   
 rows and tribulations with which the outer tinued progress in love and holiness.   
 world surrounds us), if ye stand fast in 11, himself] This word exalts the absolute   
 the Lord. There were (ver. 10) deficiencies power of God and the Lord Jesus—if He   
 in their faith, filling up. expedites the way, it will be accomplished.   
 9.] And this vigour of life shews itself Himself then is in contrast ourselves,   
 the earnest desire of abundant thanks- who have once and again tried to come to   
 giving: so the for accounts for, and spe- you, but have been hindered by Satan.