10—15. I. THESSALONIANS. 489   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 not have you to be ignorant, to be ignorant, brethren, concerning   
 brethren, concerning them them which Yare fsleeping, that ye rmatt.x01,   
 which are asleep, that ye may not sorrow, “even as the rest f':.\*   
 sorrow not, even as others . & xv. &e,   
 which have no hope. 14 For do \*which have no hope. 1 For ¢Soovrtire   
 if we believe that Jesus >if we believe that Jesus died and , ¥S% Lev.   
 died and rose again, even rose again, even so “them also which %¥. Deut.   
 so then also which sleep in fell asleep through Jesus will God g#   
 Jesus will God bring with bring together with him. Ce   
 him. 1 For this we say 15 For 39%   
   
   
 and this section, It would certainly seem Quintilian over the loss of their children,   
 as if the preaching of the kingdom of and the dreary hope of an immortality of   
 Jesus at Thessalonica had been partially fame in Tacitus and Thucydides.” This   
 misunderstood, and been perverted into a shews of what kind their mourning was:   
 cause why they should not quietly follow viz. a grief whose ground was unbelief in   
 active life, why they should be uneasy a resurrection: which regarded the dead   
 about those who fell asleep before that as altogether cut off Christ’s heavenly   
 kingdom was brought in, imagining that kingdom.   
 they would have no part in its glories. 14.] Sudstantiation (for) of that   
 Compare Acts xvii. 7. 18.] we (or in last verse, that further knowledge will   
 1) would not have you ignorant .... is remove this their grief: and that know-   
 with our Apostle (compare Rom. i. 13; xi, ledge, grounded on the resurrection of our   
 25; 1 Cor. x. 1; xii. 1; 2 Cor. i. 8) a Lord. if] not ‘seeing that :’ but   
 common formula of transition to the im- hypothetical: ‘supposing, that we, &c.’   
 parting of weighty information. died and rose again go together,—   
 them which are sleeping] This was an forming the same process through which   
 expression (see reff.) conveying definite ‘the sleeping’ are passing. “The Apostle   
 meaning to She Thessalonians as importing here, as always, uses the direct ‘died’   
 the dead in Christ (ver. 16). No inferenco in reference to our Lord, to obviate all   
 must therefore be drawn from the Apostle’s possible misconception : in reference to the   
 use of this word, as to the intermediate faithful heappropriately uses   
 state: for the word is a mere common term ‘sleep.’” Ellicott. even so} ‘The   
 term. that ye may not sorrow] object two clauses do not accurately correspond.   
 of my not wishing you to be ignorant. We should expect “we believe also that   
 The word sorrow is absolute, ye mourn even thus they who fell asleep through   
 not at all:—not to be joined with what Jesus will rise again,” or the like. Still   
 follows, and to be made only to mean that. the even so betokens identity of lot the   
 ye sorrow not in the same manner as &c. two parties concerned, viz. death, and   
 He forbids mourning altogether. But we resurrection. In this they resemble: but   
 must remember, what sort of mourning it in the expressed particulars here, they   
 was. It was mourning for them: not differ. Christ’s was simply “rose again :”   
 mourning for-our loss in their but theirs shall be a resurrection Him,   
 for theirs, in so far, for also. at His coming. which fell asleep   
 the rest] viz. the heathen, and those Jews through Jesus] On the necessary connexion   
 who did not believe a resurrection. of the words through Jesus with fell asleep,   
 have no hope] viz. in the resurrection. see in my Greek Test. God will   
 Examples of this “no hope” are easily bring (back to us) with Him (Jesus):   
 given from the Pagan writers. Liinemann i.e. when Jesus shall appear, they also   
 cites,—Theocritus, ‘Hope goes with life shall appear with Him, being (as far)   
 —all hopeless are the dead.” schylus, raised at His coming. Of their disem-   
 «Once dead, there is resurrection more.” bodied souls there is here no mention:   
 Catullus, “Suns may set and may return: | nor is the meaning, as often understood,   
 We, when once our brief light wanes, that God will bring them (their disem-   
 | Have eternal night to sleep.” Lucretius, bodied souls, to be joined to their raised   
 “None ever woke again | Whom the bodies) with Him: but the bringing them   
 cold pause of life hath overta’en.” Jowett with Jesus, i.e. their being raised when   
 adds ‘the sad complaints of Cicero and Jesus appears,