

CHAPTER 5

INTRODUCTION TO 1 THESSALONIANS 5

In this chapter the apostle discourses concerning the suddenness of Christ's coming, and the necessity of sobriety and watchfulness, and being on our guard with respect unto it, and then proceeds to exhort to several duties of religion, and closes the epistle with prayers for the saints, salutations of them, advice unto them, and with his usual benediction. Having spoken of the coming of Christ in the preceding chapter, the apostle signifies he had no need to write of the time and season of it; since it was a well known thing that it would be sudden, and at an unawares, like the coming of a thief in the night, and the travail of a woman with child, though certain and inevitable; and would bring sure destruction on wicked men, unthought of by them, (~~5:1~~ 1 Thessalonians 5:1-3) but such was the state and condition of the saints, being not in the night of nature's darkness and unregeneracy, but enlightened by the spirit of God, that they were not ignorant of these things, nor liable to be surprised unawares hereby, (~~5:4~~ 1 Thessalonians 5:4,5), however, in consideration of their being in the light, and not in darkness, it became them to behave accordingly, and not indulge themselves in sleep and sloth, but be watchful and sober, and on their guard, having on their spiritual armour, (~~5:6~~ 1 Thessalonians 5:6-8) and the rather, since they were not appointed to the wrath they deserved, but to salvation by Christ; whose end in dying for them was, that they might live together with him, and therefore should exhort and comfort, and edify one another, (~~5:9~~ 1 Thessalonians 5:9-11) and then follow various exhortations, some, which respect their ministers, their knowledge of them, love to them, and esteem for them, on account of their dignity, office, work, and usefulness, (~~5:12~~ 1 Thessalonians 5:12,13) others, which concern themselves and one another, as church members, (~~5:13~~ 1 Thessalonians 5:13,14) others, which regard also them that are without, (~~5:14~~ 1 Thessalonians 5:14,15) and others which relate to joy and thanksgiving, to prayer and praise; to the gifts of the spirit, and the ministry of the word; and to a trial and examination of what is good, and an abiding by it, and an abstinence from all evil, and every appearance of it, (~~5:16~~ 1 Thessalonians 5:16-22) and the whole is concluded with prayers for them, for their perfect sanctification,

and entire preservation to the coming of Christ; which were put up in faith, grounded upon the faithfulness of God who had called them to grace and glory, (^{<1873>}1 Thessalonians 5:23,24) and with a request to them to pray for him, and other ministers of the Gospel, and to salute all the brethren, (^{<1875>}1 Thessalonians 5:25,26) and with a charge to read this letter to them all, (^{<1877>}1 Thessalonians 5:27) and with his usual benediction, (^{<1878>}1 Thessalonians 5:28).

Ver. 1. *But of the times and the seasons, brethren,* etc.] Of the coming of Christ, his “appointed time” and “his day”, as the Ethiopic version renders it; of the resurrection of the dead in Christ first, and of the rapture of all the saints in the clouds to meet the Lord in the air, things treated of in the preceding chapter: and which might excite a curiosity to know the times and seasons of them; as in what year they would come to pass; in what season of the year, whether winter or summer; in what month, and on what day of the month; and whether in the night season, or in the daytime; and in what hour, whether at midnight, cockcrowing, morning, or noonday: to repress which the apostle observes,

ye have no need that I write unto you; to write to them concerning the things themselves was necessary and useful, to stir up and encourage their faith, hope, and expectation of them; to allay their grief for departed friends, and to comfort one another under the various trials and exercises of life; but to write to them about the time of these things would be trifling and unnecessary, would be an idle speculation, and an indulging a vain curiosity; and, besides, was impracticable: for of that day and hour knows no man; the times and seasons the Father hath put in his own power; for these things are equally true of Christ's second coming, as of the kingdom of Christ coming with power and glory, and of the destruction of Jerusalem, (^{<1883>}Matthew 24:36 ^{<1886>}Acts 1:6,7). The Vulgate Latin and Arabic versions read, “ye have no need that we write unto you”; the reason follows;

Ver. 2. *For yourselves know perfectly,* etc.] With great exactness and accuracy, with great clearness and perspicuity, as a certain truth, which was made plain and evident to them, and about which there could be no question; and which perfect knowledge they had, either from the words of Christ, (^{<1892>}Matthew 24:42-44), or from the ministration of the apostle and his fellow labourers, when among them:

that the day of the Lord; of the Lord Jesus, when he will show himself to be King of kings, and Lord of lords, and the Judge of the whole earth; and which is sometimes styled the day of the Son of man, and the day of God, for Christ will appear then most gloriously, both in his divine and human nature; the day of redemption, that is, of the body from the grave, and from corruption and mortality; and the last day in which will be the resurrection of the dead, and the day of judgment, in which Christ will come to judge the quick and dead: and which

so cometh as a thief in the night; at an unawares, and the Lord himself in that day will so come, (^{<407B>}Revelation 3:3 16:1) respect is had not to the character of the thief, nor to the end of his coming; but to the manner of it, in the dark, indiscernibly, suddenly, and when not thought of and looked for; and such will be the coming of Christ, it will be sudden, and unknown before hand, and when least thought of and expected: and since the Thessalonians knew this full well, it was needless for the apostle to write about the time and season of it; which they were sensible of, could no more be known and fixed, than the coming of a thief into anyone of their houses.

Ver. 3. *For when they shall say*, etc.] Or men shall say, that is, wicked and ungodly men, persons in a state of unregeneracy:

peace and safety; when they shall sing a requiem, to themselves, promise themselves much ease and peace for years to come, and imagine their persons and property to be very secure from enemies and oppressors, and shall flatter themselves with much and long temporal happiness:

then sudden destruction cometh upon them; as on the men of the old world in the times of Noah, and on the inhabitants of Sodom and Gomorrah in the days of Lot; for as these, will be the days of the Son of man, as at the time of the destruction of Jerusalem, so at the last day; (see ^{<407B>}Luke 17:26-30) and as was the destruction of literal Babylon, so of Babylon in a mystical sense, or antichrist and his followers: and which will be

as travail upon a woman with child; whose anguish and pains are very sharp, the cause of which is within herself, and which come suddenly upon her, and are unavoidable; and so the metaphor expresses the sharpness and severity of the destruction of the wicked, thus the calamities on the Jewish nation are expressed by a word which signifies the sorrows, pangs, and birth throes of a woman in travail, (^{<407B>}Matthew 24:8), and likewise that the cause of it is from themselves, their own sins and transgressions; and

also the suddenness of it, which will come upon them in the midst of all their mirth, jollity, and security; and moreover, the inevitableness of it, it will certainly come at the full and appointed time, though that is not known:

and they shall not escape; the righteous judgment of God, the wrath of the Lamb, or falling into his hands; to escape is impossible, rocks, hills, and mountains will not cover and hide them; before the judgment seat of Christ they must stand, and into everlasting punishment must they go.

Ver. 4. *But ye, brethren, are not in darkness*, etc.] In a state of unregeneracy, which is a state of darkness, blindness, and ignorance, and which is the condition of all men by nature; they are born in darkness, and are brought up in it, and willingly, walk in it; they are covered with it, as the earth was covered with darkness in its first creation; and dwell in it, as the Egyptians did for some days, in thick darkness, darkness which might be felt; their understandings are darkened with respect to the true knowledge of God, the nature of sin, the way of salvation by Christ, the work of the spirit of God upon the soul, and the necessity of it, the Scriptures of truth, and the mysteries of the Gospel; and which is the case of God's elect themselves, while unregenerate: but now these persons were called out of darkness, turned from it, and delivered from the power of it; and therefore knew that the day of the Lord comes as above described, by the metaphors of a thief in the night, and a woman with child, and needed not to be informed about that matter: or

that that day should overtake you as a thief; or seize and lay hold upon you as a thief who comes in the dark, and lays hold upon a person suddenly; but these saints were not in the dark, but in the light, and so could see when the day of the Lord came; and would not be surprised with it, as a man is seized with terror and fright, when laid hold on by a thief; since they would be, or at least should be on their watch, and be looking out for, and hasting to the coming of the day of God.

Ver. 5. *Ye are all children of light*, etc.] Or enlightened persons, whose understandings were enlightened by the spirit of God, to see their lost state by nature, the exceeding sinfulness of sin, the insufficiency of their righteousness to justify them before God, the fulness, suitableness, and excellency of Christ's righteousness, the way of salvation by Christ, and that it is all of grace from first to last; to understand in some measure the Scriptures of truth, and the mysteries of the Gospel; to have knowledge of

some things that are yet to be done on earth, as the bringing in of the fulness of the Gentiles, the conversion of the Jews, the destruction of antichrist, the second coming of Christ, the resurrection of the dead, the change of living saints, and the rapture of both up into the air to meet Christ, the burning of the world, and the new heavens and new earth, where Christ and his saints will dwell; as also to have some glimpse of the heavenly glory, of the unseen joys, and invisible realities of the other world: and this the apostle says of them all, in a judgment of charity, as being under a profession of the grace of God, and in a church state, and nothing appearing against them why such a character did not belong to them:

and the children of the day; of the Gospel day, in distinction from the night of Jewish darkness; and of the day of grace which was come upon their souls, in opposition to the night of ignorance and infidelity, which was past; and of the everlasting day of glory, being heirs of, and having a right unto, and a meetness for the inheritance of the saints in light:

we are not of the night, nor of darkness; that is not the children of darkness, as the Syriac and Arabic versions read; and the former changes the person, and reads, “ye are not the children of the night”, etc. of the night of the legal dispensation, or of Gentile ignorance; or of a state of natural darkness, in unregeneracy and was no need to write unto them concerning the time and season of Christ's coming, and lays a foundation for the following exhortations.

Ver. 6. *Therefore let us not sleep as do others* etc.] As the rest of the Gentiles, as unconverted persons, who are in a state of darkness, and are children of the night; let us not act that part they do, or be like them; which professors of religion too much are, when they indulge themselves in carnal lusts and pleasures, and are careless and thoughtless about the coming of the day of the Lord; and get into a stupid, drowsy, and slumbering frame of spirit; when grace lies dormant as if it was not, and they grow backward to, and slothful in the discharge of duty, and content themselves with the bare externals of religion; and become lukewarm and indifferent with respect to the truths and ordinance of the Gospel, the cause of God, the interest of religion, and glory of Christ; and are unconcerned about sins of omission or commission: and are willing to continue in such a position, being displeased at every admonition and exhortation given them to awake; but this is very unbecoming children of the light, and of the day:

but let us watch; over ourselves, our hearts, thoughts, affections, words and actions; and over others, our fellow Christians, that they give not into bad principles and evil practices; and against sin, and all appearance of it; against the temptations of Satan, the snares of the world, and the errors of wicked men, who lie in wait to deceive; and in the word and ordinances, and particularly in prayer, both unto it, in it, and after it; and for the second coming of Christ, with faith, affection, and patience; and the rather, because of the uncertainty of the time of it;

and be sober; not only in body, abstaining from excessive eating and drinking, using this world, and the good things of it, so as not to abuse them, or ourselves with them; but also in mind, that the heart be overcharged with the cares of this world; for men may be inebriated with the world, as well as with wine; and the one is as prejudicial to the soul as the other is to the body; for an immoderate care for, and pursuit after the world, chokes the word, makes it unfruitful, and runs persons into divers snares and temptations, and hurtful lusts. The Arabic version renders it, “let us repent”; and the Ethiopic version, “let us understand”; as intending the sobriety of the mind, repentance being an after thought of the mind, a serious reflection on past actions with sorrow and concern; and thinking soberly, and not more highly than a man ought to think of himself, his gifts, his attainments and abilities, in opposition to pride, vanity, and self-conceit, is very becoming; and shows a true and well informed understanding and judgment, and that a man is really sober and himself.

Ver. 7. *For they that sleep, sleep in the night*, etc.] The night is the usual season for sleep, and sleep is only for such who are in darkness, and are children of the night; and not proper to be indulged by such who are children of the day, and of the light:

and they that be drunken, are drunken in the night; drunkenness is a work of darkness, and therefore men given to excessive drinking love darkness rather than light, and choose the night for their purpose. To be drunk at noon is so shameful and scandalous, that men who love the sin, and indulge themselves in it, take the night season for it; and equally shameful it is, that enlightened persons should be inebriated, either with the cares of this life, or with an over weening opinion of themselves.

Ver. 8. *But let us, who are of the day, be sober*, etc.] As in body, so in mind; let us cast off the works of darkness, and have no fellowship with them; since the day of grace has passed upon us, the darkness is gone, and

the true light shines, let us walk as children of the light, living soberly, righteously, and godly:

putting on the breastplate of faith and love; this is the coat of mail, (^{Q175}1 Samuel 17:5,38) which was made of iron or brass; and the Ethiopic version here calls it, “the iron coat.” The allusion seems to be to the high priest's breastplate of judgment, in which were put the Thummim and Urim, which signify perfections and lights; faith may answer to the former, and love to the latter: these two graces go together, faith works by love, and love always accompanies faith; as there can be no true faith where there is no love, so there is no true love where faith is wanting: “faith” is a considerable part of the Christian soldier's breastplate, and answers the end of a breastplate, it being that grace which preserves the vitals of religion, and keeps all warm and comfortable within; and secures the peace and joy of the saints, as it has to do with Christ and his righteousness; wherefore this breastplate is called “the breastplate of righteousness”, (^{Q164}Ephesians 6:14), it fortifies the soul, and preserves it from Satan's temptations, from his fiery darts entering, and doing the mischief they would; it defends the heart against the errors of the wicked, for a man that believes has a witness in himself to the truths of the Gospel, and therefore cannot be easily moved from them; and strengthens a man against the carnal reasonings of the mind, for faith in the promises of God surmounts all the difficulties that reason objects to the fulfilling of them; and secures from the fears of death, the terrors of the law, and dread of the wrath of God: and love is the other part of the breast plate; love to God and Christ is a means of keeping the believer sound both in faith and practice; for a soul that truly loves God and Christ cannot give in to principles that depreciate the grace of God, and derogate from the glory and dignity of the person and office of Christ, or the work of the Spirit; and such love the ordinances and commands of Christ, and hate every false way of worship, or invention of men; and love to the saints is the bond of perfectness, knits them together, preserves unity and peace, and fortifies against the common enemy:

and for an helmet, the hope of salvation; the helmet is that part of armour which covers the head, and was made of brass, (^{Q175}1 Samuel 17:5,38) and used to be anointed with oil, that it might shine the brighter, last the longer, and more easily repel blows; to which this grace of the Spirit, hope of salvation by Christ, is fitly compared: for by “salvation” is meant salvation by Christ, spiritual salvation, and that as complete in heaven; and hope is a grace wrought in the soul by the spirit of God, which has for its foundation

Christ and his righteousness, and for its object the heavenly glory; it covers the head in the day of battle, and preserves from being overcome by sin and Satan, when one that is destitute of it says there is no hope, and we will walk every man after the imagination of his own evil heart; it erects the head in time of difficulty, amidst tribulation and afflictions; it defends it from fears of divine wrath which is revealed from heaven, and sometimes in appearance seems to hang over it; and it preserves from Satan's temptations, and being carried away with the error of the wicked, from the hope of the Gospel: and thus a Christian clothed and armed with these graces, faith, hope, and love, should be so far from indulging himself in sin and sloth, that he ought always to be sober and watchful, and prepared to meet the enemy in the gate; and be ready, always waiting for his Lord's coming.

Ver. 9. *For God hath not appointed us to wrath*, etc.] To destruction and ruin, the effect of wrath; though there are some that are vessels of wrath, fitted for destruction, of old ordained to condemnation, and who are reserved for the day of evil; but there are others who are equally children of wrath, as deserving of the wrath of God in themselves as others, who are not appointed to it; which is an instance of wonderful and distinguishing grace to them:

but to obtain salvation by our Lord Jesus Christ; salvation is alone by Christ, he alone has wrought it out; it is in him, and in no other; he was appointed to this work, was called and sent, and came to do it, and has done it; and God's elect, who were chosen in him, are appointed in the counsel and purpose of God, to obtain, possess, and enjoy this salvation; and which, as this appointment may be known, as it was by these Thessalonians; the Gospel having come to them, not in word only, but in power, and in the Holy Ghost, and in much assurance; as it is an encouragement to faith and hope, so it excites to sobriety and watchfulness, and the discharge of every duty. The doctrine of predestination does not lead to despair, but encourages the hope of salvation; and it is no licentious doctrine, for election to salvation by Christ is through sanctification of the Spirit, and unto holiness; and good works are the fruits of it, and are what God has foreordained his people should walk in.

Ver. 10. *Who died for us*, etc.] The elect of God, who are not appointed to wrath, but to salvation by Christ, on which account he died for them; not

merely as a martyr to confirm his doctrine, or only by way of example, but as a surety, in the room and stead of his people; as a sacrifice for their sins, to make atonement for them, and save them from them; so that his death lays a solid foundation for hope of salvation by him:

that whether we wake or sleep: which phrases are to be understood, not in the same sense in which they are used in the context; as if the sense was, whether a man indulges himself in sin, and gives way to sleep and sloth, and carnal security, or whether he is awake and on his watch and guard, he shall through the death of Christ have eternal life secured to him; not but that there is a truth in this, that eternal life and salvation by Christ, as it does not depend on our watchfulness, so it shall not be hindered by the sleepy, drowsy frame of spirit, the children of God sometimes fall into: but rather natural sleep and waking are intended; and the meaning is, that those for whom Christ died are always safe, sleeping or waking, whatever they are about and employed in, and in whatsoever situation and condition they are in this world; though it may be best of all to interpret the words, of life and death; and they may have a particular regard to the state of the saints at Christ's second coming, when some will be awake, or alive, and others will be asleep in Christ, or dead; and it matters not which they are, whether living or dead; (see ⁶¹⁴⁷Romans 14:7-9) for the end of Christ's dying for them, and which will be answered in one as well as in another, is, that

we should live together with him: Christ died for his people, who were dead in trespasses and sins, that they might live spiritually a life of sanctification from him, and a life of justification on him, and by him; and that they might live a life of communion with him; and that they might live eternally with him, in soul and body, in heaven, and reign with him there, and partake of his glory; and this all the saints will, whether they be found dead or alive at his coming; for the dead will immediately arise, those that sleep in the dust will awake at once, and they that are alive will be changed, and both will be caught up in the clouds, to meet the Lord in the air, and be for ever with him: now the consideration of the death of Christ, and this end of it, which will certainly be answered, serves greatly to encourage hope of salvation by him, and faith in him, and an earnest expectation of his second coming.

Ver. 11. *Wherefore comfort yourselves together*, etc.] Either with the doctrine of the resurrection of the dead, the second coming of Christ, and the thoughts of being for ever with him, and one another, and so may be a

repetition of the advice in (~~ROMS~~ 1 Thessalonians 4:18) or with this consideration, that they were not in a state of darkness, ignorance, and infidelity, but were children of the light, and of the day, being called out of darkness into marvellous light, and should enjoy the light of life; and with the doctrine of predestination, they being appointed not to that wrath they were deserving of, but to be possessed of salvation by Jesus Christ, of which they could never fail, since the purpose of God according to election always stands sure, not upon the foot of works, but upon his own sovereign and unchangeable grace; or with the doctrine of Christ's sufferings and death, in their room and stead, whereby the law was fulfilled, justice satisfied, their sins atoned for, pardon procured, an everlasting righteousness brought in, and their salvation fully accomplished, things the apostle had spoken of in the context: the words will bear to be rendered, "exhort one another"; that is, not to sleep, as do others, or indulge themselves in sin and sloth; but to be sober, and upon their watch and guard, and in a posture of defence against the enemy; to put on the whole armour of God, and particularly the plate of faith and love, and for an helmet the hope of salvation:

and edify one another; by praying together, conversing with each other about the doctrines of the Gospel, and the dealings of God with their souls; abstaining from all corrupt communication, which has a tendency to hurt each other's principles or practices, or to stir up wrath and contention; attending only to those things which are for the use of edifying, whereby their souls might be more and more built upon Christ, and their most holy faith; and be a rising edifice, and grow up unto an holy temple in the Lord, and for an habitation of God through the Spirit:

even as also ye do; which is said in their commendation, and not through flattery, but to encourage them to go on in this way; and from whence it may be observed, that mutual consolation, exhortation, and edification, are things the saints should be stirred up to frequently, even though they are regarded by them, and much more then should these be pressed upon them who are careless and negligent of them.

Ver. 12. *And we beseech you, brethren*, etc.] Not in a natural or civil, but spiritual relation; and what follows relating to the ministers of the word, the apostle addresses this church on their behalf, not in an imperious and authoritative manner, but by way of entreaty, with great humility and strong affection:

know them that labour among you; who were not non-residents, but were upon the spot with them; and where indeed should pastors be, but with their flocks? and husbandmen and vinedressers, but in their fields and vineyards? and stewards, but in the families where they are placed? and parents, but with their children? nor were they loiterers in the vineyard, or slothful servants, and idle shepherds, but labourers; who laboured in the word and doctrine; gave up themselves to meditation, reading, and prayer; laboured hard in private, to find out the meaning of the word of God; and studied to show themselves workmen, that need not be ashamed; and preached the word in season and out of season; faithfully dispensed all ordinances, and diligently performed the duties of their office; and were willing to spend and be spent, for the glory of Christ, and the good of souls, and earnestly contended for the faith of the Gospel; and all this they did, as among them, so for them, for their spiritual good and welfare: some render the words, “in you”; they laboured in teaching, instructing, and admonishing them; they laboured to enlighten their understandings, to inform their judgments, to raise their affections, and to bring their wills to a resignation to the will of God; to refresh their memories with Gospel truths; to strengthen their faith, encourage their hope, and draw out their love to God and Christ, and the brethren: and what the apostle directs them to, as their duty towards these persons, is to “know” them; that is, not to learn their names, and know their persons, who they were; for they could not but know them in this sense, since they dwelt and laboured among them, and were continually employed in instructing them; but that they would make themselves known to them, and converse freely and familiarly with them, that so they might know the state of their souls, and be better able to speak a word in season to them; and that they would take notice of them, show respect to them, and an affection for them; acknowledge them as their pastors, and account of them as stewards of the mysteries of God, and own them as ministers of Christ; and reckon them as blessings to them, and acknowledge the same with thankfulness; and obey them, and submit unto them in the ministry of the word and ordinances, and to their counsel and advice, so far as is agreeable to the word of God: the Arabic version renders it, “that ye may know the dignity of them that labour among you”; and so conduct and behave towards them accordingly:

and are over you in the Lord; are set in the highest place in the church, and bear the highest office there; have the presidency and government in it, and go before the saints, and guide and direct them in matters both of doctrine

and practice, being ensamples to the flock; the Syriac version renders it, “and stand before you”; ministering unto you in holy things, being servants to you for Jesus' sake: and this “in the Lord”; or by the Lord; for they did not take this honour to themselves, nor were they appointed by men, but they were made able ministers of the word by God; received their gifts qualifying them for this work from Christ, and were placed as overseers of the church by the Holy Ghost: and it was only in things pertaining to the Lord that they were over them; not in things civil, which distinguishes them from civil magistrates; nor in things secular and worldly, they had nothing to do in their families, to preside there, or with their worldly concerns, only in the church of Christ, and in things pertaining to their spiritual welfare; and though they were over them, yet under Christ, and in subjection to him, as their Lord and King; governing not in an arbitrary and tyrannical way, lording it over God's heritage, usurping a dominion over the faith of men, coining new doctrines, and making new laws; but according to the word of God, and laws of Christ, in the fear of the Lord, and with a view to the glory of God, and in love to souls: hence the Arabic version renders it, in the love of the Lord; the phrase, “in the Lord”, is omitted in the Syriac version:

and admonish you; or instruct you, put into your minds good and wholesome things, and put you in mind of the doctrines of the Gospel, of the duties of religion, of former experiences; and give warning of sin and danger, and reprove and rebuke with faithfulness; and as the case requires, either in public or private, and with sharpness or tenderness.

Ver. 13. *And to esteem them very highly*, etc.] Or, as the Ethiopic version renders it, “honour them abundantly”; for such are worthy of double honour, and to be had in reputation; they should be honourably thought of, and be high in the affections of the saints, who should esteem them better than themselves, or others in the community; and should be spoke well of, and their characters vindicated from the reproach and obloquy of others; and should be spoke respectfully to, and be honourably done by; should be provided for with an honourable maintenance, which is part of the double honour due to them in (~~5457~~ 1 Timothy 5:17,18) and this should be

in love; not in fear, nor in hypocrisy and dissimulation; not in word and in tongue only, but from the heart and real affection: the Syriac version renders it, “that they be esteemed by you with more abundant love”; with an increasing love, or with greater love than is shown to the brethren in

common, or to private members: and that for their works' sake; for the sake of the work of the ministry, which is a good work as well as honourable; is beneficial to the souls of men, and is for the glory of God, being diligently and faithfully performed by them; on which account they are to be valued, and not for an empty title without labour.

And be at peace among yourselves. The Vulgate Latin version reads, “with them”; and so the Syriac version, connecting the former clause with this, “for their works' sake have peace with them”; that is, with the ministers of the word; do not disagree with them upon every trivial occasion, or make them offenders for a word; keep up a good understanding, and cultivate love and friendship with them; “embrace them with brotherly love”, as the Ethiopic version renders the words, understanding them also as relating to ministers; a difference with them is of bad consequence, and must render their ministry greatly useless and unprofitable to those who differ with them, as well as render them very uncomfortable and unfit for it. The Arabic version renders it, “in yourselves”; as referring to internal peace in their own souls, which they should be concerned for; and which only is attained to, enjoyed, and preserved, by looking to the blood, righteousness, and sacrifice of Christ: or else it may regard peace among themselves, and with one another as brethren, and as members of the same church; which as it is for their credit and reputation without doors, and for their comfort, delight, and pleasure within, in their church state and fellowship, so it tends to make the ministers of the Gospel more easy and comfortable in their work: thus the words, considered in this sense, have still a relation to them.

Ver. 14. *Now we exhort you, brethren,* etc.] This is said either to the ministers of the word that laboured among them, presided over them, and admonished them; and the rather, because some of these things here directed to are pressed upon the members of the church in (^{¹¹} Thessalonians 5:11) and which otherwise must make a repetition here; or to the members in conjunction with their pastors:

warn them that are unruly; or disorderly, idle persons, working not at all, busying themselves with other men's matters, and living upon the church's stock, reprove them for their sloth, exhort them to work with their own hands, to do their own business, and with quietness eat their own bread; or such who keep not their places in the church, but are like soldiers that go out of their rank, desert their companies, and fly from their colours, or stand aside, rebuke these, and exhort them to fill up their places, to abide

by the church, and the ordinances of Christ; or such who are contentious and quarrelsome, turbulent, headstrong, and unruly, that cause and foment animosities and divisions, check them, admonish them, lay them under censure, for such a custom and practice is not to be allowed of in the churches of Christ.

Comfort the feebleminded: such as are not able to bear the loss of near and dear relations; are ready to stagger under the cross, and at the reproaches and persecutions of the world; and are almost overset with the temptations of Satan; and are borne down and discouraged with the corruptions of their hearts, speak a comfortable word to them, encourage them with the doctrines of grace, and the promises of the Gospel.

Support the weak; who are weak in faith and knowledge, strengthen them, hold them up; or as the Syriac version renders it, “take the burden of the weak” and carry it, bear their infirmities, as directed in (~~4510~~ Romans 15:1),

be patient towards all men; towards the unruly, the feebleminded, and the weak as well as to believers; give place to wrath, and leave vengeance to him to whom it belongs; exercise longsuffering and forbearance with fellow creatures and fellow Christians.

Ver. 15. *See that none render evil for evil unto any man,* etc.] Not an ill word for an ill word, railing for railing, nor an ill action for an ill action; no, not to any man whatever, not to an enemy, a persecutor, a profane person, as well as not to a brother, a believer in Christ; and this the saints should not only be careful of, and guard against in themselves, but should watch over one another, and see to it, that no such practice is found in each other.

But ever follow that which is good; honestly, morally, pleasantly, and profitably good; even every good work, which is according to the will of God, is done in faith, from love, and to the glory of God; and particularly acts of beneficence and liberality to the poor; and which are not to be once, or now and then done, but to be followed and pursued after, and that always;

both among yourselves, and to all men; not only to the household of faith, though to them especially, and in the first place, but to all other men, as opportunity offers, even to our enemies, and them that persecute us, and spitefully use us; do good to their bodies, and to their souls, as much as in you lies, by feeding and clothing the one, and by praying for, advising, and instructing the other.

Ver. 16. *Rejoice evermore.*] Not in a carnal, but in a spiritual way, with joy in the Holy Ghost; and which arises from a view of pardon by the blood of Christ, of justification by his righteousness, and atonement by his sacrifice; not in themselves, as the wicked man rejoices in his wickedness, and the hypocrite and formalist in his profession of religion, and the reputation he gains by it; and the Pharisee and legalist in his morality, civility, negative holiness, and obedience to the rituals of the law; for such rejoice in their boastings, and all such rejoicing is evil; but in the Lord Jesus Christ, in the greatness, fitness, fulness, and glory of his person, in his blood, righteousness, and sacrifice, in what he is in himself, and is made unto his people, and in what he has done, and is still doing for them, and particularly in the salvation he has wrought out; and not in the things of this life, and the attainments of it, either of body, or of mind, or of estate, as in strength, wisdom, or riches; but in things spiritual, that our names are written in heaven, and we are redeemed by the blood of Christ, and called by his grace, and shall be glorified together with him; and not only in prosperity, but in adversity, since all things work together for good, and afflictions serve for the exercise of grace; and especially, since to suffer reproach and persecution for the sake of Christ, and his Gospel, is a great honour, and the Spirit of God, and of glory, rests on such, and great will be their reward in heaven: and there is always reason, and ever a firm ground and foundation for rejoicing with believers, let their circumstances or their frames be what they will; since God, their covenant God, is unchangeable, and his love to them is from everlasting to everlasting invariably the same; the covenant of grace, which is ordered in all things, and sure, is firm and immovable; and Jesus, the Mediator of it, is the same today, yesterday, and for ever.

Ver. 17. *Pray without ceasing.*] Not that saints should be always on their knees, or ever lifting up their hands, and vocally calling upon God; this is not required of them, and would clash with, and break in upon other parts of religious worship, and the duties of civil life, which are to be attended to, as well as this, and besides would be impracticable; for however willing a spiritual man might be to be engaged in this work always, yet the flesh is weak, and would not be able to bear it; and it requires food and drink, sleep and rest, for its refreshment and support; for all which there must be time allowed, as well as for other actions of animal life, and the business of a man's calling. But the meaning is, that believers should be daily, and often found in the performance of this duty; for as their wants daily return upon

them, and they are called to fresh service, and further trials and exercises, they have need of more grace, strength, and assistance, and therefore should daily pray for it; and besides certain times both in the closet, and in the family, in which they should attend the throne of grace, there is such a thing as mental prayer, praying in the heart, private ejaculations of the soul, which may be sent up to heaven, while a man is engaged in the affairs of life. The Ethiopic version renders the words, “pray frequently”; do not leave off praying, or cease from it through the prevalence of sin, the temptations of Satan, or through discouragement, because an answer is not immediately had, or through carelessness and negligence, but continue in it, and be often at it; (see ^{ⲉⲛⲓ}Luke 18:1-8). These words are opposed to the practice of such, who either pray not at all, or, having used it, have left it off, or who only pray in a time of trouble and distress, and bear hard on those who think they should not pray but when under the influences of the Spirit, and when his graces are in a lively exercise: the reason for this rule of praying with frequency and constancy is, because the saints are always needy, they are always in want of mercies of one kind or another, and therefore should continually go to the throne of grace, and there ask for grace and mercy to help them in time of need.

Ver. 18. *In everything give thanks*, etc.] That is, to God the Father, in the name of Christ; (see ^{ⲉⲛⲓ}Ephesians 5:20) thanks are to be given to him for all things, as the Ethiopic version renders it; for all temporal good things; for our beings, the preservation of them; for food and raiment, and all the mercies of life; for the means of grace, the word and ordinances, and the ministers of the Gospel; for spiritual blessings, for electing, redeeming, regenerating, adopting, pardoning, justifying, and persevering grace: for a meetness for heaven, a right unto it, and a good hope of it; and especially for Jesus Christ, for such an husband, such an head, such a surety and Saviour, and advocate with the Father, as he is; and for life, peace, joy, comfort, righteousness, and salvation in him: and thanks should be given to God in every circumstance of life; in adversity, as Job did; when not in so comfortable and agreeable a frame of soul as to be wished for, since it might be worse, and is not black despair; even under the temptations of Satan, since they might be greater and heavier, and since the grace of God is sufficient to bear up under them, and deliver out of them, and since there is such a sympathizing high priest and Saviour; and in afflictions of every kind, since they are all for good, temporal, or spiritual, or eternal.

For this is the will of God; which may refer either to all that is said from (^{<5161>}1 Thessalonians 5:11) to this passage, or particularly to this of giving thanks; which is the revealed and declared will of God, is a part of that good, perfect, and acceptable will of his, and what is well pleasing in his sight, and grateful to him; (see ^{<6680>}Psalm 69:30,31) and is

in Christ Jesus concerning you; either declared in and by him, who has made known the whole of the will of God, and so the Arabic version, “which he wills of you by Jesus Christ”; or which is exemplified in Christ, who for, and in all things, gave thanks to God, and had his will resigned to his in every circumstance of life; or, which being done, is acceptable to God through Christ. The Alexandrian copy reads, “for this is the will of God towards you in Christ Jesus”; that is, with respect to you who are in Christ secretly by election, and openly by the effectual calling; and who, of all men in the world, have reason to be thankful for everything, and in every circumstance.

Ver. 19. *Quench not the spirit.*] By which is meant, not the person of the Spirit, but either the graces of the spirit, which may be compared to light, and fire, and heat, to which the allusion is in the text; such as faith, which is a light in the soul, a seeing of the Son, and an evidence of things not seen; and love, which gives a vehement flame, which many waters cannot quench; and zeal, which is the boiling up of love, the fervency of it; and spiritual knowledge, which is also light, and of an increasing nature, and are all graces of the spirit: and though these cannot be totally extinguished, and utterly put out and lost, yet they may be greatly damped; the light of faith may become dim; and the flame of love be abated, and that wax cold; the heat of zeal may pass into lukewarmness, and an indifference of spirit; and the light of knowledge seem to decline instead of increasing; and all through indulging some sin or sins, by keeping ill company, and by neglecting the ordinances of God, prayer, preaching, and other institutions of the Gospel; wherefore such an exhortation is necessary to quicken saints, and stir them up to the use of those means, whereby those graces are cherished and preserved in their lively exercise; though rather the gifts of the Spirit are intended. The extraordinary gifts of the Spirit, bestowed on the apostles at the day of Pentecost, are represented under the symbol of fire, to which perhaps the apostle may here have respect; and the more ordinary gifts of the Spirit are such as are to be stirred up, as coals of fire are stirred up, in order that they may burn, and shine the brighter, and give both light and heat, (^{<5106>}2 Timothy 1:6) and which may be said to be

quenched, when they are neglected, and lie by as useless; when they are wrapped up in a napkin, or hid in the earth; or when men are restrained from the use of them; or when the use of them is not attended to, or is brought into contempt, and the exercise of them rendered useless and unprofitable, as much as in them lies. And even private persons may quench the Spirit of God, his gifts of light and knowledge, when they hold the truth in unrighteousness, imprison it, and conceal it, and do not publicly profess it as they ought.

Ver. 20. *Despise not prophesyings.*] Or “prophecies”; the prophecies of the Old Testament concerning the first coming of Christ, concerning his person, office, and work, his obedience, sufferings, and death, his resurrection from the dead, ascension and session at God's right hand; for though all these are fulfilled, yet they have still their usefulness; for by comparing these with facts, the perfections of God, his omniscience, truth, faithfulness, wisdom, etc. are demonstrated, the authority of the Scriptures established, the truths of the Gospel illustrated and confirmed, and faith strengthened; and besides, there are many prophecies which regard things to be done, and yet to be done under the Gospel dispensation, and therefore should not be set at nought, but highly valued and esteemed: also the predictions of Christ concerning his own sufferings and death, and resurrection from the dead, and what would befall his disciples afterwards, with many things relating to the destruction of Jerusalem, his second coming, and the end of the world, these should be had in great esteem; nor should what the apostles foretold concerning the rise of antichrist, the man of sin, and the apostasy of the latter days, and the whole book of the Revelations, which is no other than a prophecy of the state of the church, from the times of the apostles to the end of the world, be treated with neglect and contempt, but should be seriously considered, and diligently searched and inquired into. Yea, the prophecies of private men, such as Agabus, and others, in the apostle's time, and in later ages, are not to be slighted; though instances of this kind are rare in our times, and things of this nature should not be precipitantly, and without care, given into: but rather prophesyings here intend the explanation of Scripture, and the preaching of the word, and particularly by persons who had not the gift of tongues, and therefore men were apt to despise them; (see ^{463B}1 Corinthians 13:2 14:1,3-5,24,31). Just as in our days, if persons have not had a liberal education, and do not understand Latin, Greek, and Hebrew, though they have ministerial gifts, and are capable of explaining the word

to edification and comfort, yet are set at nought and rejected, which should not be.

Ver. 21. *Prove all things*, etc.] That are said by the prophets, all the doctrines which they deliver; hear them, though they have not the gift of tongues, and all desirable advantages; do not reject them on that account, and refuse to hear them, for so, many useful men may be laid aside, and the Spirit of God in them be quenched; try their gifts, and attend to their doctrines, yet do not implicitly believe everything they say, but examine them according to the word of God the test and standard of truth; search the Scriptures, whether the things they say are true or not. Not openly erroneous persons, and known heretics, are to be heard and attended on, but the ministers of the word, or such who are said to have a gift of prophesying; these should make use of it, and the church should try and judge their gift, and accordingly encourage or discourage; and also their doctrines, and if false reject them, and if true receive them.

Hold fast that which is good; honest, pleasant, profitable, and agreeable to sound doctrine, to the analogy of faith, and the Scriptures of truth, and is useful and edifying, instructive both as to principle and practice; such should be held fast, that no man take it away; and be retained, though a majority may be against it, for the multitude is not always on the side of truth; and though it may be rejected by men of learning and wealth, as Christ and his doctrines were rejected by the Scribes and Pharisees, and rulers of the people; and though it may be reproached as a novel, upstart notion, or a licentious one, since these were charges against the doctrine of Christ, and his apostles; and though it may be attended with affliction and persecution, yet none of these things should move from it, or cause to let it go.

Ver. 22. *Abstain from all appearance of evil*.] Of doctrinal evil. Not only open error and heresy are to be avoided, but what has any show of it, or looks like it, or carries in it a suspicion of it, or may be an occasion thereof, or lead unto it; wherefore all new words and phrases of this kind should be shunned, and the form of sound words held fast; and so of all practical evil, not only from sin itself, and all sorts of sin, lesser or greater, as the ^{f41} Jews have a saying,

“take care of a light as of a heavy commandment,”

that is, take care of committing a lesser, as a greater sin, and from the first motions of sin; but from every occasion of it, and what leads unto it, and has the appearance of it, or may be suspected of others to be sin, and so give offence, and be a matter of scandal. The Jews have a saying very agreeable to this ^{f42},

“remove thyself afar off (or abstain) from filthiness, and from everything, **wl hmwdh**, “that is like unto it”.”

Ver. 23. *And the very God of peace*, etc.] Or “the God of peace himself”. The apostle follows his exhortations with prayer to God, knowing the weakness and impotency of the saints to receive them, and act according to them, and his own insufficiency to impress their minds with them; and that unless the Lord opened their ears to discipline, and sealed instruction to them, they would be useless and in vain: wherefore he applies to the throne of grace, and addresses God as “the God of peace”; so called, because of the concern he has in peace and reconciliation made by the blood of Christ, and because he is the giver of peace of conscience, and the author of peace, concord, and unity among the saints, and of all happiness and prosperity, both in this world, and in that which is to come; (see Gill on “^{<5153>}Romans 15:33”). And the apostle might choose to address God under this character, partly to encourage boldness, freedom, and intrepidity at the throne of grace, and partly to raise hope, expectation, and faith of having his requests answered, since God is not an angry God, nor is fury in him, but the God of peace: and the petitions he puts up for the Thessalonians are as follow: and first, that God would

sanctify you wholly; or “all of you”, as the Arabic version; or “all of you perfectly”, as the Syriac version. These persons were sanctified by the Spirit of God, but not perfectly; the Gospel was come to them in power, and had wrought effectually in them, and they were turned from idols to serve the living God, and had true faith, hope, and love, implanted in them, and which they were enabled to exercise in a very comfortable and commendable manner; but yet this work of grace and sanctification begun in them was far from being perfect, nor is it in the best of saints. There is something lacking in the faith of the greatest believer, love often waxes cold, and hope is not lively at all times, and knowledge is but in part; sin dwells in all; the saints are poor and needy, their wants continually return upon them, and they need daily supplies; the most holy and knowing among them disclaim perfection in themselves, though desirous of it. Their

sanctification in Christ is perfect, but not in themselves; there is indeed a perfection of parts in internal sanctification, every grace is implanted, there is not one wanting; the new creature, or new man, has all its parts, though these are not come to their full growth; there is not a perfection of degrees, and this is what the apostle prays for; for sanctification is a progressive, gradual work, it is like seed cast into the earth, which springs up, first the blade, then the ear, then the full corn in the ear, and is as light, which shines more and more to the perfect day. Sanctified persons are first as newborn babes, and then they grow up to be young men, and at last become fathers in Christ; and this work being begun, is carried on, and will be performed, fulfilled, and made perfect: and it is God's work to do it; he begins, and he carries it on, and he will finish it; and therefore the apostle prays to him to do it; this is his first petition: the second follows,

and I pray God your whole spirit, soul and body, be preserved blameless unto the coming of our Lord Jesus Christ. A like division of man is made by the Jews: says one of their writers ^{f43}

“a man cannot know God, unless he knows **wpwgw wtmçnw wçpn**,
“his soul, his breath, or his spirit, and his body”.”

Says ^{f44} R. Isaac,

“worthy are the righteous in this world, and in the world to come, for lo, they are all holy; their body is holy, their soul is holy, their spirit, and their breath is holy”

(See Gill on “^{-8042>}Hebrews 4:12”). Some by “spirit” understand the graces and gifts of the Spirit in a regenerate man; and by “the soul”, the soul as regenerated, and as it is the seat and subject of these graces; and by the body, the habitation of the soul, which is influenced by the grace that is last; and this is a sense not to be despised. Others by “the spirit” understand the rational and immortal soul of man, often called a spirit, as in (^{-2127>}Ecclesiastes 12:7) and by the soul, the animal and sensitive soul, which man has in common with brutes; (see ^{-2092>}Ecclesiastes 3:21) and by the “body”, the outward frame of flesh and blood, and bones; but rather “spirit” and “soul” design the same immaterial, immortal, and rational soul of man, considered in its different powers and faculties. The “spirit” may intend the understanding, (^{-8918>}Job 32:8) which is the principal, leading, and governing faculty of the soul; and which being enlightened by the Spirit of God, a man knows himself, Christ Jesus, and the things of the Spirit, the

truths of the Gospel, and receives and values them. The “soul” may include the will and affections, which are influenced by the understanding; and in a regenerate man the will is brought to a resignation to the will of God, and the affections are set upon divine things, and the body is the instrument of performing religious and spiritual exercises: and these the apostle prays may be

preserved blameless; not that he thought they could be kept from sinning entirely in thought, word, or deed; but that they might be preserved in purity and chastity from the gross enormities of life, and be kept from a total and final falling away, the work of grace be at last completed on the soul and spirit, and the body be raised in incorruption, and glory; and both at the coming of Christ be presented faultless, and without blame, without spot or wrinkle, or any such thing, first to himself, and then to his Father.

Ver. 24. *Faithful is he that calleth you*, etc.] Into the fellowship of his Son, and to his kingdom and glory, and who continues to do so, not only externally by his word, but internally by his Spirit and grace.

Who also will do it. Two things the apostle mentions as the ground of confidence that the above petition, would be heard and answered; that is, that God would wholly sanctify them, and preserve the whole of them blameless to the coming of Christ; and they are the faithfulness of God, and the effectual calling of his saints. God is faithful to his word, his covenant and promises; he has promised to sanctify and cleanse his people from all their sins, and to preserve them safe to his kingdom and glory; agreeably the Arabic version renders this last clause, “and will execute his promise”: and the effectual calling is a sure pledge of glorification; whom God calls he justifies and glorifies; as sure as he gives grace, he will give glory; and whom he calls to his eternal glory, he will make perfect, stablish, strengthen, and settle. The Complutensian edition reads, “who also will make your hope firm”; that is, with respect to the above things.

Ver. 25. *Brethren, pray for us.*] Which is added with great beauty and propriety, after the apostle had so earnestly and affectionately prayed for them; and this is directed, not to the pastors of the church only, but to all the members of it, whom the apostle styles “brethren” in a spiritual relation, as he often does; and of whom he requests, that they would pray for him, and the rest of his fellow ministers and labourers in the word, that God would more and more qualify and fit them for their work, assist in private studies and meditations, give them freedom of thought, liberty of

expression, and a door of utterance, and follow their ministrations with a divine blessing and success, and deliver them out of the hands of unreasonable men; (see Gill on “^{<5838>}Hebrews 13:18”).

Ver. 26. *Greet all the brethren with an holy kiss.*] In opposition, to an unchaste and hypocritical one. His meaning is, that they would salute the members of the church in his name, and give his Christian love and affections to them. And his view is to recommend to them brotherly love to each other, and to stir them up to the mutual exercise of it more and more.

Ver. 27. *I charge you by the Lord,* etc.] Or “I adjure by the Lord”; by the Lord Jesus: it is in the form of an oath, and a very solemn one; and shows that oaths may be used on certain and solemn occasions:

that this epistle be read unto all the holy brethren; to all the members of the church, who are called “holy”, because they were sanctified or set apart by God the Father in election; and were sanctified by the blood of Christ, or their sins were expiated, or atoned for by the sacrifice of Christ in redemption; and were sanctified or made holy by the Spirit of God in regeneration; and were enabled by the grace of God to live holy lives and conversations. Now this epistle being directed only to some of the principal members of the church, it may be to one or more of their elders; lest he or they should be tempted on any account to conceal it, the apostle in a very solemn manner adjures, that it be read publicly to the whole church whom it concerned, that all might hear, and learn, and receive some advantage from it; from whence we may learn, as is observed by many interpreters, that the sacred Scriptures, neither one part nor another, nor the whole of them, are to be kept from private Christians, but may be read, and heard, and used by all.

Ver. 28. *The grace of our Lord Jesus Christ be with you, Amen.*] This is the apostle's usual salutation in all his epistles, and the token of the genuineness of them, (^{<5817>}2 Thessalonians 3:17,18). (See Gill on “^{<5611>}Romans 16:20”), (see Gill on “^{<4652>}1 Corinthians 15:23”), (see Gill on “^{<4734>}2 Corinthians 13:14”).

The subscription to this epistle is not genuine, which runs thus, “The first Epistle unto the Thessalonians was written from Athens”; whereas it appears from (^{<5100>}1 Thessalonians 3:1,6) compared with (^{<4801>}Acts 18:1,5) that it was written from Corinth, and not from Athens; nor are these last words, “from Athens”, in Beza's Claromontane copy; though they stand in

the Syriac and Arabic versions of the London Polygot Bible, which add, “and sent by Timothy”, and in the Alexandrian copy, and Complutensian edition.

FOOTNOTES

- Ft1** -- Nat. Hist. 50:4. c. 10.
- Ft2** -- Ptolom. 50:3. c. 13.
- Ft3** -- Strabe, 50:7.
- Ft4** -- Gutherlothus de mysteriis Deor. Cabirorum, c. 15. p. 94, 95. Jul. Firmicus. de errore prof. relig. p. 18.
- Ft5** -- Zohar in Leviticus fol. 10. 2.
- Ft6** -- Zohar in Leviticus fol. 30. 2, 3.
- Ft7** -- T. Bab. Sanhedrin, fol. 59. 1. Maimon. Hilchot Melachim, c. 10. sect. 9.
- Ft8** -- Maimon. in Hilch. Chobel, c. 5. sect. 10.
- Ft9** -- Misna Sota. c. 9. sect. 14.
- Ft10** -- Maimon. in Misna Sota, & in Sabbat, c. 6. sect. 1.
- Ft11** -- Ez Hechaim M. S. apud Wagenseil in Sota ib.
- Ft12** -- Bartenora in Misna Sota, c. 9. sect. 14.
- Ft13** -- T. Bab. Sota, fol. 49. 2.
- Ft14** -- Maimon. Hilch. Mechira, c. 7. sect. 8, 9.
- Ft15** -- T. Bab. Sanhedrin, fol 22. 2.
- Ft16** -- Juchasin, fol. 48. 2. Shalshelth Hakkabala, fol. 23. 1.
- Ft17** -- Misna Cetubot, c. 3. sect. 4, 5.
- Ft18** -- Jarchi & Bartenora in ib.
- Ft19** -- T. Bab. Moed Katon, fol. 7. 2. & 15. 2.
- Ft20** -- Maimon. in Misn. Sanhedrin, c. 7. sect. 4.
- Ft21** -- Maimon. Hilch Deyot, c. 5. sect. 4.

- Ft22 -- Caphtor, fol. 57. 2.
- Ft23 -- Misna Sanhedrim, c. 9. sect. 1.
- Ft24 -- Misna Maccot, c. 3. sect. 1.
- Ft25 -- T. Bab. Beracot, fol. 32. 2.
- Ft26 -- Tzeror Hamnaor, fol. 23. 4.
- Ft27 -- Shebet Juda, p. 294. Ed. Gent.
- Ft28 -- Targum Jon. in ~~Exodus~~ Exodus 20:18.
- Ft29 -- Kettoreth Hassamamim in ib.
- Ft30 -- Mechilta in ib. & Abarbinel, Mashmia Jeshua, fol. 11. 4.
- Ft31 -- Zohar in Leviticus fol. 42. 2. 4.
- Ft32 -- Abkath Rocel, p. 138. Ed. Huls.
- Ft33 -- T. Hieros. Kilaim, fol. 32. 3. & Cetubot, fol. 35. 2. Bereshit Rabba, sect. 74. fol. 65. 1.
- Ft34 -- Bereshit Rabba, sect. 96. fol. 83. 4. & 84. 1. & Shemot Rabba, sect. 32. fol. 135. 2.
- Ft35 -- Zohar in Genesis fol. 68. 4.
- Ft36 -- Zohar in Genesis fol. 79. 3.
- Ft37 -- Ib. fol. 100. 3.
- Ft38 -- Ib. fol. 103. 1.
- Ft39 -- Ib. fol. 83. 1.
- Ft40 -- Alkoran, Surat. 6. 5:31. p. 113. Ed. Hinckelman.
- Ft41 -- Pirke Abot, c. 2. sect. 1.
- Ft42 -- Apud Drusium in loc.
- Ft43 -- Aben Ezra in ~~Exodus~~ Exodus 31:18.
- Ft44 -- Zohar in Leviticus fol. 29. 2.