492 I. THESSALONIANS. Vv.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 oMatt, aly, yourselves know perfectly that °the know perfectly that the day   
 18 take “day of the Lord so cometh as a thief of the Lord so cometh as a   
 hewiis” in the night. 8+ When they say, thief in the night. 3 For   
 t¥ors Peace and safety; then ‘sudden when they shall say, Peace   
 treseund destruction cometh upon them, as and safety; then sudden   
 assentim © the pang upon a woman with child ; destruction cometh upon   
 them, as travail upon @   
 t woman with child; and   
 Syriac and they shall in no wise escape. they shall not \* But   
 sion, 4£But ye, brethren, are not in dark- ye, brethren, are not in   
 the moat ness, that the day should overtake darkness, that that day   
 ancient 9, You as a thief. 5+ For ye are all should overtake you as @   
 Fathers: “€sons of light, and sons of the day: thief. > Yeare all the   
 Yatican we are not of the night, nor of dren of light, and the chil-   
 Claromontane 6hTherefore let us not dren of the day: we are   
 MSS, read Sleep, as the rest do; but ‘let us not of the night, nor of   
 a 7 For \* they darkness. § Therefore let   
 f Rom. that sleep sleep in the night; and us not sleep, as do others ;   
 t Saallaw drunken 'are drunken but let us watch and be   
 stax wateh and be 8 But let us, being of, sober. 7 For they that   
 sleep sleep in the night;   
 they that be and they that be drunken   
 bet. the night. are drunken in the night.   
 v.8. ® But let us, who are of   
 k Luke xxi. 1 Acts 15.   
 already by word 1 of mouth taught them as pang of labour which comes on her.   
 much as could be known. 2.] the 4,5.) But the Thessalonians, and Chris-   
 day of the Lord is not the destruction of tians in general, are not to be thus over-   
 Jerusalem, as some think,—nor the day taken by it. 4.) in darkness refers   
 of each man’s death, as Chrysostom and back to “in the night” above—in the   
 others,—but the day of the Lord’s coming, ignorance and moral slumber of the world   
 which has been spoken of, in some of its which knows not God. Not, ‘that day,’   
 details, above. ‘This is plain, by com- but the pay—the meaning of the day as   
 paring 2 Thess. ii. 2; 1 Cor. i. v.53 distinguished from the darkness being   
 2 Cor. i. 14; Phil. i. 6, 10; ii, 16.—It is brought out, and the day being put in   
 both the suddenness, and the terribleness the place of emphasis accordingly. That   
 of the Day’s coming, which is here dwelt this is so, is plain from what follows,   
 on: see next verse. 80 fills up the ver. 5. 5.] You (a) and all we Chris-   
 comparison—as a thief in the night tians (b) have no reason to fear, and no   
 (comes), 80 . . comes. 3.] Following excuse for being surprised by, the DAY   
 out of the comparison the thief in the of the Lord: for we are sons of light and   
 night, into detail. they say, viz. men the day (signifying that we belong to,   
 in general—the children of the world, as having our origin from, the light and the   
 opposed tothe people of God: compare day), and are not of (do not supply ‘sons?   
 what follows. The vivid description dis- —the genitives signify possession—we   
 penses with any copula. cometh upon belong not to) night nor darkness.   
 them] The Greck word is generally used of See, on the day of the Lord as connected   
 any sudden unexpected appearance: as for with darkness and light, Amos v. 18 ff.   
 example in Luke xxi. 34: Acts iv. is There, its aspect to the ungodly is treated.   
 pressing too close the comparison which fol- of :—here, its aspect to   
 lows, when De Wette says that it assumes 6-8.] Evhortation to behave as such:   
 the day to be near,—for that such a i.e. to watch and be sober. 6.] the   
 woman, though she does not know the rest—i.e. the careless world. (]|   
 day and the hour, yet has a definite know- Explanation of the assertion regarding   
 ledge of the period :” for it is not the “the rest” above from the common prac-   
 woman, nor her condition, that is the sub- tice of men. The expressions are not to   
 ject of comparison, but the unexpected be taken in a spiritual as Chrysostom