III. 1—6. II. THESSALONIANS., 505   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 even as it is with you: 2and 'that we may be delivered »om.xv.s1.   
 2and that we may be de- from perverse and wicked men: for   
 livered from unreasonable all have not the faith. 3 But 4 the ¢ Acts   
 and wicked men: for all Lord is faithful, who shall stablish ai%Gor..s.   
 men have not faith. % But   
 the Lord is faithful, who you, and ‘keep you from evil. e John v.   
 shall stablish you, and 4 Moreover ‘we have confidence in ¢s¢or   
 keep you from evil. \* And the Lord tonching you, that ye both Gal. v.10.   
 we have confidence in the are doing and will do the things   
 Lord touching you, that ye which we command ¢ [you].   
 both do and will do the may &the Lord direct your hearts ¢1'tiron.   
 things which we command into the love of God, and into But omsot,   
 you. § And the Lord direct patience of Christ. xxix. 18.   
 your hearts into the love of 6 Moreover we command you,   
 God, and into the patient   
 waiting for Christ.   
 6 Now we command you,   
   
 the Lord is then glorified, when it be- Matt. xiii. Eph. vi. 16. But here the   
 comes the power of God to salvation to assurance seems, as before said, to cor-   
 the believer—see Rom. i. 16. even respond to the wish ch. ii. 17: in which   
 as it is also with you] for they had thus case evil is neuter. We may observe that   
 received it: 1 Thess. i. 6. 2.] And the words are nearly a citation from the   
 in order for that to be the case,—that we Lord’s prayer. 4.) forms a transition   
 may be free to preach it. The word ren- to the exhortations which are to follow   
 dered perverse is properly used of that ver. 6 ff. in the Lord, as the element in   
 which is not in its right place. When of which his confidence is exercised, shews it   
 ‘persons, it designates one who does or says to be one assuming that they will act con-   
 that which is inappropriate under the cir- sistently with their Christian profession :   
 cumstances. But as some other words and so gives the expectation the force of   
 which had originally a milder meaning, an exhortation, but at the same time of a   
 it has come to mean one who sets himself hopeful exhortation. 5.] There does   
 against divine or human laws. Perhaps not appear to be any distrust of the   
 “perverse” is our nearest word to it. Thessalonians implied by this repeated   
 Who are these men? It is obvious that wish for them, as De Wette supposes.   
 the key to the answer will be found in Rather is it an enlargement, taken up by   
 Acts xviii. They were the Jews at Co- the but (not only so, but), the assurance   
 rinth, who were at that time the especial just expressed. the Lord—Christ, as   
 adversaries of the Apostle and his preach- before. the love of God here, from   
 ing. And this is confirmed by the clause the fact of his wishing that their hearts   
 which he has added to account for their may be directed into it, must be subjec-   
 perversity and wickedness. for to all tive, the love of man to God. the   
 men the (Christian) faith does not belong patience of Christ has very generally been   
 —all men do not receive it—have no re- understood, as in A. V., ‘the patient wait-   
 ceptivity for it—obviously pointing at Jews ing for Christ.’ But the substantive not   
 by this description. 3.] Calvin says, bear this meaning. It occurs thirty-four   
 «These words shew that Paul was anxious times in the New Test., and always in the   
 for others, rather than for Against sense of endurance,—patience. Nor again   
 him malignant men directed all the stings can the expression mean ‘endurance for   
 of their wickedness, against him all their Christ’s sake,’ which the simple genitive   
 attacks were made: but he directs all his will not convey: but it must be, as Chry-   
 care towards his Thessalonians, lest any sostom says, “that we may endure as He   
 temptation should beset them.” But, endured :” the patience of Christ (genitive   
 in contrast with the men just mentioned. possessive),—Wwhich Christ shewed.   
 the Lord is Christ: see ch. ii. 16, 6—15.] Dehortation from disorderly,   
 and ver. 5. shall stablish you] in idle habits of life. He had given a hint   
 reference to his wish, ch. ii. 17. evil in this direction before, the first Epistle   
 may also be rendered ‘the evil one,’ as in (v. 14, 15): he now speaks more plainly