3—12. I. THESSALONIANS. 493   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 the day, be sober, putting the day, be sober, ™putting on a ms. tale a7.   
 on the breastplate of faith breastplate of faith and love; and ™'”   
 and love; and for an hel- for an helmet, the hope of salvation.   
 met, the hope of salvation. ® For »God appointed us not unto nfom.tx.2   
 ° For God hath not ap- wrath, but °to the obtaining of 4%   
 pointed us to wrath, but salvation through our Lord Jesus °13 10°"   
 to obtain salvation by Christ, 19P who died for us, that, pBom.xiv.8   
 our Lord Jesus Christ, whether we wake or sleep, we should \*   
 10 whe died for us, that, live together, with him. 114 Where- 9¢-iv.18.   
 whether we wake or sleep, fore comfort each other, and edify   
 we should live together   
 with him. ! Wherefore   
 comfort yourselves together,   
 as also ye do. ' And we one another, even as also ye do.   
 2 But we beseech you, brethren, ° to 7100   
 1Tim.v.17, Heb.   
   
 and others, but literally. 8.] Con- ness, not light. If not in an ethical sense,   
 trast of our course, who are of the day. it must be in that of living or dying, and   
 And this not only in being awake and the sense as Rom. xiv. 8. For we cannot   
 sober, but in being armed — not only adopt the trifling given by Whitby,   
 watchful, but as sentinels, on our guard, al.,—‘whether He come in the night, and   
 and guarded ourselves. Notice, that these so find us taking our natural rest, in the   
 arms are defensive only, as a sudden day when we are waking.’ Thus under-   
 attack—and belong therefore not so much stood however, it will be at the sacrifice   
 to the Christian’s conflict with evil, as of perspicuity, seeing that the words wake   
 (from the context) to his guard against and sleep have been used ethically through-   
 being surprised by the day of the Lord as out the passage. If we wish to preserve the   
 a thief in the night. The best defences uniformity of metaphor, we may [though   
 against such a surprise are the three great Iam not satisfied with this] interpret in   
 Christian graces, Faith, Hope, Love,— this sense: that our Lord died for us, that   
 which are accordingly here enumerated : whether we watch [are of the number of   
 see ch. i. 8, 1 Cor. xiii. In Eph. the watchful, i.e. already Christians] or   
 vi. 13—17, we have offensive as well as sleep [are of the number of the sleeping,   
 defensive weapons, and the symbolism is i.e. unconverted] we should live, &c. Thus   
 somewhat varied, the breastplate being it would be equivalent to, ‘who died that   
 righteousness, faith being the shield; all men might be saved :’ who came, not   
 while the helmet remains the same. See to call the righteous only, but sinners to   
 on the figure, Isa. lix. Wisd. v. 17 ff. life. There is to this interpretation the   
 We must not perhaps press minutely the great objection that it confounds with the   
 meaning of each part of the armour, in the “rest” the “we,” who are definitely   
 presence of such variation in the two pas- of as set by God not to wrath but to éhe ob-   
 sages, 9.] Explanation of the “hope taining of salvation. So that the sense live   
 of salvation,”—‘ and we may with con- or die, must, I think, be accepted. and the   
 fidence put on such an hope as our helmet?” want of perspieuity with it). together:   
 —For God set us not (‘appointed us not’ not to be joined to “with Him.”   
 {reff.]; keep the historical meaning,— 11.] Conclusion from the whole—Where-   
 referring to the time when He made the fore, seeing that these things are so.   
 appointment) to (‘ a view to’—so as to 12—24.] Miscellaneous exhortations,   
 issue in, become a prey to)wrath, but toac- ending with a solemn wish for their per-   
 quisition of salvation through (through... Sectionin the day of Christ. 12, 13.]   
 refers to “acquisition of salvation,” not to In reference to their duties to the rulers   
 “ appointed”) our Lord Jesus Christ, of the church among them. 'The connexion   
 10.] who died for us, that, whether we (but, a slight contrast with that which   
 wake or sleep (in what sense? surely not has just passed) seems to he this: that,   
 in an ethical sense, as above: for they as the duty of comforting and building up   
 who sleep will be overtaken by Him as a one another has just been mentioned, the   
 thief, and His day will be to them dark- transition is now made to those whose