490 I. THESSALONIANS. IV. 16—18.   
   
 AUTHORIZED VERSION REVISED.” AUTHORIZED VERSION,   
 cue this we say unto you ?in the word unto you by the word of   
 ef onsv., Of the Lord, that \*we which are the Lord, that we which   
 living, who remain behind unto the are alive and remain unto   
 coming of the Lord, shall in no wise the coming of the Lord   
 gain an advantage over them which shall not prevent them   
 16 Because ‘the Lord which are asleep. %% For   
 i "thes. himself shall come down from heaven the Lord himself shall   
 fMatt, xxiv, with asleep. with the voice of the descend from heaven with   
 archangel, and with &the trump of a shout, with the voice of   
 God: andthe dead in Christ shall the archangel, and with the   
 trump of God: and the   
 G1 Cor. 52. dead in Christ shall rise   
 h1 Cor. 62.   
   
   
 15.] Confirmation of last verse by direct liable to disappointment, respecting a day   
 revelation from the Lord. this—this of which it is so solemnly said, that no   
 which follows: taken up by that. in man knoweth its appointed time, not the   
 (virtue of: an assertion made within the angels in heaven, nor the Son (Mark   
 sphere and element of that certainty, xiii. 82), but the Father only. At the   
 which the word of the Lord gives) the same time it must be borne in mind, that   
 word of the Lord,—i.e. by direct revela- this inclusion of himself and his hearers   
 tion from Him made te me. “That is,” among the “living and remaining behind”   
 says Chrysostom, “we say it not of our. does not in any way enter into the fact   
 selves, but having learned it from Chri: revealed and here announced, which is re-   
 That St. Paul had many special revel specting that class of persons only as they   
 made to him, we know from 2 Cor. are, and must be, one portion of the faith-   
 Compare also Gal. i, 12; Eph. ful at the Lord’s coming: not respecting   
 Cor. xi. 23; xv. 3, and ‘notes. the question, who shall, and who shall   
 which are living] Then beyond question, not be among them in that day,   
 he himself expected to be alive, together shall in no wise (emphatic—; th ere is no   
 with the majority of those to whom he was reason to fear, that we shall . ’) gain   
 writing, at the Lord’s coming. For we an advantage over (literally, get “before,   
 cannot for a moment accept the evasion of outstrip, anticipate: in the old sense of   
 Theodoret (so also Chrysostom and the the word, prevent, so that they be left   
 majority of ancient Commentators, down pehind, and fail of prize).   
 to Bengel, and even some of the best of A reason of the foregoing asser-   
 moderns, warped by their subjectivities: mee 3y detailing the method of the re-   
 even Ellicott here),—“ that he said this surrection. Because the Lord Himself   
 in his own person, but in that of the men (said for solemnity’s and to shew that   
 who should be surviving at that (!)”— it will not be a mere gathering to Him,   
 nor the ungrammatical rendering of some, but He Hiasetr will descend, and we all   
 ‘we, if we live and remain’—nor the idea shall be sammoned before Him) with   
 of Genmenius, al., that who live are the (literally, as the element,—the ac-   
 souls, they who sleep the bodies :—but companying circumstance) a, signal-shont   
 must take the words in their only plain (the word signifies primarily not only ‘the   
 grammatical meaning, that we which are shout of batile; as Conybeare ; but is used   
 living, who remain behind, are a class of any signal given by the voice, whether   
 distinguished from them which fell asleep, of a captain to his rowers, of a man   
 by being yet in the flesh when Christ shouting to another at a distance, of a   
 comes, in which class, by prefixing we, huntsman to his dogs. Here it scems to   
 he includes his readers and himself. That include in it the two which follow and   
 this was his exp ition, know from explain it), with the voice of an (or,   
 other passages, especially from 2 Cor. v. the) archangel (Christ shall be surrounded   
 1—10, where sce notes. It does not seem with His angels, Matt. xxv. 31 al. To   
 to have been so strong towards the end of enquire, which archangel, is futile: to   
 his course; see e. g. Phil. —26. Nor understand the word of Christ Himself,   
 need it surprise any Christian, that the or the Holy Spirit, impossible), and with   
 Apostles should in this matter of detail the trump of God (the trumpet especially   
 have found their personal expectations belonging to and used in the heavenly