13—24. I. THESSALONIANS.   
   
 AUTHORIZED VERSION. AUTIORIZED VERSION REVISED.   
 every thing give thanks: thing give thanks: for this is the   
   
 for this is the will ef) will of God in Christ Jesus toward   
 God in Christ Jesus con- 19¢ Quench not the Spirit, «   
 cerning you. 9 Quench you. despise not prophesyings, \*! but   
 not the Spirit. 9 Despise ® prove: all nie 5   
 not prophesyings. \*1 Prove arigey peat that 35   
 all things; hold fast that "45 But \* may the God » Phil   
 from is good. \*% Abstain \form of. al   
 evil. °3 And the very God himself ! sanctify you Ps   
 of peace sanctify you of WRBIES and may your spirit and Kei   
 wholly; and 1 pray God soul and body ™be preserved whole m1 cor.i.s.   
 your whole spirit and soul without blame in the coming of our   
 and body be preserved Lord Jesus Christ.   
 blameless unto the coming   
 of our Lord Jesus Christ. 24n Paithfal is ™4258%   
 24 Faithful is he that call- A ‘Thess.   
   
 but, asin the parallel, vi. 18, of direct merely to distinguish and hold fast that   
 supplications to God. These may be un- which is good, and reject that which is   
 ceasing, in the heart which is full of his evil. The Greek word means the species,   
 presence and evermore communing with as subordinated to the genus :—abstain   
 Him. 18. in Christ Jesus] in, as from every species (or form) of evil.   
 its medium; Christ being the Mediator. 23, 24.) But may the God of peace Him-   
 19.] Chrysostom, &c. understand self—contrast to all these feeble   
 this ethically: an unclean life quenches on your own part. peace, here most   
 the Spirit within. But there can be no probably in its wider sense, as the accom-   
 doubt that the supernatural agency of the plishment of all these Christian graces,   
 Spirit is here to,—the speaking in and result of the avoidance of all evil. It   
 tongues, &e., as in 1 Cor. xii. 7 ff. It is seems rather far-fetched to refer it back   
 conceived of as a flame, which may be to ver. 13. wholly (in original,   
 checked and quenched: hence the “ entire, an adjective, agreeing with you)   
 (boiling) ix the Spirit” of Acts x seems to refer to the entireness of sanctifi-   
 Rom. xii. 11. 20.] On raicarines cation, which is presently expressed in   
 see 1 Cor. xii. note. They were liable detail. and introduces the detailed   
 to be despised in comparison with the more expression of the same wish from the lower   
 evidently miraculous gift of tongues: and side—in its effects. spirit and soul   
 hence in 1 Cor. xiv. 5, &e. he takes pains and body] The Sprrir (pneuma) is the   
 to shew that prophecy was in reality the highest and distinctive part of man, the   
 greater gift. 21.] This refers back immortal and responsible soul, in our   
 to the foregoing: but try (such spiritual common parlance: the soun is the lower   
 gifts): see 1 Cor. xii.10; xiv. 29; 1 John or animal soul, containing the passions and   
 iv. 1. hold fast that which is good desires which we have in common with the   
 is best regarded as beginning a new sen- brutes, but which in ws is ennobled and   
 tence, and opposed to that which follows: drawn up by the spirit. That St. Paul   
 not however as disconnected from the pre- had these distinctions in is plain   
 ceding, but suggested by it. In this, and such places as 1 Cor. ii. 14. The spirit,   
 in all hold fast the good. that part whereby we are receptive of the   
 22.] These words cannot by any possibility Holy Spirit of God, is, in unspiritual   
 be rendered asin A. V., ‘abstain from all man, crushed down and subordinated to   
 appearance of evil. For (1) the Greek the animal soul (psyché): he therefore is   
 word (edos) never signifies ‘ called “a psychic man, not having a   
 in this sense : (2) two members of the spirit,” Jude 19: see also note on 1 Cor.   
 sentence would thus not be logically corre- as above. in the coming,—for it will   
 spondent, but a new idea would beintroduced be ¢a that day that the result will be seen,   
 in the second which has no place in the con- —that the having been kept whole without   
 text: for it is not against being deceived blame will be accomplished.   
 by false appearance, nor against giving 24.) Assurance, from God's faithful-   
 oceasion by behaviour which appears like ness, that it be so. Faithful, i.e.   
 evil, that he is cautioning them, but true to His word and calling. he that