2—9. I. THESSALONIANS. 487   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 concupiscence, even as the of earnal desire, Peven as the Gen- nepn.tv.,   
 Gentiles which know not tiles ‘which know not God: © that '1,Cer,»:   
 God: 6 that no man go he should not go beyond and over- iv.   
 beyond and defraud his reach his brother in this matter:   
 brother in any matter: because that \* the Lord is the aven- 2 2   
 because that the Lord is   
 the avenger of all such, as   
 we also have forewarnedi ger of all these things, as we also   
 you and testified. 1% For forewarned you and testified. 7 For   
 God hath not called us God called us not for uncleanness,   
 unto uncleanness, but unto   
 holiness. \*% He therefore ‘but in sanctification, §&™ He there- ttev.x.1   
 that despiseth, despiseth fore that despiseth, despiseth not man, 1 Cor.   
 not man, but God, who but God, "who also gave unto you Heb, xii.   
 hath also given unto us his Spirit, which is holy. 9 But as 24°. i.14,   
 his holy Spirit. ® But as m Luke x.16.   
 1 John iii.24,   
   
 thus only men would he addressed, is easily have interpreted it: see above. “It is   
 answered (besides as above, under 4) by probable that the obscurity of the passage   
 observing that in other places also, where arises partly the decency in which the   
 fornication is in question, the male only Apostle clothes it.” Jowett): because God   
 is exhorted, e.g. 1 Cor. vi. 15—18: the is the avenger (‘righter,’ in such cases of   
 female being included by implication, setting at nought and overreaching) of all   
 and bound to interpret on her side these things (viz. cases of going beyond   
 that which is said of the other. and overreaching, and by inference, lustful   
 6.] I cannot help regarding it as most sins like them), as also (see on ver. 5) we   
 unnatural, to interpret this verse of a new before told you and (constantly) testified.   
 subject introduced, viz. the not wronging 7.] This verse (sce above) is in my   
 one another in the business of life. How view decisive for the above rendering of   
 some of the hest modern Commentators can ver.6. There is no mention here of ava-   
 have entertained this view, I am at a loss rice: nor is it possible to understand the   
 to imagine. For (1) the sense carried on word uncleanness, when ver. 3 has gone   
 from vy. 4, 5, without any thing to mark a before, of any thing but carnal impurity.   
 change of topic: and (2) when the Apostle for] for the purpose of,—on condi-   
 sums up the whole in ver. 7, he mentions tion of:—in, ‘in the element of’ sanc-   
 merely impurity, without the slightest tification is whole sphere of our Chris-   
 allusion to the other. To say that more tian life. 8.] Hence, the sin of (re-   
 than one kind of sin must be mentioned jecting) setting at nought such limitations   
 because he speaks of “ all these is and rules is a fearful one—no less than   
 mere trifling: this expression merely that of setting at nought God the giver   
 generalizes from the sin mentioned to a of the Holy Spirit. In the words despis-   
 wider range. I understand the verse, with eth not man there is an obvious allusion   
 Chrysostom, and most of the ancients and to going beyond and overreaching above.   
 moderns, to refer to the sins of unclean- There is no need to supply any thing after   
 ness, and continue vy. 4, 5:—that he despiseth: he that aermieeted simply de-   
 should not (viz. any of you, repeated from scribeshim whocommitsthe act of despising,   
 “every one of you” above) go beyond (or the despiser—what he despises, is to be   
 set at nought, which perhaps is more supplied in the construction, but is clear   
 strictly accurate; but the word means from the context—viz. his brother.   
 both, and the other is perhaps best in who also gave] i.e. who also is AUTHOR   
 English) and overreach his brother in the of our sanctification. By the word   
 (i.e. this) matter (viz. of acquiring his also new force is given to the matter to be   
 own yessel—that there should be among mentioned. It introduces a climax, whereby   
 you no strifes on account of the lusts of the sin is intensified. gave—not   
 carnal desire. The matter, viz. which is giveth—once for all, as being one great   
 now in hand: not,—nor can the words by definite act of God by his Son.   
 any possibility mean, “any matter,” as his Spirit, which is holy] I have retained   
 A.V.: nor “the business of life,” as scme here the form of the original rather than