IV. 1. I, THESSALONIANS. 485   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 Christ, direct our way unto Jesus t, ‘direct our way unto you. tsatou   
 you. 32 And the Lord 12 And you yourselves may the Lord ,#S%, ancient   
 make you to increase and make to increase and abound in won.iv...   
 abound in love one toward   
 another, and toward all your love \*one toward another, x¢h.iv.0.   
 men, even as we do toward and toward all, even as we also ?¥¢   
 you: 38 to the end he may toward you: to the end that he   
 stablish your hearts un- may ¥stablish your hearts unblame- y1 cor.   
 blameable in holiness before able in holiness before God and our oh   
 God, even our Father, at   
 the coming of our Lord ii.   
 Jesus Christ with all his Father, at the coming of our Lord if0,32"   
 saints, Jesus ¢ \* with all his saints. +80 atl our   
 IV.) Furthermore then IV. 1 Furthermore then, brethren, , most ancient   
 we beseech you, brethren, we beseech you and exhort you in Jude 14.   
 and exhort you by the Lord the Lord Jesus, that \*as ye received 8 Bhit 1.27.   
 Jesus, that as ye have re-   
 ceived of us how ye ought of us >how ye ought to walk and ben.iiw.   
 to walk and to please God, °to please God, t even as also ye are ¢ol.i.10.   
 So all   
 most MSS.   
 direct] We cannot express in an verb “stablish”) before (Him who is)   
 English version what appears in the Greek, God and our Father (or, our God an   
 where this verb direct, though preceded Father. This ensures the genuineness of   
 by ¢wo personal nominatives, “ God,” and this absence of blame in holiness: that it   
 “our Lord Jesus,” is in the singular should be not only before men, but also   
 number, This is the case also 2 Thess. ii. before God), at (in) the coming, &c.   
 16,17. It would be hardly possible that his saints—we need not enter into any   
 it should be so, unless some reason existed question whether these are angels, saints   
 in the subjects of the verb. Mere unity properly so called: the expression is an   
 of will between the Father and the Son Old Test. one,—Zech. xiv. 5,—and was   
 would not be enough, unless absolute probably meant by St. Paul to include   
 unity were also in the writer’s mind. both. Certainly (2 Thess. i.7; Matt. xxv.   
 Athanasius therefore seems to be right in 31, al.) He will be accompanied with the   
 drawing from thisconstructionan argument angels: but also with the spirits of the   
 for the unity of the Father and the Son. just, compare ch. iv. 14.   
 12. you yourselves] In the original Cuap, IV. 1—V. 24.] SEconD PoR-   
 itis you, in the place: i. whether TION OF THE EPISTLE: consisting of ex-   
 we come or not. the Lord may refer hortations and instructions, 1—12.]   
 either to the Father, or to Christ. I Exhortations : and 1—8.] to @ holy   
 should rather understand it of the Father: life. 1,] Furthermore has no refer-   
 see 2 Cor. ix. 8 make you to in- ence to time, as Chrysostom, “always and   
 erease: enlarge you—not merely in num- for ever,” but introduces this second por-   
 bers, as some explain it, but in tion, thus dividing it from the first,   
 in richness of gifts and largeness of faith implying the close of Epistle. St. Paul   
 and knowledge—fill up your defects, ver. uses it towards the end of his Epistles:   
 10. toward all, not merely ad/ your see 2 Cor. xiii. 11; Eph. vi. 10; Phil. iv.   
 brethren, but all, brethren or not. 8 (‘“<finally,’ the same word in the   
 as we also—abound in love—toward Greek.) then, in furtherance of the   
 you. 13.] to the end that he may wish of ch. iii, 12, 13. we exhort   
 stablish (the further and higher aim you in (as our element of exhortation; in   
 of making you to increase and abound) whom we do all things pertaining to the   
 your hearts (“not merely you,” says ministry [see Rom. ix. 1]: Eph. iv. 17—   
 Chrysostom : “for out of the heart come not, as A. V., ‘dy,’ which is contrary to   
 evil thoughts”’) unblameable (i.e. so as the New Test. usage of the word here   
 be unblameable) in holiness (belongs to found) the Lord Jesus, that as ye re-   
 «« unblameable,’—the sphere in which the ceived (see on ch. ii. 13) from us how ye   
 blamelessness is to be shewn :—not to the onght to walk and to please God (i.e,