5—12. II. THESSALONIANS. 499   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 presence of the Lord, and lasting destruction from the pre-   
 From the glory of his ; sence of the Lord, and from the rpeut.x   
 10 when he shall come to be glory of his power; 1swhen he,¢ -—   
 glorified in his saints, and shall come to be glorified in his   
 to be admired in all them saints, tand to be admired in all t?s.1sviii.ss   
 that believe (because our them that + believed (because our tallow   
 testimony among you was testimony to you was believed) in   
 believed) “in that day. that day. 11To which end we pray   
 11 Wherefore also we pray also always for you, that our God   
 always for you, that our may “count you worthy of your «vers.   
 God would count you wor- calling, and may fulfil all good   
 thy of this calling, and pleasure of goodness, and \* work \*1Thess.i.s.   
 Sulfil all the good pleasure of faith, with power: Y¥that the siretine   
 of his goodness, and the name of our Lord Jesus Christ may   
 work of faith with power : be glorified in you, and ye in him,   
 12 that the name of our according to the grace of our God   
 Lord Jesus Christ may be   
 glorified in you, and ‘ye in   
 him, according to the grace   
 of our God and the Lord   
 Jesus Christ.   
 and the Lord Jesus Christ.   
   
 Rom. x. 3, 16): the which (this expression, hereafter,”—thattheargumentsare nothing   
 generic and classifying, refers to their of the kind, resting entirely on the asser-   
 characteristics just mentioned, thus con- tion that it is a righteous thing: thus   
 taining in itself reason for their bringing in all the relations of the Chris-   
 ment, &c., following) shall be punished tian covenant, of them to God, and God to   
 with (literally, the penalty of) ever- them,—and by contrast, of God to their   
 lasting destruction from (‘apart from,’ enemies and persecutors, 11.) With   
 see Matt. vii. 23. It has been interpreted a view to which (consummation, the being   
 of time,—‘ from the time of the appearing, glorified, &c., above, in your case, as is   
 &e.;’ but the words from the presence shewn below: not ‘wherefore, as A. V.,   
 will not bear this) presence (face) of the &e.) we pray also (as well as wish) always   
 Lord, and from the glory of his Power (i.e. concerning you, that our God may count   
 from the manifestation of his power in the rou (emphatic) worthy (not—‘ make you   
 glorification of his saints [see Isa. ii. worthy,’ which the word cannot mean) of   
 19, 21}); when he shall [have] come to be your calling (just as we are exhorted to   
 glorified (by the great manifestation at walk worthily of the calling whereunto we   
 His coming) in (they will be the element were called, Eph. iv. 1—the calling being   
 of His glorification He will be glorified ix taken not merely as the first act of God,   
 them, just as the is reflected a mirror) but as the enduring state produced by that   
 his saints (not angels, but holy men), and act [see especially 1 Cor. 20], the nor-   
 to be admired (wondered at) in (see mal termination of which is, glory), and   
 all them that believed (past participle, may fulfil to its fulness   
 looking back from that day on the past)— in you) all (possible) right purpose of   
 because our testimony to you (not “ among goodness (it is quite impossible with many   
 you,” as A. V.) was believed (parenthesis, ancient Commentators, A. V., &c., to refer   
 serving to include the Thessalonians among this expression to God—‘ His good plea-   
 them that believed)—in that day (the da sure” See the construction discussed in   
 of which we all know: this connects wit! my Greek Test. It must apply to the   
 what went before the parenthesis). We Thessalonians, as it does to human agents   
 may observe, as against Jowett’s view of in Phil.i.15. And then it may either mean   
 the arguments here being merely “they “approval of that which is good,’—or right   
 suffer now; therefore their enemies will purpose, good pleasure, consisting in good-   
 suffer hereafter: their enemies will suffer ness. The latter I own seems to me far   
 hereafter ; therefore will be comforted the best) and (all) work of faith (activity