7—18. TI. THESSALONIANS. 507   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 ness they work, and eat working with quietness they . cat   
 their own bread. 8 But their own bread. 138 But ye, bre-   
 in well doing. not weary ¥ be not weary in well doing. yGa.vi.v.   
 any man obey not our word 1 But if any man obeyeth not our   
 by this epistle, note that word by this epistle, mark that   
 man, and have no coni- man, and \*keep no company with 2 Matt xvii.   
 pany with him, that he may him, that he may be ashamed. \*™ v\*®   
 be ashamed. 45 Yet count 1 And \*count him not as an enemy, \*!¥,x=17.   
 him xot as an enemy, but but Padmonish him as a\_ brother, > Titusiii.10.   
 admonish him as a brother. 16 But may \*the Lord of peace him- ¢Rom,xs.35.   
 16 Now the Lord of peace   
 himself give you peace al-   
 ways by all means. The   
 Lord be with you ail. self give you peace always in every 30cruii Se   
 Ws The salutation of Paul way. The Lord be with you all. 1 Thess.   
 with mine own hand, which 7¢The salutation of me Paul with 2 23. avi   
 ts the in every epistle: mine own hand, which is a token ™   
 so I write. 38 The grace   
 in every epistle: so I write. 18¢'The ¢ nom. xvi.2.   
   
   
 in the English. 12,] in the Lord: 17. The stress is on you—May the Lord   
 see on ver. 6. with quietness may of Peace give you (that) Peace always in   
 be taken either subjectively,—with a quiet every way (whether it be outward or in-   
 mind;—or, objectively, with quiet, i.e. ward, for time or for eternity).   
 in outward peace. The former is most with you all] Therefore with those who   
 probable, as addressed to the offenders walked disorderly also. The man who   
 themselves. their own, emphatic— was to be admonished as @ brother, would   
 that which they themselves have earned. hardly be excluded from the Apostle’s   
 13.] But ye—ye who are free from this parting blessing.   
 fault. well doing, from the context, 17, 18.] Conotusion. 17.] Auto-   
 cannot mean ‘ doing good’ (to others), but graphie salutation. The Epistle, as it   
 doing well, living diligently uprightly : follows from this, was not written with   
 see also Gal. vi. where the same general the Apostle’s own hand, but dictated. So   
 sentimen$ occurs. 14. mark] The with other Epistles: see Rom. xvi. 22:   
 ordinary meaning of the word: put a 1 Cor. xvi. 21: Col. iv. 18. The whole of   
 mark on him, by noticing him for the vv. 17, 18, not merely the benediction, are   
 sake of avoidance. 15.] And is more included in the term the salutation, as   
 delicate than “yet” or “but” would be: written by his own hand. By the words   
 “and I know that it will follow as a con- so I write, we must not conceive that any   
 sequence of your being Christians, that ye thing was added, such as his signature,—   
 will, &.’ as in the first seems or “farewell,” ov any thing of the kind:   
 superfluous: it is perhaps inserted to cor- they are said of that which he is writing   
 respond with the other clause, or still at the time. His reason for this caution   
 further to soften the counting him an evidently was, the “epistle as from us,?   
 enemy. spoken of ch. ii. And the words in every   
 16.] Concluding wish. On the epistle must not be limited to any future   
 Lord self, see on ch. ii. the Epistles which he might send to the Thes-   
 Lord of peace] As the Apostle coustantly salonians, but understood of a caution   
 uses also the expression, “the God of which he intended to practise in future   
 Peace” (see Rom. xv. 33; xvi. 20; 2 Cor. with all his Epistles: or at least with   
 xiii. al.), we here must understand our such as required, from circumstances, this   
 Lord Jesus Christ. peace must not identification. Thus we have (1 Thess.   
 be understood only of peace with one heing manifestly an exception, as written   
 «nother : for there been no special men- before the rule was established) Gal. writ-   
 tion of mutual disagreement in this Epis- ten with his own hand (see note on Gal.   
 tle: but of peace in general, outward and vi. 11); 1 Cor. authenticated (svi. 21);   
 inward, here and hereafter, as in Rom. xiv. 2 Cor. sent by Titus, and therefore perhaps