ST PAUL'S EPISTLES TO THE
THESSALONIANS.
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A very slight amount of change has been found necessary during the revision of this volume for the new edition. It is however brought fully up to the standard adopted in the Third Edition of the Pastoral Epistles, especially as regards the Translation.

It is as well to call the reader's attention once for all to the fact that in these two Epistles the Codex Ephraemi only contains ch. i. 2—ii. 8 of the First Epistle. This has been often noticed in the critical notes, but not invariably.

Gloucester,
April, 1866.
PREFACE TO THE SECOND EDITION.

THE present edition differs but little from the first. There will be found however traces of a regular and deliberate revision on every page. Scriptural references have been again verified; readings and interpretations have been carefully reconsidered, and the grammatical principles on which the interpretations appear to rest tested by fresh investigation. Though the result is a very small amount of change, yet the amount of time thus spent in reconsideration has not been wholly thrown away; as the Commentary is now presented anew to the reader with a humble yet increased confidence in the general soundness of the principles on which it is based.

Exeter,
December, 1861.
THE present volume forms the fifth part of my Commentary on St Paul's Epistles, and is constructed as nearly as possible on the same plan as the portion which appeared last year, viz. that containing the Epistles to the Philippians, the Colossians, and Philemon. I particularly specify this, as I have been informed by friends on whose judgment I can rely that the last portion of my labours is an improvement on those which preceded it.

If I may venture to assume that this is really the case, I cannot help feeling that it is to be attributed not only to increased experience, but also to the cautious but somewhat freer admixture of exegesis which two of the three Epistles contained in the volume seemed more especially to require. This slight modification, and so to say dilution, of the critical and grammatical severity which distinguished the earlier parts of the work has been continued in the present volume, but it has been done both watchfully and cautiously, and will be really seen more in the way of slight addition than in actual change. Time and experience both seem to show that the system of interpretation that I have been enabled to pursue is substantially sound, that plain and patient accuracy in detail does in most cases lead to hopeful results, and serves not unfrequently to guide us to far loftier and more ennobling views of the Word of Life than such an unpretending method might at first prepare us to expect.

The modifications then, or rather additions and expansions, are really slight, and may be briefly summed up under two heads; on the one hand, an attempt to elucidate more clearly the connexion of clauses and the general sequence of thought; and on the other hand, an attempt to develop more completely the dogmatical significance of passages of a more profound and more purely theological import. Neither of
these portions of sacred interpretation was neglected in the early parts of this Commentary, but in the present a deepening sense of their extreme importance has suggested this further expansion and development.

A few slight additions to other departments of the Commentary may be briefly noticed.

To the ancient Versions which I have been in the habit of consulting, viz. the Old Latin, the Peshito, the Gothic, the Coptic, the Philoxenian Syriac, and the two Ethiopic Versions, I did not think it would be necessary for me ever to make any addition. I have been convinced however by the able notice of the Armenian Version in Horne’s *Introduction* by my learned acquaintance Dr Tregelles that this venerable Version has greater claims on our attention than I had before believed. In spite of the excellent edition of Zohrab, I had shared the opinion entertained by the majority of critics that the once-called ‘Queen of the Versions’ had but slender claims to that supremacy, and had suffered so much from Latinizing recensions as to be but of doubtful authority. The charges which have been brought against the labours of King Haithom in the thirteenth century, and the readings adopted by the collator Uscan in the seventeenth, tended of late years to awaken the suspicions of critical scholars. It is fair however to say that the charges of Latinism do not appear to be well founded, and that this ancient Version deserves the attention of the critic and commentator; still, if I am not presumptuous in hazarding an opinion, I do seem to myself to perceive a generally Occidental tinge in its interpretations, and I have more than once verified the observation of Loebe and De Gabelentz that there are coincidences and accordances with the Gothic Version that seem to be not wholly accidental. My knowledge however is at present too limited to enable me to speak with confidence.

I have then deemed it my duty to make use of this Version, and to acquire such a knowledge of the language as should enable me to state faithfully its opinion in contested passages. To the student who may feel attracted towards this interesting, highly inflected, yet not very difficult language, I will venture to recommend the Grammar and Dictionary of Aucher. The former is now selling at a low price, and can easily be procured. Its great defect is in the

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1 Since the above was written a much more useful and better arranged Grammar has come under my notice, viz. *Brevissima Lingua Armeniaca Grammatica*, by J. H. Petermann (Berol. 1841). It has a simple Chrestomathy and good Glossary, but no Syntax. The standard Grammar of a larger size appears to be that of Cirbies. [1861].
syntax, which I cannot think very clearly or scientifically arranged; and in the Chrestomathy, which is not at first sufficiently easy and progressive. The extracts, though curious, are not well suited for a beginner, and are not introduced by any elementary lessons in parsing and grammatical application. A strong sense of the value of such aids reminds me that I may not unsuitably take this opportunity of recommending the *Coptic Grammar* of Uhlemann. It is extremely well arranged, is brief and perspicuous, and besides a good progressive Chrestomathy is furnished with a small but very useful Vocabulary.

I again venture to commend these ancient Versions to the attention of all students who have leisure, and an aptitude for the acquisition of languages. It is startling to find how little we really know of these ancient witnesses, how erroneous are the current statements of their mere readings, how neglected their authority in interpretation. And yet we see on all sides critical editions of the sacred volume multiplying, and, in at least one instance (I regret to say that I allude to the otherwise useful editions of Dr Tischendorf), can abundantly verify the fact that Latin translations, not always trustworthy or exact, have been the main authorities from which the readings have been derived. Is it too much to demand of a critical editor, of one who is by the very nature of his work free from the many distractions of thought that are the lot of the commentator,—is it too much to demand that he should consider it a part of his duties to acquire himself such a knowledge of these languages as to be able to tell us plainly and unmistakeably what are and what are not the true readings of these early and invaluable witnesses? Nay more, it is, and it will ever be, of paramount importance that the loyal critic should use no eyes but his own. He may endeavour to procure collations from others, he may try to proceed on the principle of division of labour, but he will I firmly believe ultimately be forced to admit that this is one of those cases in which labour cannot be well divided, and in which the mechanically-made comparisons of the associated collator can never be put in the same rank with the results of the intelligent search of the professed critic. The very interest that the latter feels in what he is looking for protects him to a great degree from those inaccuracies which the mere collator can never hope entirely to escape; added to which, his exact knowledge of the variations of the reading at issue will save him as nothing else can from confounding merely a greater inclusiveness of meaning with evidences of distinct textual change. To cite a single and
familiar instance,—how often must the critical scholar have observed that Oriental Versions are adduced on one side or other in such cases of prepositional variation as ἐν and διά, when the plain fact is that the greater inclusiveness of the Beth or Bet of the Version leaves the actual reading which the translator had before him a matter of complete uncertainty. Are then our scholars, and more especially our critics, to shrink from such a useful and even necessary duty as the study of the ancient Versions? Are a certain number of weary hours, more or less, to be set in comparison with the ability and the privilege of making clearly known to others the critical characteristics of Versions of the Book of Life that have been the blessed media of salvation to early churches and to ancient nations?

One word, and one word only, as to my own humble, most humble efforts in this particular province. Time, toil, and patience, have done something; and though, alas, my knowledge is still limited, yet I may at length venture to hope that in most of these Versions the student may fully rely on my statements, and that the number of those statements that may hereafter be reversed by wiser and better scholars than myself will not be very large. I am forced to say this, as I have observed in one or two reviews with which I have been favoured, that avowals of inexperience, which seemed the more suitable and becoming in proportion as the means of detecting it were in fewer hands, have been understood to imply that my citations from these ancient authorities confessedly could not be relied on. This however has not been and is not the case. While I sensitively shrink from dragging into notice the amount of my own labours, I still perceive that I must beware of leading the reader to pass over what may be of real use to him, and of feeling distrust where actually there may be no just ground for it. The intelligent scholar will see at a glance that to state fairly and correctly the translation of words of which the subject is familiarly known is a task which certainly does not lie beyond the reach of ordinary patience and industry.

Among other additions the reader will I trust be benefited by the still increasing attention paid to our best English divinity. I have made it my study to refer especially to sermons on all the more interesting and difficult verses, and it is unusually cheering to find that no portion of my labours has been more kindly appreciated, or has apparently been of more real service to theological students. Without drawing any unfair comparison between English and German divinity, it does not seem one whit too much to say that if we are
often indebted to the latter for patient and laborious exegesis, it is to the former alone that we must go if we would fain add to our mere contextual knowledge some true perceptions of the analogy of Scripture, and are really and sincerely interested in striving to comprehend all the profound and mysterious harmonies of Catholic Truth.

With regard to matters of textual criticism, the student will observe in this volume the same persistent attention to the principal differences of reading, even in the grammatical notes. My constant effort is to popularize this sort of knowledge, to make exegesis lend it a helping hand, and insensibly to decoy the student into examining and considering for himself what human words seem to have the best claims to be regarded as the earthly instruments by which the adorable mercies of God have been made known to the children of men. These notices, it must be remembered, are merely selected, and neither are nor are intended to be enumerations of all the differences of reading; still I have good hope that no reading that deserves attention has been overlooked.

I have now only to conclude with a few notices of those works to which I am especially indebted. The list is gradually becoming shorter. I have been enabled to use so many more first-class authorities than when I commenced this series, that it does not seem disrespectful to omit silently such as can be fairly considered second-class from pages where text and notes only too often stand in an undesirable though unavoidable disproportion.

In these Epistles, as in the Pastoral Epistles, I have lost the sagacious guidance of Dr Meyer; I have not however so much to lament the change of editor as in the Epistles above alluded to. Though distinctly inferior to Meyer, especially in the critical and grammatical portion of his work, Dr Lünemann is still a commentator of a very high order. His exegesis is usually sound and convincing, and no one, I am sure, can beneficially study these two beautiful Epistles without having at hand the Commentary of this able editor.

The larger and more comprehensive Commentaries will be found specified in former portions of this work, but I must pause to express my hearty sense of the continued excellence of my friend Dean Alford's Commentary. As our readers will see, we occasionally break a friendly lance, more especially in matters of detail. These gentle encounters however are not only unavoidable but even desirable. It is by all such amicable conflicts of opinion that the truth, often lying midway between those engaged in her defence, is most surely seen and recognised.
Of the separate editions of these Epistles I desire to specify the very able Commentaries of Pelt and Schott. The former of these two writers has the great merit of being one of the first of later times who distinctly felt the importance of using the exegetical works of the Greek Fathers, and the latter supplies a good specimen of that patient mode of grammatical interpretation which has now obtained such general currency. Though both these works have been many years before the world, and though in many cases their opinions have been reversed by more modern expositors, they can neither of them be justly considered as superseded or antiquated.

Last of all I come to the edition of Professor Jowett. And here I would rather that our differences of opinion appeared in their respective places than were specifically alluded to. I feel it however a duty to speak, and it is with pain that I must record my fixed opinion that the system of interpretation pursued by Professor Jowett is as dangerous as I believe it to be inaccurate and untenable. After making every possible allowance for the obvious fact that our systems of interpretation are completely and persistently antagonistic, after willingly making in my own case every correction for bias, I still feel morally convinced that the objections to Professor Jowett's system of interpretation are such as cannot be evaded or explained away. After having thus performed a very painful duty, I trust I may be permitted to express my full recognition of the genius that pervades his writings, the ease, finish, and, alas, persuasiveness of the style, the kindly though self-conscious spirit that animates his teaching, and the love of truth that, however sadly and deeply wounded by paradoxes and polemics, still seems to be ever both felt and cultivated. May these good gifts be dedicated anew to the service of Divine Truth and be overruled to more happy and more chastened issues.

It now only remains for me with all humility and lowliness of heart to lay this work before the Great Father of Lights, imploring His blessing on what I may have said aright, and His mercy where my eyes have been holden, and where I have not been permitted to see clearly all the blessed lineaments of Divine Truth.

ΤΡΙΑΣ, ΜΟΝΑΣ, ΘΑΕΗΣΟΝ.

London, August 4th, 1858.
ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α.
INTRODUCTION.

THIS calm, practical, and profoundly consolatory Epistle was written by the Apostle to his converts in the wealthy and populous city of Thessalonica not long after his first visit to Macedonia (Acts xvi. 9), when in conjunction with Silas and Timothy he laid the foundations of the Thessalonian Church (Acts xvii. 1 sq.). See notes on eh. i. 1.

The exact time of writing the Epistle appears to have been the early months of the Apostle’s year and a half stay at Corinth (Acts xviii. 11), soon after Timothy had joined him (1 Thess. iii. 6) and reported the spiritual state of their converts, into which he had been sent to enquire (ch. iii. 2), probably from Athens; see notes on ch. iii. 1. We may thus consider the close of A.D. 52, or the beginning of A.D. 53, as the probable date, and, if this be correct, must place the Epistle first on the chronological list of the Apostle’s writings.

The arguments in favour of a later date are based either on passages which have been thought to imply that the Apostle had preached the Gospel for some time elsewhere (ch. i. 8), or on statements in the Epistle (ch. iv. 13, v. 12; see 2 Thess. iii. 17) which have been judged to be in accordance with a greater interval between the time of the first preaching at Thessalonica and the date of the Epistle than is usually assigned. These have all been satisfactorily answered by Davidson (Introd. Vol. II. p. 435), and have met with no acceptance at the hands of recent expositors or chronologers; comp. Lünemann, *Einleitung*, p. 6, Wieseler, *Chromol.* p. 40 sq.

The main object of the Apostle in writing this Epistle can easily be gathered from some of the leading expressions. It was designed alike to console and to admonish;—to console, with
reference both to recent external trials and afflictions (ch. ii. 14 sq.), and still more to internal trials arising from anxieties as to the state of their departed friends (ch. iv. 13 sq.) ;—to admonish, with reference to grave moral principles (ch. iv. i sq.), Christian watchfulness (ch. v. 1 sq.), and various practical duties (ch. v. 14) which had been neglected owing to the feverish expectations and anxieties which appear to have prevailed at Thessalonica even from the first : comp. ch. iv. 11, and see notes in loc. St Paul had heard of all these things from Timothy; and this information, combined with the Apostle's full consciousness that there were many points both in knowledge and practice in which they were deficient (ch. iii. 10) and on which he would fain have further taught them personally (comp. ch. ii. 17 sq.), appears to have called forth this instructive and strengthening Epistle.

The authenticity and genuineness of the Epistle are placed beyond all reasonable doubt both by clear external testimonies (Irenæus, Haer. v. 6. i, Clem.-Alex. Pædag. i. p. 109, ed. Potter, Tertullian, de Resurr. Carn. cap. 24) and by still stronger internal arguments derived from the style and tone of thought. The objections that have been urged against it, like those advanced against the Second Epistle (see Introd.), may justly be pronounced rash, arbitrary, and unworthy of serious consideration. They will be found fully answered in Davidson, Introd. Vol. ii. p. 454 sq.
ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α.

Apostolic address and salutation.

ΠΑΥΔΟΣ καὶ Σιλουανὸς καὶ Τιμό- Ι.
θεὸς τῇ ἐκκλησίᾳ Θεσσαλονικέων εὖ

1. Παῦλος] The absence of the official designation ἀπόστολος in the salutations of these Epp. is not due to their early date, nor to the fact that the title had not yet been assumed by St Paul (comp. Jowett), but simply to the terms of affection that subsisted between St Paul and his converts at Thessalonica, and their loving recognition of his office and authority; comp. Beng. in loc., and see notes on Phil. i. 1. The reason of Chrys., followed by Theoph. and Οἰκουμ., διὰ τὸ πολλὰ καθήμεν τοὺς ἀνδρας καὶ μηδὲν αὐτοῦ πέραν εἰληφθέναι, does not seem sufficient. That it was 'propter reverentiam Silvani' (Cajet., Est.) is far from probable, for comp. 1 and 2 Cor. i. 1, Col. i. 1. Σιλουανός] Identical with Silas mentioned in the Acts (comp. Acts xvi. 19 sqq. with 1 Thess. ii. 1, 2, and Acts xviii. 5 with 2 Cor. i. 19), α προφήτης (Acts xv. 32), one ἡγομένους ἐν τοῖς ἀδελφοῖς in the Church of Jerusalem (ver. 22), and also probably a Roman citizen (Acts xvi. 37): he was sent by the Apostles and elders of that Church with St Paul and St Barnabas to Antioch, and, after first returning to Jerusalem (ver. 33), accompanied the former on his second missionary journey (Acts xv. 40) through Asia Minor to Macedonia. There he co-operates with the Apostle (Acts xvii. 4) and Timothy (comp. Acts xvi. 3, xvii. 14, 1 Thess. iii. 6) in founding the Church of Thessalonica, and after staying behind at Berus (Acts xvii. 14) rejoins St Paul either at Athens or Corinth, and actively preaches the Gospel in the last named city (2 Cor. i. 19). It does not seem improbable that he afterwards joined St Peter, and is identical with the Silvanus mentioned in 1 Pet. v. 12; compare Bleek on Hebr. Vol. i. p. 408. He is here placed before Timothy (so also Acts xvii. 14, 15, xviii. 5, 2 Cor. i. 19, 2 Thess. i. 1), as being probably the older man, and certainly the older associate of St Paul. According to tradition, Silas was afterwards Bishop of Corinth, and Silvanus of Thessalonica (compare the list in Fabric. Lex Evang. p. 117); the former name however, though paroxytone, is in all probability only a contracted form of the latter; see Winer, Gr. § 16. note 1, p. 93. For further and legendary notices of Silas, see Acta Sanct. July 13, Vol. iii. p. 476, and for an attempt to identify Silas with St Luke, see Journal of Sacr. Lit. Oct. 1850, p. 328 sq. Τιμόθεος] The name of this convert is too well known to need more than a brief notice. He was the son of a Greek
father and a Jewish mother (Acts xvi. 1, 2 Tim. i. 5), most probably from Lystra, and perhaps converted by St Paul on his first visit to that city (Acts xiv. 8 sq.). He accompanied the Apostle on his second missionary journey to Macedonia, remains behind at Berea (Acts xvii. 14), is summoned by St Paul when at Athens; probably rejoins him there (comp. Acts xviii. 1, 2 and see Neander, Planting, Vol. i. p. 195), is despatched to Thessalonica, and returns to the Apostle at Corinth (Acts xvi. 23). After an interval, he reappears in St Paul's third missionary journey, and is sent from Ephesus to Macedonia (Acts xix. 1) and Corinth (Rom. iv. 1). He was with St Paul when he wrote 2 Cor. (i. 1) and Rom. (xvi. 21), accompanied him from Corinth to Asia (Acts xx. 4), and subsequently was with him when he wrote Phil. (i. 1), Col. (i. 1), and Philem. (ver. 1). He appears afterwards to have been left in charge of the Church at Ephesus (1 Tim. i. 3), and finally is summoned by St Paul to Rome, at the close of the Apostle's second imprisonment. He is named by Eusebius (Hist. Eccl. iii. 4, comp. Const. Apost. vii. 46) as first bishop of Ephesus, and is said to have suffered martyrdom under Domitian; see Phot. Bibloth. col. iv. p. 1492 (ed. Hoesch.), Acts Sanct., Jan. 24, Vol. ii. p. 562, and Menolog. Graec. Vol. ii. p. 128. It may be remarked that Silvanus and Timothy are here named with St Paul, not merely as being then with him (comp. Gal. i. 2), or as the 'socii salutationis' (see notes on Phil. i. 1), but also as having co-operated with him in founding the Church of Thessalonica.

tη ἐκκλ. θεσσαλ. κ.τ.λ. 'to the Church of the Thessalonians in God the Father,' &c.; not 'scribunt aut mittunt hanc epistolam' (Est.), but in the usual elliptical form of greeting (Lucian, Conviv. § 22), the χαίρειν (James i. 1) being involved and implied in the wish (χαίρεις κ.τ.λ.) which forms the second period of the salutation: see notes on 1 Tim. i. 2. Thessalonica was a large (Lucian, Asin. § 46), wealthy, and populous city (Strabo, Geogr. viii. 7. 4, Vol. ii. p. 60, ed. Kramer), at the north-east corner of the Sinus Thermaicus. It was built on the site of or near to (Pliny, Hist. Nat. iv. 10 [17], ed. Sillig) the ancient Therme (Herod. vii. 121, Thucyd. i. 61) by Cassander, in honour of his wife Ἐλεσία (Strabo, Geogr. vii. fragm. 21, Vol. ii. p. 79, ed. Kramer.), and under the Romans was of sufficient importance to be chosen first as the capital of the second district of Macedonia, and afterwards, when the four districts were united, of the whole province: see notes on ver. 7, and Livy, xlv. 29. It afterwards became a libera civitas (Pliny, l. c.). It retained its importance through the middle ages (see Conyb. and Howson, St Paul, Vol. i. p. 345 sq., ed. 1), and even at the present day, under the name of Saloniki, is one of the chief cities of European Turkey: see Leake, N. Greece, Vol. iii. p. 258 sq. For further notices, see the good account of Conyb. and Hows. l. c., Winor, RWB. Vol. ii. p. 608, Pauly, Real Encycl. Vol. vi. p. 1880, and especially the learned and comprehensive treatise of Tafel, de Thessal. ejusque agro, Berol. 1839. ἐν Θεῷ πατρί κ.τ.λ. must be closely joined with τῇ ἐκκλ. Θεοῦ, to which it stands in the rela-
We thank God for your spiritual progress. The manner in which we preached and ye heard the Gospel is now well known unto all men.

tion of a kind of tertiary predicate (Donalds. Gr. § 489), and which it serves to distinguish from the τολλαὶ ἐκκλησίαι καὶ ἱουδαϊκαὶ καὶ Ἑλληνικαὶ (Chrys.) which were in that city; ἐν Θεῷ πατρὶ, as De Wette suggests, distinguishing it from the latter, καὶ Κυρίῳ.

κ.τ.λ., from the former. To connect these words with what follows (Korphe), or to understand χαίρειν 'εὐγονον (Schott,—not Winer [Alf.], who expressly adopts the right view) is arbitrary and untenable, and to supply τῷ or τῷ ὀνόματι (De W., Alf., comp. Chrys., Syr.) unnecessary and even inexact, such unions without an art. being by no means uncommon in the N.T.; see exx. in Winer, Gr. § 20. 2, p. 123, and for the principle of such combinations, notes on Eph. i. 15. Commentators call attention to the fact that the term ἐκκλησία occurs only in the addresses to 1 and 2 Thess., 1 and 2 Cor., and Gal., while in the supposed later Epp. Rom., Eph., Phil., Col., the more individualizing τὸς ἄγιος κ.τ.λ. is adopted. The variation is slightly noticeable; it does not however seem to point to gradually altered views with regard to the attributes of the Church (Jowett), but merely to the present comparative paucity of numbers (compare Chrys.), and their aggregation in a single assembly; comp. Koch, p. 56, note. On the meaning and application of the term, see Pearson, Creed, Art. 11. Vol. i. p. 397 (ed. Burt.), Jackson, Creed, xii. 2. 1 sq. ἡμῶν κ.τ.λ.] Scil. εὐγονον (Schott); see notes on Eph. i. 2. On the blended form of Greek and Hebrew greeting, see notes on Gal. i. 3, Eph. i. 2. The reading is somewhat doubtful: Rec. adds ἄνθῳ Θεῷ πατρὸς ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χρ.; on strong external authority [AC (appx.) KL and DE omitting ἡμῶν; most mss. ; Fuld., Tol., Copt., Syr.-Phil. with asterisk), Ξεθ. (Platt); Chrys. al. (Lachm. in brackets)]; the omission however is fairly supported [BFG: some mss. ; Vulg., Syr., Ξεθ., Arm.; Chrys. (comm.), Theoph., al. (Tisch.),] and on critical grounds is decidedly preferable, as the uniqueness of the form in St Paul's Epp. would be likely to suggest interpolation; comp. Col. i. 2.

1. Ἐυχαριστοῦμεν] 'We give thanks;' see note on Phil. i. 3, and add 2 Thess. i. 3, ii. 13. It has been doubted whether the plural is to be understood of the Apostle alone (Koch, Conyb.), as in ch. ii. 18, iii. 1 sq., or to be referred also to Silvanus and Timothy; contrast Phil. i. 1, 3. As the plural is elsewhere used in reference to the Apostle and his συνεργοι (comp. 2 Cor. i. 19, and notes on Col. i. 3), and as Silvanus and Timothy stood in a very close relation to the Church of Thessalonica, it seems most natural here to adopt the latter view; so Lünem., and Alford, who however appears inexact in claiming all the ancient commentt., as Chrys. and the Greek expositors seem clearly, though indirectly, to adopt the former view. On the late use of the verb εὐχαριστεῖν in the sense of 'gratias agere,' see notes on Phil. i. 3, and esp. on Col. i. 12; the more correct χαίρειν occurs in 1 Tim. i. 12, 2 Tim. i. 3, and as an alternative reading in Phil. 7 (Tisch.).

These thanks are returned to God (the Father, comp. Col. i. 3), ὃς αὐτὸς ἐργασάμενος τῷ πάντων, Chrys. : so 2 Thess. i. 3, 2 Tim.
and, with the addition of μου, Rom. i. 8, 1 Cor. i. 4, Phil. i. 3, Philem. 4.

Here obviously belongs to the finite verb (1 Cor. i. 4, 2 Thess. i. 3, comp. Eph. i. 16), not to the participle (Phil. i. 4, Col. i. 3, Philem. 4). Even if the second μου be omitted (see below), the connexion with the participle will be almost equally untenable, as the expression μελαν πουεισθαι περί των, though not unclassical (Plato, Protag. p. 317 E), is not elsewhere found in St Paul's Epp.; so Syr., Æth., the Greek expositors (silet Theod.), and nearly all modern editors. On the alliteration παντοτε παντως, comp. notes on Phil. i. 4. περί πάντων μου [‘concerning you all,’ not without slight emphasis and affectionate cumulation; the Church of Thessalonica, like that of Philippi, presented but few unfavourable developments. The very εὐχαριστία was tacitly commendatory (τὸ εὐχαριστάν λ.λ. μαρτυροῦντος ἐστίν αὐτοῦ πολλῆ προκοπῆ, Chrys.), the inclusive nature of it still more expressly so. The difference between the use of περί (1 Cor. i. 4, â£c.) and ὑπέρ (Rom. i. 8, â£c.) in this and similar formulae in the N.T. is scarcely appreciable; see notes on Eph. vi. 19.

Perhaps, as a general rule, we may say that in the former the attention is more directed to the object or circumstances to which the action of the verb extends, in the latter more to that action itself; see notes on Gal. i. 4, and Phil. i. 7.

μελαν μου πουομ. [‘making mention of you,’ not a limitation of the preceding εὐχαρ. παντοτε, but a definition of the circumstances under which it took place; see Rom. i. 9, Eph. i. 16, Philem. 4, and comp. Phil.
haps Copt., Vulg. (Amiat.). Alford connects it with τοῦουμ. urging Rom. i. 9, but there the order is different. μνημονεύοντες 'remembering,' Auth., 'memores,' Vulg., Clarom.; participial clause parallel to the preceding μνεύομαι ποιεῖται, and defining not the cause (Schott) but the circumstances and temporal concomitants of the action: the εὐχαριστία found its utterance in the prayers, and owed its persistence (πάντοτε) to the unceasing continuance of the μνήμη. The first participle has thus more of a modal, the second of a temporal tinge; ιχθύς <ντέρα, του ηρων, ερωτ. Theoph. It has been doubted whether μνήμη is here 'commemorative' (Beza), or 'memor [esse]' (Vulg., Syr., 1Eth., Arm., and appy. Copt.) as in Heb. xi. 22 (but with περι and a gen.). The context (ἐκπροσθέν Θεού κτ.λ.) seems to be slightly in favour of the former (De Wette), but St Paul's use of the verb, and the case which follows it (gen. not accus.), are somewhat decidedly in favour of the latter; see ch. ii. 9, Winer, Gr. § 30. 10, p. 184, Jell, Gr. § 515, obs., and notes on 2 Tim. ii. 8.

The three objects of the Apostle's remembrance then follow in their natural order (so ch. v. 8, Col. i. 4, comp. Tit. ii. 2; alter i Cor. xiii. 13), αὐτὸν being the result and exemplification of πίστις, and ἐλπίς the link between the present and the future; comp. also i Pet. i. 21, 22, and see Reuss, Théol. Chrét. iv. 20, Vol. ii. p. 219, and esp. Usteri, Lehbr. ii. i. 4, p. 238.

τοῦ τοῦ ηρων κτ.λ.] 'your work of faith,' i.e. 'which characterizes, is the distinctive feature of faith'; comp. Rom. ii. 15, and in point of sentiment Gal. v. 6, πίστις δι' αὐτὸν ἐνεργου-

μνήμη. The precise meaning and connexion of these words has been much contested. The simplest view seems to be as follows: (1) Τοῦουμ is not immediately dependent on μνήμην. (Ecum.), as this would involve an untenable ellipse of a prep. before the succeeding words (see Herm. Viger, p. 701, Lond. 1824), but is a possess. gen. in connexion with τοῦ ηρων, and also (as its slightly emphatic position suggests) with τοῦ κόσμου and τῆς ἀρετῆς: see further exx. in Winer, Gr. § 22. 7. note 1, p. 140. (2) Τοῦ ηρων is certainly not pleonastic, but must stand in parallelism both in force and meaning (hence not 'veritas,' Kypke, Obs. Vol. ii. p. 332) with the succeeding τοῦ κόσμου (Winer, Gr. § 65. 7, p. 541), and has probably here not so much a collective (Syr. ἣς [opera], but a tinge of active force, imparted both by the context and the following τοῦ κόσμου; comp. Eph. iv. 12, Knapp, Scripta Var. Arg. Vol. ii. p. 491 note, and Usteri, Lehbr. ii. i. 4, p. 238. (3) Τῆς πιστεῦσις is certainly not a gen. of opposition (Alt.), as it would thus lose all parallelism with the succeeding genitives, but is either (a) a gen. of the origin (Hartung, Causus, p. 17, comp. notes on Col. i. 23), 'quod ex fide proficiscitur,' Grot., or perhaps more simply (b) a possessive genitive, τοῦ ἐρων being the prevailing feature and characteristic of the πίστις, and that by which it evinces its vitality; comp. Chrys., ἡ πίστις διὰ τῶν ἐρων δεικνύει, who however, with Theod., al., limits τοῦ ἐρων to endurance in sufferings (τὸ ἐν κακῶν βέβαιον, Theod.), a very doubtful restriction. τοῦ κόσμου τῆς αὐτὸτης 'toil of love,' i.e. (retaining the same genitival relation as in the preceding words)
Illo quoque, Deo et unum another (comp. Ecum.), but simply to the latter (Col. i. 4, Heb. vi. 10) and that
as evinced—not merely in teaching (comp. De W.) or in bearing a brother's faults (Theod.) or in ministering
to the sick, &c. (Alf.)—but, as the forcible κόστος seems to suggest, in ministering to, labouring for, and if need be suffering for, a brother-Christian; comp. Chrys. in loc. On the theological
τῆς ὑπομ. τῆς ἀν. 'patience of Hope,' i.e. as before, the patience which is not exactly the product (De W.) or the cause (Ecum.), but the distinguishing and characterizing feature of your hope; ὑπομένειν δὲ προσοχῆν τὸν ταύτην δεκάμενον τὴν ἐλπίδα, καὶ φέρειν γενναίος τὰ προσπάθειά συνέχοντα, Theod. In the noble word ὑπομονα, there always appears in the N. T. a background of ἄνδρεα (comp. Plato, Theat. p. 177 B, where ἄνδρικος ὑπομείναυ is opp. to ἀνάσωρος φρυγείων); it does not mark merely the endurance, the 'sustentitia' (Vulg., but here only), or even the 'patientia' (Claron. here, and Vulg. generally), but the 'perseverantia' (see Cicero, de Invent. ii. 54. 163), the brave patience with which the Christian contends against the various hindrances, persecutions (Chrys.), and temptations (Theoph.), that befall him in his conflict with the inward and outward world; comp. Rev. ii. 3, and see notes on 2 Tim. ii. 10, Trench, Synon. Part. ii. § 3, and Neander, Planting, Vol. i. p. 479 (Bohn). In some cases it seems almost to occupy the place of ἐλπίς, as it stands in conjunction with πίστις and δύναμιν in 1 Tim. vi. 11, Tit. ii. 2, and with πίστις in 2 Thess. i. 4: for a full notice of other shades of meaning, comp. Barrow, Serm. xli. Vol. ii. p. 525 sq.
τοῦ Κυρίου κ.τ.λ. does not refer to the three preceding substantives (Olah.), but merely to the immediately foregoing ἐλπίδος: our Lord was the object of that hope; His second coming was that to which it ever turned its gaze; comp. ver 10, and see Reuss, Théol. Chrét. iv. 20, Vol. ii. p. 221. For exx. of similar accumulation of genitives, esp. in St Paul's Epp., see Winer, Gr. § 30. 3, note 1, p. 172. ἐγκωποσθέν κ.τ.λ. 'before God and our Father,' sicl. μημονομοετες (Syr., Theoph. i, Beng., Alf.), not with τοῦ ἐγκώπου τῆς πίστεως κ.τ.λ. (Theod., Theoph. 2, Jowett), as in such a case the article could scarcely be dispensed with. 'Ἐγκωποσθέν is joined expressly with τοῦ Θεοῦ only in this Ep. (oh. iii. 9, 13, comp. ii. 19) and in Acts x. 4 (not Rec.); but the phrase is scarcely distinguishable in meaning from the more usual ἐφώτων τοῦ Θ., Rom. xiv. 22, Gal. i. 20, al., or the less usual ἐφάντη τοῦ Θ., Luke i. 8, Acts viii. 21 (not Rec.); it serves to hint at the more solemn circumstances (of prayer) under which the remembrance took place, and to mark its sincerity and earnestness; it was no accidental or pretended μείνα, but one entertained in His presence, and in which His
I. 4, 5.

εἰδότες, ἀδελφοί ἡγαπημένοι ὑπὸ Θεοῦ, τὴν ἐκλογὴν ὑμῶν ὅτι τὸ εὐαγγέλιον ὑμῶν οὐκ ἐγενήθη εἰς ὑμᾶς 5

eyes saw no insincerity; comp. Calv. in loc., and on the phrase generally, Frankel. Vorstud. z. LXX. p. 159.

On the formula ὁ Θεὸς καὶ πάρθη, see notes on Gal. i. 4, and on the most suitable translation, notes to Transl. in loc.

4. εἰδότες] 'seeing we know,' or 'knowing as we do;' [novimus enim] Syr.; participial clause parallel to μωροκοιμῆτες, and similarly dependent on εἰγαρποταμεῖ, serving to explain the reasons and motives which led to the εἰγαρποτα. The finite verb has thus three participial clauses attached to it; the first serves principally to define the manner, the second the time and circumstances, the third the reason and motive of the action. These delicate uses of the Greek participle deserve particular attention; comp. Krüger, Sprachl. § 56. 56 sq. See also Phil. i. 3, 4, 5, and notes on ver. 4. It is somewhat singular that so good a commentator as Theodoret should refer ἐκλεξθεῖσα, ἐκλογή, and ἐκλεκτός, in St Paul's Epp. see Reuss, Théol. Chrét. iv. 14, Vol. ii. p. 132, and on the doctrine generally, the clear and in the main satisfactory statements of Ehrard, Dogmatik, § 560, 561; comp. also the very valuable remarks of Hooker, on Predest. Vol. ii. p. 705 sq. (ed. Keble), especially pp. 711, 712.

5. ὅτι] 'in that,' 'because,' ? νῦν Ἑλλ. Syr., 'quia,' Vulg. (not perfectly conclusive), and sim. Copt., Æth., Arm.: reason for this knowledge on the part of St Paul and his companions, ὅτι having here its causal force (Winer, Gr. § 53. 8. b, p. 395), and, with its regular objective characteristics (Krüger, Sprachl. § 65. 8. r), referring to known facts as confirmatory of a preceding assertion. The Apostle argues they must be elect, first because (ver. 5) he and his companions were enabled to preach the Gospel among them with such power, and secondly (ver. 6) because they received it with such joy; ἐκ τοῦτον φανέρω ὅτι ἐκλεκτό ἔστε, ἐκ τοῦ τοῦ Θεοῦ τὸ κρατύμα ἐν ὑμῖν δοθάσας, Theoph. Others, as Bengel and Schott, give ὅτι its expository force, 'that,' 'to wit that' (see Krüger, Sprachl. § 61. 1. 3), and place only a comma after ὑμῶν; in which case ver. 5 becomes an objective sentence (Donalds. Gr. § 584 sq.) dependent on εἰδότες,
and more distinctly explanatory of the nature of the ἐν λόγῳ. This is grammatically tenable, but certainly not exegetically satisfactory, as the whole context seems to have more of a direct and argumentative, than of a dependent and explanatory nature.

τὸ εὐαγγ. ἡμῶν ["our Gospel," the Gospel which we preached;] the general being appy. that of the mediate source or origin (Hartung, Casus, p. 23), or perhaps rather of the mediate causa efficiens; see notes on ver. 6.

ὥστε ἐγενήθη εἰς ὑμᾶς ["came not unto you;" not ' erga vos,' Calv., but simply 'ad vos,' Vulg., Copt., the preposition not having here its ethical force (comp. Philem. 6), but simply marking the direction which was taken by the εὐαγγελιον;] comp. Donalds. Cratyl. § 170, and notes on Gal. iii. 14.

The reading is perhaps doubtful. Πρὸς υμᾶς is well supported, viz. by ACא' ד EFG; 5 ms.; Chrys., Theoph. (Lachm.). As however εἰς appears a less probable correction for πρὸς than the converse, and is supported by strong external authority [B (perhaps C') KLN; nearly all ms.; Chrys. (ms.), Theod., al., Griesb., Tisch.,] we retain the reading of Rec. If πρὸς be adopted, the same meaning will be admissible (comp. 2 John 12, not Rec.), but will seem less probable than 'apud' (Clarom.; comp. 1 Cor. xvi. 10), as the general reference of the context is rather to the development of the Gospel among them than the circumstances of its first arrival; for this meaning of γενέσθαι πρὸς (denoting continuance) in the N.T., which Alford seems to doubt, see Meyer on 1 Cor. ii. 3, and Fritz. on Mark, p. 201.

On the passive form ἐγενήθη, which occurs noticeably often in this and the following chapter (8 times, against 17 in the rest of the N.T. of which 5 are quotations from the LXX.), but appy. does not involve any passive meaning (Alf.), see Lobeck, Phryn. p. 108, Thomas M. p. 189 (ed. Bern.), and notes on Col. iv. 11.

ἐν λόγῳ] "in word;" not merely equivalent to λόγος (comp. Jowett), but, as usual, with a reference to the sphere or domain of its action; 'non stetit intra verba,' Grot.; compare Winer, Gr. § 48 a. 3 a. p. 345.

ἐν δυνάμει κ.τ.λ.] "in power and in the Holy Ghost;" 'in the element of power and—to specify a yet higher principle (κατ' being not so much explanatory as slightly climactic, see notes on ver. 6)—in the influence of the Holy Ghost;' the prepositional phrase as before defining the sphere, and hence inferentially the manner, in which the preaching took place; see notes on ch. ii. 3. Δυνάμει does not appear to refer specially to 'miraculous powers' (Theod., Theoph., al.), but, as in the similar passage 1 Cor. ii. 4, to the reality, energy, and effective earnestness, with which the Apostle and his followers preached among the Thessalonians. Jowett defends the reference of ἐν δυν. to the influence produced on the Thess., but is thus led into an interpr. of ἐν Πνεύμα. ἀγίῳ,—"the inspiration of the speaker caught by the hearers," which, as tending to obscure the reference to the personal Πνεύμα ἁγίων, seems in a high degree precarious and unsatisfactory. On the use of Πνεύμα as a proper name, see notes on Gal. v. 5, and comp. Winer, Gr. § 19 a. i. p. 111.

ἐν πληροφορίᾳ πολλῇ] "in much assurance," i.e. 'much confidence, much assured persuasion,' on the part of the
preachers; subjective, corresponding to the more objective side presented in the preceding clause: comp. Heb. x. 22, πληροφορία πίστεως, which latter subst. Alford here unnecessarily inserts in translation. Of the three explanations which Jowett proposes, (a) certainty, (b) fulness of spiritual gifts, Corn. a Lap., al., (c) effect, fulfilment, Thom. Aq. z, the first alone seems in harmony with the context, if limited to the Apostle and his companions. To refer it to the Thessalonians (Muse., comp. z, nch. ap. Pol. Syn.), or to them and the Apostle (Vorst., Schott), seems to mar the correct sequence of thought, and to introduce notices of the state of the recipients which come first into view in ver. 6. The word πληροφορία (Hesych. βεβαιωτης) appears to be confined to the N.T. (Col. ii. 2, Heb. vi. 11, x. 22) and the ecclesiastical writers. The ἐν before πληροφ. is omitted by BN; some mss.
καθὼς οἴδατε] ‘even as ye know;’ appeal for confirmation to the knowledge of the readers themselves,’ Olsh.; ὑμεῖς φησι μάρτυρες πῶς ἐν ὑμῖν ἀνεστράφησαν, Theoph. To place a colon or period at ποιήσας and regard καθὼς οἴδατε as the antecedent member of a sentence of which καὶ ὑμεῖς is the consequent (‘qualem me vidistis . . . tales etiam vos estis,’ Koppe), involves untenable meanings of οἴδατε and ἐγενήθηση, and is well refuted by Lünnemann in loc. ὁδι οἴδατε] ‘what manner of men we proved;’ not ‘quales fuerimus,’ Vulg., nor yet quite so much as ‘facti simus,’ Alf. (who throws undue emphasis on the passive form), but, with the more certain and natural sense, ‘came to be, proved to be;’ see notes above, and on Col. iv. 11. The ποιήσας was not evinced merely in confronting dangers (Theod., comp. Chrys.), but in the power and confidence with which they delivered their message. δι’ ὑμᾶς] ‘on your account,’ ‘for your sake,’ ‘propter vos,’ Vulg.; not with so specific a force as ὑπὲρ ὑμῶν (comp. Theod., who uses this latter formula in connexion with κυδίνους ὑφεστάναι), nor yet one so undefined as πρὶν ὑμῶν, but with a clear and distinct reference to the cause and best interests [‘sake,’ —Sax. sac, Germ. Sache] of those to whom the Apostle preached; τῆς ἐς [ἱμετέρας] σποιδῆς τῆς εἰς ἑαυτῷ ὑμῶν παρὰ Θεοῦ ἐκλογῆ πρὸφαται γέγονεν, (Ecum. The ἐν ὑμῖν, it need scarcely be said, is simply ‘among you;’ ἀνεστράφησαν ἐν ὑμῖν, Theoph. The ἐν however is omitted by ACN; 4 mss.; Vulg. (Amiat.).
6. καὶ ὑμᾶς κ.τ.λ.] ‘and [because] ye became imitators of us,’ second ground for knowing that the Thess. were ἐκλεκτοι,—the καὶ not being ascensive (comp. notes on Eph. ii. 1, Phil. iv. 12) or equivalent to ‘sic, more Hebræo’ (Grot.), but simply copulative, and the verse remaining, if not structurally, yet logically, under the vinculum of the preceding σὺ. It thus seems best to place neither a period (Tisch., Alf.) nor a comma (Lachm., Buttm.), but a colon, after ver. 5. Here, as in ver. 5, Lünnem. and Alf. lay a stress on the passive form ἐγενήθηση. This however is lexically doubtful: the Apostle is rather dwelling on the effects produced among them, on what they came to be, and thus significantly adopts not the simple verb μεμίσθαι, but the more definitive μεμισθαὶ γίνεσθαι; see 1 Cor. iv. 16, xi. 1, Eph. v. 1, Phil. iii. 17. καὶ τοῦ Κυρίου] ‘and of the Lord,’ all misunderstanding is prevented by means of the insertion of τοῦ K. with the slightly climactic καὶ, see Hartung, Partik.
τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν Θλίψει πολλῇ μετὰ 7 χαρᾶς Πνεύματος ἁγίου, ὥστε γενέσθαι ὑμᾶς τύπον

καὶ 5. 4, Vol. i. p. 145. This use of the particle, which is strictly in accordance with its supposed derivation [tahi, 'cumulare,' comp. Pott, Etym. Forsch. Vol. ii. p. 320], forms the sort of connecting link between its simply copulative and simply ascensive uses, and may perhaps be termed its climactic use; comp. Fritz. on Mark i. 5, p. 11. For a brief analysis of the leading distinctions in the use of this particle, see notes on Phil. iv. 12. The exact manner in which the Thessalonians became imitators of their founders,—and of the Lord, is defined in the concluding words of the verse, εὖ Θλίψει πολλῇ μετὰ χαρᾶς Πν. ἁγίου; joy amid suffering and affliction is the 'tertium comparationis;' comp. Fritz. (Nova Opusc. p. 271), still less χαρᾶ πνευματικῆ (Jowett), but 'joy inspired by and emanating from the Spirit;' gen. of the originating cause; see notes on Col. i. 23. Between the two usual forms of the gen. of 'ablation' (see Donaldson, Gr. § 448, 449), viz. (a) the stronger gen. of the causa efficiens, and (c) the weaker gen. originis, which forms the point of transition to the partitive genitive, it is perhaps not hypercritical in the N.T. to insert (b) a gen. of the originating cause, or, if the expression be permissible, the originating agent,—in which the two ideas of source and agency are blended and intermixed; consider the exx. cited in Schuerl. Synt. § 17, p. 126. With the present case, which appears to fall under (b),—the Spirit being not only an external giver, but an internal source of the χαρᾶ—contrast on the one hand Θess. ii. 13, ἄγασιμος Πνεύματος, where the verbal in ὁμοιοί suggests (a), and on the other Gal. v. 22, ὁ καρπὸς τοῦ Πνεύματος, where, if the gen. be not possessive, the image seems to suggest the weaker (c). Such distinctions, which are not wholly without importance in the N.T., are really due as much to doctrinal as to grammatical considerations; comp. Winer, Gr. § 30, 1, p. 167 sq.

7. ὥστε γεν. ὑμ. τύπον] 'so that ye became an example;' spiritual progress of the Thessalonian converts; they were not only imitators of the example of their teachers, but were themselves (regarded as a collective body; comp. Winer, Gr. § 27, 1, p. 157 note) an example to others. This
could hardly apply to those who had received the Gospel before them (οἱ προλαβοντες, Chrys., Theoph.), for, as Lünemann observes, the church of Philippi was the only one in Europe which received the Gospel before that of Thessalonica; comp. ch. ii. 2, Acts xvi. 12 sq. The reading is very doubtful; the plural τούς, (Rec.) is well supported [ACFGKL; most mss.; Boern., Syr.-Phil.; many Fr.], but seems so much more likely to have been changed from the singular than vice versa (Schott), that on the whole τοὺς, though having less external authority [BD1(De E and 1 ms. read τούς)], is here to be preferred.

τοῖς πιστ. 'to all the believers;' πιστεύοντες not having here a pure participial force, τοῖς ήδη πιστεύοντες, Chrys., but, as often in the N.T., coalescing with the article to form a substantive; see Winer, Gr. § 45. 7, p. 316.

ἐν τῇ Μακεδ. καὶ ἐν τῇ Ἀχαίᾳ] 'Macedonia and Achaia,' i.e. the whole of Greece; Acts xix. 21, Rom. xv. 26, comp. 2 Cor. ix. 2. Macedonia was at first (B.C. 167) divided by the Romans into four districts, but subsequently (B.C. 142) reunited into one province comprising all the northern portion of Greece. Achaia proper was also united with Hellas and the rest of the Peloponnese (B.C. 142) in one province, and as the leading state at that time gave the name to the whole southern portion of Greece; see Winer, RWB. Vol. i. p. 16, and Vol. ii. p. 44. The omission of ἐν before τῇ Ἀχαίᾳ (Rec.) has against it all the uncial MSS. except KL.

8. ἀφ’ ὑμῶν γάρ] 'For from you.' proof and amplification of the preceding assertion. The preposition is here simply local (Alf.),—not ethical ('vobis efficientibus,' Storr; a very questionable paraphrase), nor both combined (Schott),—and marks the Thessalonians as the simple terminus a quo of the εὐχαρισταί. It may be observed that appy. in all cases in the N.T. where ἀφ’ is said to be equivalent to ὑπὸ the action implied in the verb is represented as emanating from, rather than wrought by the assumed agent; comp. Luke vi. 18 (not Rec.), James i. 13, see Winer, Gr. § 47. b, p. 331, and notes on Gal. i. 1.

εὐχαρισταί 'hath sounded forth;' an ἔπρωμ. in the N.T. (Hesychius, εὐχαριστέω' εὐχάριστος), but found in the LXX. (Joel iii. 14, Ecclus. xl. 13) and occasionally in later writers, e.g. Polyb. Hist. xxx. 4. 7, τὸ κύκνευον εὐχάριστον. The word forcibly marks both the clear and the pervasive nature of the λόγος τοῦ Κυρίου ὥστι σάλπτενα λαμπρῶν ἡχούσης καὶ ἐπὶ πολὺ φανεροῦς, Theoph.

ὁ λόγος τοῦ Κυρίου] 'the word of the Lord,' i.e. the Gospel (see above, ver. 6) as received by the Thessalonians, not 'the report that it was received by them' (De W.), still less 'your bright example became itself a message from the Lord' (Alf.),—both of which interpretations seem needlessly artificial. The Gospel was received by them with such eager zeal, its words were so constantly in their mouths and so wrought in their hearts, that it swelled as it were into a mighty trumpet-call that was heard of all men sounding forth from Thessalonica.
ground that the previous more exact specification of each would preclude any misconception, but really grammatically exact: Macedonia and Achaia now form a whole in antithesis to the rest of the world; comp. Winer, Gr. § 19. 4, p. 116 sq. The reading however is very doubtful: Lachm. inserts \( \text{en } \tau \dot{y} \) with the strongest external testimony [CDEFGKL\text{to}]; 30 mss.; Vulg., Clarom., Syr. (both), al.] but as the insertion of the \( \text{en } \tau \dot{y} \) would seem so much more likely to have been a conformation to ver. 7, than its omission to have been accidental, we retain the reading of Rec., Tisch., though only with B; majority of mss.; some Vv.; Chrys., Theod., al. In A there is a lacuna (ver. 8 beginning with \( \dot{\alpha} \lambda \dot{\alpha} \text{en } \pi \alpha \tau \nu \)) arising from Homoeoteleuton.

\( \dot{\alpha} \lambda \dot{\alpha} \text{en } \pi \alpha \tau \nu \)\kern-.5em\text{κ.τ.λ.}\kern-.5em\text{κ.τ.λ.}\) There is some little difficulty in the exact connexion, as \( \dot{\alpha} \lambda \dot{\alpha} \text{en } \kappa \cdot \tau \cdot \lambda \) seems clearly to stand in immediate antithesis to \( \text{oV } \mu \dot{\alpha} \nu \nu \theta \text{ν } \kappa \cdot \tau \cdot \lambda \) (opp. to Lünem, who places a colon after \( \text{Κουπιν} \)), but yet stands associated with a new nominative. The most simple explanation is that of Rückert (Loc. Paul. Expl. Jen. 1844), according to which the Apostle is led by the desire of making a forcible climax into a disregard of the preceding nominative, and in fact puts a sentence in antithesis to \( \text{oV } \mu \dot{\alpha} \nu \nu \theta \text{ν } \kappa \cdot \tau \cdot \lambda \text{πλουτι} \), instead of the simple local clause \( \text{en } \pi \alpha \tau \nu \tau \dot{\alpha} \text{μεγα} \) or \( \text{en } \dot{\alpha} \text{ν } \tau \dot{\alpha} \text{κοσμο} \) (Rom. i. 8) which the strict logical connexion actually required. Rec. inserts \( \kappa \cdot \alpha \) after \( \dot{\alpha} \lambda \dot{\alpha} \), but on decidedly insufficient authority—viz. D\text{EKL}; Vulg. (not Amiat.), and several Ff. On the distinction between this latter form (‘ ubi prior notio non per se sed quatenus sola est negatur’) and \( \text{oV } \mu \dot{\alpha} \nu \nu \theta \text{ν } \dot{\alpha} \lambda \dot{\alpha} \text{‘ ubi posterior notio ut gravior in locum prioris substituitur priori non plane subiato’), see the good note of Kühner on Xen. Mem. i. 6. 2, and correct accordingly Jelf, Gr. § 762. 1; see also Klotz, Devar. Vol. ii. p. 8.

\( \text{Гр. } \) τον Θεον \‘ which is toward God,' ‘ to God-ward,' Auth. : more exact definition of the \( \pi \delta \text{σι} \) by means of the repeated article; comp. Tit. ii. 10, notes on Gal. iii. 26, and Winer, Gr. § 20. 1, p. 119 sq. The less usual preposition \( \pi \rho \delta \) is here used with great propriety, as there is a tacit contrast to a previous faith \( \pi \rho \delta \) τα \( \text{εισωδα} \) (see ver. 9), as in which latter case the deeper \( \pi \sigma \tau . \epsilon \iota \) (faith to and into,—surely not ‘on,' Alf.) would seem to be theologically unsuitable. On the meaning of \( \pi \sigma \tau . \pi \rho \delta \), see notes on Phil. 5, and on the force of \( \pi \sigma \tau \theta \pi \sigma \sigma \theta \pi \varepsilon \) with different prepp., Reuss, Théol. Chrét. iv. 14, Vol. ii. p. 129, and notes on 1 Tim. i. 16. \( \dot{\epsilon} \lambda \dot{\lambda} \dot{\lambda} \rho \nu \varepsilon \) ‘is gone forth;' so, with reference to a report, Matth. ix. 26, Mark i. 28, Rom. x. 18 (Ps. xix. 5); Koch compares the Hebrew \text{יִבְנָאֵל} Ezek. xvi. 14, \text{יִבְנָאֵל}, LXX. The currency of the report was probably much promoted by the commercial intercourse between Thessalonica and other cities, both in Greece and elsewhere; see Koch in loc., and Wieseler, Chronol. p. 42, who suggests that Aquila and Priscilla, who had lately come from Rome to Corinth (Acts xviii. 2), might have mentioned to the Apostle the prevalence of the report even in that more distant city. If this be so, the justice and truth of the Apostle's hyperbole is still more apparent; to be known in Rome was to be known everywhere: contrast Baur, Paulus, p. 484. Rec.
I. 9.

Iμᾶς λαλεῖν τι: αὐτὸι γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὁ ποιῶν εἰσόδουν ἐσχομεν πρὸς ἡμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν Θεόν ἀπὸ τῶν εἰδώλων δουλεύειν Θεῷ ἑαυτοῦ καὶ

adopts the order ἡμᾶς εἴχειν, but only with KL; most mss.

λαλεῖν τι] 'to speak anything,' se. about your πίστις, or as Syr. ṣדא

[de vobis]: προϊλαβεῖν ἡμᾶς ἢ φήμη καὶ παρ' ἄλλων ἀκούομεν ἢ λέγειν ἑθέλουμεν, Theod. On the difference betwixt λαλῶν and λέγων, comp. notes on Tit. ii. 1; and see Trench, Synon. Part ii. § 26. The fundamental distinction that λαλῶν (Hesych.) φθέγγεσθαι points merely to sound and utterance, λέγειν to purport, is mainly observed in the N.T. with the exception that λαλῶν is sometimes used where λέγεω would appear more natural, but never vice versâ; see esp. the good note of Löscke on John viii. 43.

9. αὐτοὶ] 'they themselves;' i.e. the people in Macedonia and Achaia and elsewhere; a very intelligible 'constructio ad sensum;' see Winer, Gr. § 22. 3, p. 131, and notes on Gal. ii. 2. The interpr. of Pelt, 'sponte,' αὐτομαθῶς, is here artificial and unnecessary: αὐτοὶ stands in somewhat emphatic antithesis to the preceding ἡμᾶς; 'we have no need to say anything about you, for they to whom otherwise we might have told it themselves speak of it and spread it;' o o παραμένουσιν ἀκούσαν περὶ ὑμῶν, ἄλλα τοὺς παρόντας καὶ τεθειμένους τὰ ὑμετέρα κατορθώσατε οἱ ἑαυτὲς παραλαμβάνοντες, Chrys. περὶ ἡμῶν] 'about us;' soil. the Apostle and his helpers; not 'de me et vobis simul,' Zanch. (compare Lünem.,—well answered by Alf.), as the studied prominence of περὶ ἡμῶν and the real point of the clause are thus completely overlooked: instead of our telling about our own success, they do it for us; ἢ γὰρ αὐτοῖς ἐχόντι παρ' ἡμῶν ἀκούσει, ταῦτα αὐτοῖς προλαβῶσεις λέγουσι, Chrys. ὁ ποιῶν κ.τ.λ.] 'what manner of entering in we had unto you;' fuller explanation of the preceding περὶ ἡμῶν. The reference of the qualitative ὁποίως to the dangers and sufferings undergone by St Paul and his followers in their first preaching at Thessalonica (Chrys., Theoph., Ócum.) is rightly rejected by most modern commentators: the ποιῶς is rather evinced in the power and confidence with which they preached, and serves to illustrate verse 5.

Εἰσόδως has here no ethical meaning, 'indolem nostram' (Æth.-Pol.; comp. Osh.), but, as always in the N.T. (ch. ii. 1, Acts xiii. 24, Heb. x. 19, 2 Pet. i. 11), is simply local in its reference, 'introitus,' Vulg., Arm., 'ingressus,' Copt., 'quomodo venimus ad vos,' Æth. (Platt): so too inferentially the Greek commentators, and after them most modern writers. The present ἐχομεν (Rec.) appply. rests only on the authority of cursive mss., and is rejected by all modern editors.

πῶς ἐπεστρέψατε] 'how ye turned;' illustration of ver. 6. The πῶς does not necessarily involve εὐκλεῖα, μετὰ πολλὰς σφοδρότητας, Chrys., 'quantâ facilitate,' Calv., but simply points to the fact of ἐπιστροφή (Alf.), the clause being not modal but objective; comp. Donalds. Gr. § 584. In the verb ἐπιστρέψεων the prep. does not here seem to mark regression (comp. notes on Gal. iv. 2), but simply direction: both meanings are lexically admissible (see Rost u. Palm, Lex. s. ν. and s. ν. ἑπι, c), but the second seems to be most
10 ἀληθινῷ, καὶ ἀναμένειν τοῦ νῦν αὐτοῦ ἐκ τῶν οὐρανῶν, δόν ἤγειρεν ἐκ τῶν νεκρῶν, Ἰησοῦν τὸν ρυσμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

in accordance with the context. 

πρὸς τὸν Θεὸν] marks the conversion in its general rather than its specifically Christian aspects, with reference to the former heathen and Gentile condition of the Thessalonians: if they had been Jews, the appropriate formula, as Osh. well observes, would have been πρὸς τὸν Κύριον. On this and the following verse, see a sound sermon by Sherlock, Serm. LIII. Vol. ii. p. 56 (ed. Hughes). 

δουλεῖαν κ.τ.λ.] 'to serve the living and true God,' infinitive of the purpose or intention, εἰς τὸ δουλεύειν κ.τ.λ., Chrys., —a form of the final sentence (Donalds. Gr. § 606) not uncommon in St Paul's Ep. ; see 1 Cor. i. 17, Eph. i. 4, Col. i. 22. On the difference between this and the infin. with ἐν οἷς (consecutive sentence), see notes on Col. i. c., and comp. Winer, Gr. § 44. 1, p. 284, ed. 6, but more fully in § 45. 3, ed. 5. 

God has here the appropriate title of ἔως (Acts xiv. 15) in contrast with the dead (Wisdom xiv. 5, 29, comp. Habak. ii. 19) and practically nonexistent (1 Cor. viii. 4, see Meyer in loc.) gods of the heathen,—and that of ἀληθινός (John xvii. 3, 1 John v. 20, comp. 2 Chron. xv. 3) in contrast to their false semblance (Gal. iv. 8) and ματαιόργη (hence ἀληθινός Lev. xix. 4, xxvi. 1). On the omission of the art. with ὙΙεός, comp. Winer, Gr. § 19. 1, p. 110.

10. ἀναμέναν] 'to await;' second great purpose involved in the ἐπιστροφή: hope of the nature here described, as Lünem. observes, involves and includes faith, and forms a suitable preparation for the allusions in the latter portion of the Epistle. If χαρὰ be said to be the key-note of the Ep. to the Philippians (iii. 1), εὐαγγ. may truly be termed that of the present Ep. The verb ἀναμένειν, a ἄπ. λεγόμ. in the N. T., does not here involve any reference to awaiting one who is to return (comp. Beng.), nor yet any specific notion of eagerness or joy (Flatt), but simply that of patience ('erharren,' Winer) and confidence; the ἐν ὑπ. having that modified intensive force (προσμενεῖν, Theod., see 1 Tim. i. 3; περιμενεῖν, Theoph., see Acts i. 4), which is so hard to convey without paraphrase; see esp. Winer, de Verb. Comp. iii. p. 15, and comp. Rost u. Palm, Lex. s. v. ἐν, κ. b. ἐκ τῶν οὐρανῶν belongs to ἀναμένειν, involving a slight but perfectly intelligible form of brachylogy, scil. ἐρχομένων ἐκ τῶν οὐρ.; comp. Winer, Gr. § 66. 2, p. 547. ὃν ἤγειρεν κ.τ.λ.] 'whom he raised from the dead:' relativesentence placed emphatically before Ἰησοῦν as involving an 'argumentum palmarium' (Beng.) of His sonship; see Rom. i. 4, and comp. Pearson, Creed, Art. v. Vol. i. p. 313 (ed. Burton). The article before νεκρῶν is omitted by Rec. with ACK; Æc., but is supported by preponderating external evidence [BD EGLN; FF.], and by the probability of a conformation to the more usual ἐγείρειν ἐκ νεκρῶν.

Ἰησοῦν κ.τ.λ.] 'Jesus who delivereth us.' The present participle has not the force of an aor. ('qui eripuit,' Vulg., Arm.) or future part. ('qui eripiet,' Ch. 'qui liberabit,' Copt.), but may serve (a) to mark the action as commenced and continuing (Vorst., Beng. 'Christus nos semel ἐλπιστῶσατο, semper ὑπερατ'), or (b) as 'rem certo futuram'
Our coming among you was not vain; we neither beguiled you nor were burdensome, but toiled bravely, and encouraged you both by actions and words.

(Schott), or still more probably (c) is associated with the article in a substantival character, 'our deliverer,' Alf.; see Winer, Gr. § 45. 7, p. 316.

This powerful word (ἀργυρός) is not merely synonymous with κλασίων or τυμβρία (Orig. Cels. iv. p. 211; comp. Lünem.), but implies definitely the holy anger of God against sin,—that anger which, when deeply considered, only serves to evince His love; see esp. Muller, Doctr. of Sin, 1. 2, Vol. i. p. 265 (Clark). For ἄργυρος, AB; 17, 73, read ἐκ τῆς ἀργυρίας, ἀργυροῦν ἀργυρίας καλεῖ, Ecceus. The present participle has no future tinge, e.g. = μελλούσης (Olsh., Koch), but marks the certainty of the coming (Bernhardy, Synd. x. 2, p. 371), and hints at the enduring principles of the moral government of God; comp. Eph. v. 5, Col. iii. 6.

CHAPTER II. 1. Αὐτόι γὰρ ὤδησεν, ἀδελφοί, τὸν II.

εἰσόδον ἡμῶν τὴν πρὸς ὑμᾶς ὅτι οὐ κενὴ γένονεν ἀλλὰ προσπαθήσετε καὶ ὑβρίστε.

For ye yourselves know; explanatory confirmation of the first part of ch. i. 9, by an appeal to the knowledge and experience of his readers. In ch. i. 9 two distinct subjects are alluded to, (a) the power and confidence of the preachers, (b) the obedience and receptivity of the hearers, comp. Chrys.: the former is amplified in the present and 11 following verses, the latter in ver. 13—16. Γὰρ is thus certainly not resumptive, nor yet explicative, but what Hartung (Partik. γὰρ, § 2) terms 'argumentativ-explicativ,' the ἄρα element of the particle referring to what had preceded ('quasi pro re natā jam rector atque ordine hoc ita se habere dicitur,' Klotz), the γὲ element adding an explanatory asseveration; see esp. Klotz, Devar. Vol. ii. p. 235. If the distinction of Hand (Turnell, Vol. ii. p. 375) be correct, 'nam ipsi,' Vulg., is here a judicious correction of 'ipsi enim,' Clarom.

ὅτι οὐ κενὴ γέγονεν] 'that it has not been empty,' i.e. void of power and earnestness; 'non inanis, sed plena virtutis,' Beng. In this form of the objective sentence—by no means uncommon after verbs of 'knowledge, perception, &c.—there is an idiomatic anticipation of the object, which serves to awaken the reader's attention to the subsequent predications; see esp. Kruger, Sprachl. § 61. 6. 2. For other forms of the objective sentence, see Donald. Gr. § 592. The exact meaning of κενὴ has been somewhat differently estimated: it can scarcely involve any ethical reference ('deceitful,' Hammond, μυθοῦ ψευδέως καὶ λάµας, Ecceus.), or any allusion to accompanying dangers (Theod., Theoph.), or yet to the results of the εἰσόδος (De Wette i.), as these belong to the second part of ver. 9—but, as γέγονεν and the leading idea in the following words (ἐπιθέτης, ἐν τῷ Ὀξὴν π.α.λ.) both suggest, to the essential character of the εἰσόδος, its fulness of power and purpose and reality; οἷς ἀποκριτίκην ὁδὸν ἤ τυχόναι, Chrys. So rightly De Wette 2, Lünem., and Alf.

2. ἀλλὰ introduces the positive antithesis to the preceding negative αὐτὴ γέγονεν; see 1 Cor. xv. 10. Rec. reads ἀλλὰ καὶ, but has only the support of a few mss., and Clarom.
Previously and having been injuriously treated,' Acts xvi. 22 sq.; 'id quod alios a praedicando deterriere potuisse,' Beng. It is doubtful whether the participle is here concessive ('although we had, &c.,' Lünem.; see Plato, Rep. ii. p. 376 A), or simply temporal. If καὶ (Rec.) were to be admitted in the text before the part., the former meaning would seem more probable, as in such cases the καὶ (though not = καὶ περ., De W.) serves to sharpen the antithesis involved in the concession (see Krüger, Sprachbl. § 56. 13. 1 sq.); as however καὶ must be rejected, the simple participle seems here more naturally regarded as temporal; comp. Xen. Mem. ii. 2. 5. So Auth., and appy. Syr., Copt. The verb προσάχειν is a ἐπ. λεγόμ. in the N.T. though not uncommon elsewhere (Thucyd. iii. 67, Xen. l. c., Plato, l. c.), and serves clearly to define the relation of time; ἀπὸ κυβόνων ἑκφυγώντας πάλιν εἰς τέσσερας κυβόνων ἑκτέσσερες; comp. Syr. and Ἑθ. (Platt). To this word the addition of ὑπόθεσις gives force and circumstantiality. ἐπαρθήσιαμέθα] 'we were bold of speech;' so distinctly Ἑθ.-Pol. (but not Platt). It seems more exact to retain this primary meaning; for though παρθήσια is indisputably in the N.T. the derivative meaning of confidence, boldness (see on Eph. iii. 12), still after a comparison of Eph. vi. 20, and Acts xxvi. 26 (a speech of St Paul's), the idea of bold speech, even though reiterated in λαλήσαι, can scarcely be excluded. This παρθήσια was ἐν τῷ Θεῷ ἡμῶν; it was in Him (not exactly 'per Deum,' Schott 1), as the causal sphere and ground of its existence, that the παρθήσια was felt and manifested. On the particularizing ἡμῶν, see notes on Philem. 4, and Phil. i. 3. λαλήσαι] 'so as to speak;' explanatory infinitive, defining still more clearly the oral nature of the boldness; see Winer, Gr. § 44. 1, p. 285; so rightly De W., Meyer (on Eph. vi. 20), and Koch, who however appears (from his reference to Winer, Gr. p. 379, ed. 5) to confound this use with that of the inf. with τοῦ. Lünem., Alfr., and others, far less plausibly, consider the inf. as a simple object-infinitive: so too (appy.) Chrys. τὸ εὐαγγ. τοῦ Θεοῦ] 'the Gospel of God;' the Gospel which comes from Him, and of which He is the origin; gen. not of the object (Chrys. on Rom. i. 1), but of the origin or originating cause; see notes on ch. i. 6. On the various genitives associated with εὐαγγ., comp. note on Eph. i. 13, and esp. Reuss, Thél. Christ. iv. 8, Vol. ii. p. 81. ἐν πολλῷ ἀγώνι] 'in much conflict;' not without emphasis: it was this fortitude amidst external dangers that peculiarly vindiced that εὐσωσόρον ὑπὲρ γέγονεν. It does not seem necessary here to refer ἀγώνι to any internal conflict (comp. notes on Col. ii. 1), but simply, in accordance with the context, to the external dangers by which they were surrounded; so Theoph., Ecumen.: Chrys. appears to unite both.

3. ἦ γὰρ παράκλησιν ἡμῶν] 'For our exhortation;' explanatory confirmation (comp. note on ver. 1) of ἐπαρθῆς κ.τ.λ.,
"οὐκ ἐκ πλάνης οὐδὲ ἦς ἀκαθαρσίας οὐδὲ ἐν δόλῳ, ἀλλὰ 4

3. οὐδὲ (2)] So Lachm. with ABCDFGN; 6 mss.; Copt. (Tisch. ed. 1). In ed. 2, 7, however, Tisch. reads οὐδὲ with D3EKL; nearly all mss.; Chrys. (aliquoties), Theod. (οὐδὲ...οὐδὲ), Dam., al. (Rec., Alf.), and with some plausibility, as οὐδὲ might be thought a correction for οὐδὲ, which, though unusual, is here deemed not indefensible (comp. Schott, Alf.): still, as this defence rests mainly on a doubtful use of ἐν,—as a recognition of the change of prepp. might have suggested a change from οὐδὲ to οὐδὲ nearly as probably as a non-recognition of it the converse,—and lastly, as the uncial authority very distinctly preponderates in favour of οὐδὲ, we revert to the reading of Tisch. (ed. 1). So Winer, Gr. § 55. 6, p. 437, Olsch., De W., Lüne., Koch.

especially of the concluding words; or πλάνωτες οὐκ εἰς κυβόνους έκατον ἐκδίδασι, Ἐκκ., compare Chrys. There is here, as Bengel acutely observes, an 'aetiology duplex,' the present γάρ introducing a reference to the Apostle's regular habit, the second γάρ (ver. 5) to that habit as specially evinced among the Thessalonians. The word παράκλησις here includes 'totum praecomium evangelicum' (Beng.), and approaches in meaning to δίδαξις (Chrys.), or διδασκαλία (Theod.), from both of which however it is perhaps distinguishable, as being directed more to the feelings than the understanding; comp. notes on 1 Tim. iv. 13, and Beng. in loc. who says 'παράκλησις late patet; ubi desiderat excitat et hortatio, ubi tristitia medietur est solutio.' A good dissertation on παρακαλέων, παράκλησις, and παράκλησιν will be found in Knapp, Script. Var. Argum. No. iv.; see esp. p. 134.

οὐκ ἐκ πλάνης] 'is not of error,' not 'grounded on,' Alf. 1, but 'having its source in,' Alf. 2, the prep. retaining its usual and primary force of origination from; see notes on Gal. ii. 16, Winer, Gr. § 47. b, p. 329. The verb to be supplied is not ἦν (Syr., Æth.) but ἐπην (Copt.); as the Apostle is here referring to his general and habitual mode of preaching; see above. Lastly, πλάνη is not transitive, 'impostura,' Beza, 'seducendi studium,' Grot. (comp. Theoph.), but, as appy. in all passages in the N.T., intransitive, 'error,' Vulg., [error] Syr., the context serving to show whether it is in the more abstract sense of 'mentis error' (Irrthum) as in Eph. iv. 14, or as here in the more general meaning of 'being deceived' (Irnwahn, delusion), whether by oneself or others; comp. Theod., οὐκ έυκε τὰ παρά ἡμῶν προσφέρομεν τῇ μυθολογίᾳ τῶν ποιητῶν, αἴ πολλοί μὲν θεουδός πολλῆς δὲ ἀκολούθας ἐμπέπλησται. ἀκαθαρσίας] 'impurity,' almost 'impare motives;' not apparently with any reference to the unclean and licentious teaching of μάγοι καὶ γόρτησε, Theoph. (comp. Chrys.), but, as ἐν προφάσει πλεονεξίας (ver. 5) seems to suggest, with reference to moral impurity (comp. notes on Gal. v. 19), more especially as evinced in covetousness (Olsch.) and desire of gain (Lüne., Alf.); comp. αλοχοκρατία as used in ref. to Christian teachers in 1 Tim. iii. 8, Tit. i. 7, and the charges that appear to have been brought against the Apostle himself, 2 Cor. xi. 8 sq.

οὐδὲ ἐν δόλῳ] 'nor in guile,' i.e. 'in any deliberate intention to deceive,' not so much with reference to the 'manner in which' (Alf.), as to the ethical sphere in which the παράκλησις

E. T.
was found, and by which it was, as it were, environed; comp. 2 Cor. iv. 2, μὴ περιπατήσοντες ἐν πανορμίᾳ, μηδὲ δολούντες τὸν λόγον τοῦ Θεοῦ, a somewhat instructive parallel. The use of ἐν, especially with abstract or non-personal substantives, is always somewhat debateable in the N. T., and can only be fixed by the context; it sometimes librates towards ἑαυτῷ (ver. 17, Col. ii, 7), sometimes towards λογία (1 Pet. i. 5), sometimes towards ἐν (ver. 17, Col. ii, 7, iv. 2), sometimes, appy. very rarely, towards κατα (Heb. iv. 11),—but is commonly best referred to the imaginary sphere in which the action takes place; see Winer, Gr. § 48. a, p. 345, and Rost u. Palm, Lex. s. v., where this prep. is very fully discussed. On the reading of this passage, see crit. note, and on the most suitable transl. of οὐ...οὑ̣τε, notes to Transl.

4. καθὼς δηδοκιμάσαμεν ὑπὸ τοῦ Θεοῦ πιστευόμεν τὸ εὐαγγέλιον οὕτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. Οὐτε γάρ

passes insensibly into—(c) 'to approve of what is so tested;' comp. Rom. xiv. 22, 1 Cor. xvi. 3, and notes on Phil. i. 10. In the present case the appended notice of the subject in respect of which the δοκιμασία was exercised seems clearly to limit the meaning to (b): ἐπειδὴ ἔδοξεν αὐτῷ καὶ ἐδοκιμασε πιστεύσας ἡμᾶς, Theod. πιστεύημα τὸ ἐυαγγ. ἵνα τὸν Σιδωνίαν to have the Gospel entrusted to us,' comp. i Tim. i. 11, Tit. i. 3: explanatory infinitive serving to define more nearly that to which the δοκιμασία was directed, see Winer, Gr. § 44. 1, p. 285; compare Madvig, Synt. § 148. For remarks on, and exx. of the idiomatic construction of the accus. rei with πιστεύωμαι and similar verbs, see Winer, Gr. § 32. 5, p. 204. οὐχ ὡς ἀνθρ. ἀρέσκοντες] 'not as busied in pleasing men,' the present tense having here its fullest force, and marking that which they were engaged in, were seeking to do; οὐκ ἀρέσκεσθαι, Theoph.; see Scheuerl. Synt. § 31. 2, p. 313, and comp. notes on Gal. i. 10. The particle ὡς serves as usual to characterize the action, and to define the aspect in which the whole was to be regarded, 'not as striving to please men, but (as striving to please) God,' comp. Bernhardy, Synt. vii. 2, p. 333, and notes on Eph. v. 22. τῷ δοκιμ. κ.τ.λ. ἵνα προθετι, trieth, our hearts;' δοκιμ. here relapsing back to its primary meaning, see above. The plural ἴμων can here scarcely be referred otherwise than to St Paul and his fellow-preachers at Thessalonica: if the sentence had been general, it would have been omitted (Rom. viii. 27); if the reference were simply
to St Paul, the plurals καρδίας and ψυχῶν (ver. 8) would seem wholly inap­propriate. The art. before ὑπὸ (Rec.), though well attested [AD\textsuperscript{3}EFG KLN\textsuperscript{4}], seems due to grammatical cor­rection, and is rightly rejected by Tisch.: it is inserted in brackets by Lachm.

5. Οὕτε γὰρ κτ.λ.] Confirmation of this general character of his and their Apostolic teaching by a special appeal to the experience of his readers; comp. ver. 3. ἐν λ. κ. ἑγεννηθήμεν] ‘came we [to share] in;’ scarcely ‘were we found employed in’ (comp. Lünem.), as the more distinct passive meaning cannot safely be maintained: see notes on Eph. iii. 7; on the form, see note on ch. i. 5. The Greek commentators (Chrys., Theoph.) paraphrase it simply by έκκλησίων; this however somewhat falls short of the idiomatic γίνομαι ἐν, ‘in aliquá re versor’ (Matth. Gr. § 577. 5, Vol. II. p. 1004), and fails to mark the entrance into, and existence in the given thing or condition; see notes on 1 Tim. ii. 14.

λόγω κολακείας] ‘speech of flattery,’ ‘sermone adulationis,’ Vulg., ‘verbo adulationis,’ Syr., Copt., ‘blandiitis ... in voce,’ Eth. (Platt); λόγοι having here its simple and proper meaning of ‘speech,’ ‘teaching’ (not coextensive with Heb. יִנָּשׁ),—a use apparently not found in the N. T., and κολακείας being a gen.—not of quality (‘assentatorio,’ Beza), nor of origin (‘ex adulantia studio profecto,’ Schott), but of the substance and contents; comp. 2 Cor. vi. 7, Eph. i. 13, al.; and see Scheuerl. Syst. § 12. 1, p. 182, Hartung, Casus, p. 21. The word κολακεία (possibly connected with κλείων, Pott, Etymol. Forach. Vol. i. p. 233, or with κόλῳ, κλάω, in sense of broken-spiritedness, cringing) is a ἀνθ. λεγόμ., in the N. T., and is defined in Pseudo.-Plat. Dep. p. 415 a (Vol. ix. p. 272, ed. Bulck.) as ὑμνία πρὸς ἡμῶν ἰδίων ἄνευ τοῦ βέλτιστου: comp. Theoph. Charact. 2. It serves here more specifically to illustrate the ἐν δόλῳ of ver. 3, and forms a natural transition to the next words, the es­sence of κολακεία being self-interest; ὁ δὲ ἄνω ὀφελέα τις αὐτῷ γίγνεται εἰς χρήματα καὶ οὐκ ἔκδικαι κολάξεως, Aristotele, Ethic. Nicom. iv. 12 (ad fin.), comp. viii. 9.

ἐν προφάσει πλαύν.] ‘in a cloke of covetousness;’ ‘prætextu speciosissimo quo tegeremus avaritiam,’ Beng. The exact meaning of these words is not perfectly clear. Πρόφασις is not here ‘occasion,’ Vulg., Clarom., nor ‘accur­satio,’ Hamm., nor even ‘species,’ Wolf, still less is otiose, Loesn. (Obs. p. 376), but has its simple and usual meaning of ‘prætextus’ (comp. Copt.; Διάφ. Syr. is somewhat indef.), while the gen. πλαύνεις is a gen. objecti (comp. Scheuerl. Syst. § 17. 1, p. 125) serving to define that to which the πρόφασις was applied, and which it was intended to mask and conceal; comp. Xen. Cyr. ii. 1. 25, προφάσις μειονειάς, and see exx. in Rost u. Palm, Lex. s. v. (b), Vol. ii. p. 1251. The Apostle and his companions used no λόγος which contained κολακεία, nor any πρόφασις which was intended to cloke their πλαύνεια. On the true meaning of πλαύνεια, see notes on Eph. iv. 19, and on its distinction from φλαγρυφία, Trench, Synecm. § 24.

Θεος μάρτυς] ‘God is witness,’ strong confirmation of the declaration immediately preceding; comp. Rom. i. 9, Phil. i. 8. The Greek commentators pertinently remark that in what men could judge of he appeals to his read.
ers, but in what they could not so distinctly recognise he appeals to God; διπρ ἡν δήλον, αὐτόν καλεὶ μάρτυρας: εἰ εὐκλακεύωμεν ὑμεῖς οὕσε οὕσε ὕστερ ὑπερ δῆλον ἢ, τό ἐν τρόπῳ πλεονεξίας, θεὸν καλεὶ μάρτυρα, Χρυσ.

6. οὕτως ζητούντες κ.τ.λ. 'neither seeking glory from men;' continued notice on the negative side of the characteristics of his own and his companions' ministry; ζητοῦντες being dependent on the preceding εὐκληθήσεται, and the clause serving to illustrate οὐκ ὁ δὲ δρόκ., ver. 4. It is very difficult here to substantiate any real distinction between εἷς and ἀρσ. The assertion of Schott and Olsh. that εἷς refers to the immediate, ἀρσ. to the more remote origin, is true (see notes on Gal. ii. 16), but here inapplicable; that of Lünen. and Alfr,—'that εἷς belongs more to the abstract ground of the δῆλω, ἀρσ. to the concrete object from which it was in each case to accrue,'—is artificial and precarious. It would really seem more probable that they are here synonymous (Winer, Gr. § 30. 2, p. 365), and that while in the first clause εἷς might seem more idiomatic in immediate union with εὐκληθήσεται, the disjunctive clauses into which it is expanded might admit of and be lightened by the change to ἀρσ. St Paul's love of prepositional variation has often been noticed; comp. Winer, Gr. § 30. 6, p. 372, and notes on Gal. i. 1.

δυνάμενον εἴναι βάρει εἴναι] 'though we could be of weight;' concessive participial clause subordinated to the preceding part. ζητοῦντες: comp. Krüger, Sprachl. § 56. 13. 1, Donaldas, Gr. § 621. The meaning of ἐν βάρει εἴναι is somewhat doubtful. Two interpretations deserve consideration: (a) 'on-erit esse,' Vulg., Aeth. (Copt. baros, uncertain), βαρός retaining its more simple meaning, and referring to the Apostolic right of being maintained by the Churches (Theod.); comp. πρὸς τὸ μὴ ἐπιβαρῆσα, ver. 9, 2 Thess. iii. 8, ω κατεβάρσα, 2 Cor. xii. 16, and ἐπιβαρῆ...ἐμπιστὸν ἐπίτρησα, 2 Cor. xi. 9; (b) 'in gravitate[honore]esse,' Clarom., and appy. Syr. [honorable esse; see Schaaf, Lex. s. v.], βαρός having its derivative sense of 'weight,' 'authority;' comp. Diod. Sic. iv. 61, τὸ βάρος τῆς πόλεως (τὴν λοχίν, Suid.), ep. xvi. 8 (where it is associated with ἀξίωμα), and somewhat similarly Polyb. Hist. iv. 32. 7, xxx. 12. 1; see esp. Suidas, s. v. Of these (a) is plausible on account of εἰπὶβαρ., ver. 9: as however the concessive clause is closely appended to one in which ὁ δῆλον is the prevalent notion, and as the reference to ηπότητα serves to enhance the same idea by contrast, it seems more exegetically correct, and more in harmony with the immediate context, to adopt (b); so Chrys. πολυῖς ἀπολαύσαται τιμᾶς, and less decidedly Theoph. and [Ecum. 

ὡς Χρ. ἀπόστολον] 'as Christ's Apostles;' the possessive gen. marking with slight emphasis whose ministers they were (see notes on Eph. i. 1, Col. i. 1), and the term ἀπόστολον receiving its more extended sense (see notes on Gal. i. 1), and including Silvanus and Timothy. De Wette, Koch, al., refer the plural solely to St Paul, but without sufficient reason. Though a reference to the Apostle's coadjutors must not perhaps be strongly pressed in
every case where the plural occurs, yet in the present passage the plurals καρδίας (ver. 4) and πνεύμα (ver. 8) seem distinctly to favour the wider application.

7. ἀλλὰ ἐγεννήθημεν] Statement, on the positive side, of the behaviour of the Apostle and his helpers, the ἀλλὰ introducing an antithesis, not merely to the last clause, but to the whole of the preceding verse: they did not seek δόξαν as διδάχθηκαν, but, what was very different (see Klotz, Devar. Vol. ii. p. 2), evinced the affection of a parent; οὗ βάρω οἴδη κόιμων ἔχων ἀπεδείξεθα, Chrys. ἵπποι] 'gentle:' a δις λεγόμ. in the N. T., here and 2 Tim. ii. 24. The epithet is similarly applied to a father (Hom. Od. π. 47), to a ruler (Herod. iii. 89), to a god, Dionysus (Eur. Bac. 861), as marking 'animi lenitatem in alii ferendis' (Tittm.), and pointing to an outward exhibition of an inward πράσινος comp. Etym. M., ἵπποις ὁ ἐν λόγῳ πάντα ποιῶν καί μὴ πάθει, ἐκ μεταλήψεως δὲ καί ὁ διὰ λόγου προσνήχῃς καί πράσινος (where however the derivation seems too much pressed), see Tittm. Synon. i. p. 140, and notes on 2 Tim. l.c. The reading is doubtful: νήπιοι is most strongly supported [Lachm. with BCDAGK1; some mss.; Vulg., Clarom., Copt., Æth. (both), al.], but as a repetition of the N, owing to the somewhat common use of νήπιος in St Paul's Epp., is more probable than that of an omission, and as νήπιος mars both the sense and metaphor, we seem justified in retaining νήπιος with AC3DEKLN4; great majority of mss.; Sah., Basm., Syr. (both). So Tisch., and the majority of recent editors. ἐν μέσῳ ὑμῶν] 'in the midst of you;' scarcely, by an anticipation of the image, 'sicut gallina pullis circumdata,' Beng.,—but, with a hint at the absence of all assumption of authority, 'as one of yourselev,' 'ut æquales idque cum omnibus,' Zanch.; ὡς ἐν εἰσοδί ἐκ ὑμῶν, οἷς τὴν ἀνω λαβόντες λήξιν, Chrys. ὡς ἐν τροφός κ.τ.λ.] 'as a nurse (nursing mother) doth cherish her own children;' the particle ὡς having here not a temporal but simply a comparative force (Klotz, Devar. Vol. ii. p. 757) ο [sicut etiam] Syr., 'quam si,' Vulg., Clarom., 'sicut,' Copt., Æth.,—and combining with ἔως and the pres. subj. in marking the habitu or perhaps rather the con tinuance of the objectively-possible event; see Winer, Gr. § 42. 3. b, p. 274, and comp. Herm. de Part. ἐν, p. 275. Green, Gr. p. 57 sq. Rec. reads ἐν with AD3(K?)LN; most mss. For exx. of somewhat similar usages of τροφός, see the list collected by Loesner, Obs. p. 377, and on the meaning of θάλψεως [fostering warmth of the breast, comp. Deut. xxii. 6], see Krebs, Obs. p. 345, and notes on Eph. v. 29. The tenderness conveyed in the τὰ ἑυτῆς τέκνα should not be overlooked; τὴν φιλοστοργίαν αὑτῶν δεικνύων, Theoph. The present clause must not be marked off by a colon at ὑμῶν (Lünem.), but regarded both as an illustration of the preceding words, and as the prothesis to the following ὑμῶν ὑμερόμενοι ὑμῶν εὐδοκοῦμεν, ver. 8.

8. ὑμερόμενοι ὑμῶν] 'earnestly, affectionately, desiring you,' 'having a fond affection for you;' éπιθυμοῦντες, Hesych., Photius (Lex. p. 242). This form, though not found in the current lexicons (Rost u. Palm not excepted).
is supported by all the uncial and more than 30 cursive manuscripts, and rightly adopted instead of υμιν. Rec.) by Lachm., Thisch., and most modern commentators. It is not compounded of ὑμιν and εἰρέω (Thecph., Phot.), but is either (a) a form of the shorter μερόματι (comp. δόρομα, δδόρομα), Winer, Gr. § 16. 4, p. 93, or (b) a late and perhaps coarsely-strengthened form of the more usual μερόματι, comp. Fritz. I, on Mark, p. 792. As it seems probable that μερόματι (Nicander, Thes., 402) is not an independent verb, but only an apocopated form of μερόματι 'metri causa' (see Rost u. Palm, Lex. s.v. μερόματι), it seems safer to adopt (b), and to consider υμιν as a corrupted and perhaps strengthened form of the more usual verb.

οὖτως...εὐδοκ. 'So...had we good will,' the οὖτως being connected not with the participle but with the finite verb. The verb εὐδοκ. is here not present, 'cupimus,' Clarom., but imperfect, 'cupide volebamus,' Vulg. (comp. Capt., an-temat), the past tenses being commonly found in the N. T. with the more Attic εὐ (comp. Lobeck, Phryn. p. 140, 456), not with υδ at B here, and a few MSS. elsewhere, see ch. iii. 1 [BN], 1 Cor. x. 5 [ABC], Col. i. 19 [ADE], al. The verb εὐδοκ. is only found in writers after the time of Alexander (see Sturz, de Dial. Maced. p. 167), and appears to be commonly used in N. T. not as a mere equivalent for δοκεω (comp. Koch), but as conveying the idea either of the 'propensa voluntas' (Fritz.), or of the free, unconditioned, and gracious will (Luke xii. 32, Gal. i. 15, comp. 1 Thess. iii. 1) of the subject; comp. notes on Eph. i. 5, and esp. see Fritz. Rom. x. 1, Vol. ii. p. 369 sq. For a notice of the constructions of εὐδοκ. in the N. T., see notes on Col. i. 19.

μεταδοῦναι 'to impart;' properly and specially connected with τὸ εὐαγγ., but also by a very intelligible zeugma with τὰς ἐαυτῶν ψυχὰς, the compound verb being in the latter case understood in its simple form; comp. δοῦναι τὴν ψυχήν, Mark x. 45. The use of μεταδοῦναι with a dat. and acc., though less usual than with a dat. and gen. (Jelf, Gr. § 535), is not without example, especially when the partitive notion is owing to the context inadmissible; see Krüger, Sprachl. § 47. 15.

ἀλλὰ καὶ κ.τ.λ.[ 'but even our own souls,' 'nostras animas,' Clarom., Vulg.; not with any Hebraistic tinge (= 'ναοοοο' 'nomet ipson') (Koppe), nor even merely 'nostras vitas,' but perhaps with a faint reference to the deeper meaning of ψυχή, as pointing to the centre of the personality (Olshaus. Opusc. p. 154. Beck, Seelenl. § 1), our life and soul (Fell), our very existence, and all things pertaining to it. On the plural, see above on ver. 4, and on the use of ἐαυτῶ with reference to the first person, Winer, Gr. § 22. 5, p. 136. The force of the strong antithesis οὐ μόνω...ἀλλὰ καὶ is noticed in notes on ch. i. 8.

διότι ἐγαπ. ἤμιν ἐγεν. 'because ye became very dear (beloved) to us;' surely here with no reference to the Agent by whom they were made so (Al.), but simply to their having become so, owing to their eager and earnest reception of the Apostolic message; see notes on ch. i. 5. On the pronominal conjunction διότι, here used in its slightly modified sense of διὸ τοῦτο δότι (ου quod), 'quociam,' Vulg., 'quia,' Clarom., see Fritz. Rom. i. 19, Vol. i. p. 58, but correct the
very doubtful statement (endorsed by Koch) that διότι is there equivalent to γάρ or 'nam,' see Meyer in loc. The reading of Rec. γεγενθαυσθ�数 is only supported by K; mss.; and may have been a correction to harmonize the clause with the supposed present εὖδοκ.

9. μνημονεύετε γάρ ἀδελφοί τὸν κόπον ἡμῶν καὶ τὸν 9 μόχθον νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἄξθος (Koch, Rost u. Palm, Lex. s.v.) seems philologically doubtful; comp. Pott, l.c. No. 373.

νυκτὸς καὶ ἡμ. ἔργαζ.,] 'working night and day,' modal participial clause defining the circumstances under which the κήρουμα was delivered. On the secondary predication of time νυκτὸς καὶ ἡμέρας, and on the strict grammatical force of the gen. as pointing to some indefinite point of the space of time expressed by the subst. (contrast 2 Thess. iii. 8, Rec., Tisch.), see notes on 1 Tim. v. 5. There is perhaps some emphasis in the collocation of the whole expression, but appy. none in the fact of νυκτὸς preceding ἡμέρας (Alf.), as St Paul always adopts this order; see further on 1 Tim. l.c., and comp. Lobeck, Paralipom. p. 62 sq.

The addition of γάρ after νυκτὸς [Rec. with D3EKL; mss.; Chrys. (text), Theod.], though partially defended by De W., seems to have been an insertion 'nexus causà,' and is rightly rejected by most modern editors.

ἦρατομένοι has here a special reference to the manual labour (Schott) of the Apostle and his associates; comp. Acts xviii. 3. In 1 Cor. iv. 28 (comp. Eph. iv. 28) the verb is enhanced by the addition τὰς ἀδιάφορας ξέραιν.

πρὸς τὸ μή κ.τ.λ.] 'with a view to not being burdensome to any of you;' object contemplated in the νυκτὸς καὶ ἡμ. ἔργαζ. On this use of πρὸς, comp. Winer, Gr. § 44. 6, p. 295, and on its possible distinction from εἰς, comp. notes on 2 Thess. iii. 4. The late form ἐπισφαίρειν (2 Cor. ii. 5, 2 Thess. iii. 8, comp. Dion. Halic. iv. 9, viii. 73) is nearly but not quite equivalent in meaning to κατασφαίρειν (2 Cor. xii. 16), the prep. in the former case being mainly directive (onus imponere), in
24 ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α.

ἐπιβαρῆσαί τινα ὑμῶν ἐκπήρζαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον Ἡ ὑμεῖς μάρτυρες καὶ ὁ Θεὸς ὡς ὅσιος καὶ δικαίος καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύοντις ἐγενήθημεν

the latter mainly intensive; comp. ἐνπροβαρεῖν, Exod. xxi. 30. The inference of Chrys., Theoph., that the Thessalonians were ἐν περία is very questionable; consider Acts xvii. 4, γυναῖκῶν τε τῶν πρῶτων οὐκ ἁλλακτικά, and comp. Baumgarten, Acts, Vol. ii. p. 208 sq. (Clark).

ἐπιβαρῆσαί τινα ὑμῶν ἐκπήρζαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον

Syr., Vulg. (Amiat.), Æth.; not 'in vobis,' Vulg., Clarom., Copt., the position being not equivalent to ἐν, but indicative of the direction, so to say, which the κήρυγμα took; see Matth. Gr. § 578. b. It is singular that Winer (Gr. § 31. 5, p. 191, ed. 6) should have been induced merely by the plural following to adopt the less probable translation 'unter,' especially as in ed. 5 (p. 241) he has added the more exact rendering 'Botschaft an die Völker gebracht;' comp. Mark xiii. 10, Luke xxiv. 47, 1 Pet. i. 25.

10. ὑμεῖς μάρτυρες καὶ ὁ Θεὸς ἐστιν witnesses, and [so is] God;' statement in a collected form of what had previously been expanded into particulars. As the summary involves what could not be adequately judged of by man, the Apostle subjoins an appeal to God; τοῦ δὲ Θεοῦ τὴν μαρτυρίαν προστάτευκεν. ἐπειδὴ τοῖς ἀνθρώποις δῆλα τὰ ὁρόμενα μόνα, τῷ δὲ Θεῷ καὶ τῷ τοῖς ἀνθρώποις λαμβανόμενα, Θεόν.

ὡς ὅσιος κ.τ.λ.] 'how holy and right­

cously and blamelessly we behaved to you that believe;' characteristics of the behaviour of the Apostle and his associates, the adverbs ὅσιος κ.τ.λ. not being merely adjectival, but serving as secondary predicates (Donalds. Gr. § 436 sq.) to define the form and manner of the 'comparatum esse' involved in ἐγενήθημεν: see Winer, Gr. § 54. 2, p. 341, Krüger, Sprachl. § 62. 2. 3. The adverbs are grouped together somewhat cumulatively, to express both on the positive and negative side the complete faithfulness of the ministry. The ordinary distinction between the two former (περὶ μὲν ἀνθρώπου τὰ προσήκοντα πράττων δικαί ἁν πράττον, περὶ δὲ Θεοῦ δείκνύει, Plato, Gorg. p. 507 B; comp. Chariton, i. 10), urged here with some plausibility (Theoph., Alfr., al.) on account of the preceding ὅσιος καὶ ὁ Θεὸς, is still always precarious in the N. T.; see notes on Eph. iv. 24, Tit. i. 8. Perhaps it is safer to say that ὅσιος and δικαίος form on the positive side a compound idea of holy purity and righteousness whether towards God or towards men, while ἀμέμπτως (see Phil. ii. 5, iii. 6) gives on the negative side the idea of general blamelessness in both aspects and relations. To refer ἀμέμπτως to Paul and his companions ('respectu sui ip­

σοριοῦ,' Beng.), or to regard it as merely the negative reiteration of ὅσιος in ref. to men (Olsch.), seems too restrictive; comp. Luke i. 6.

ὑμῖν τοῖς πιστεύουσιν] 'to you that believe;' objects in whose interest the behaviour was shown; dative of interest, see Krüger, Sprachl. § 48. 4. Lünem. and Alfr., following Οευμ. and Theoph., and swayed by the position of the words and supposed passive force of ἐγενήθη, regard ὅσιος as a dat. judicii; comp. Winer, Gr. § 31. 3. b, p. 745 (ed. 5;—omitted in ed. 6). This however seems very doubtful; the Apostle would scarcely have appealed to God in ref. to the judgment of the
καθάπερ οἴδατε, ὡς ἔνα ἐκαστὸν ὡς πατήρ τέκνα Ι ἐαυτοῦ παρακαλούντες ὡμαὶ καὶ παραμυθοῦμενοι καὶ ΙΙ

Thessalonians; nor would an allusion to their estimate of a former line of conduct have been so pertinent as one to their consciousness that they were the interested objects of it. The addition τοῖς πιστ. is not otiose (Jowett), nor suggestive of different relations with unbelievers (comp. Theoph.), but enhances the appeal to the conduct displayed towards the Thess., by showing that their spiritual state was such as would naturally evoke it.

II. καθάπερ οἴδατε ἔνας αὐτοῖς] 'even as ye know,' confirmatory appeal to the individual experience of his hearers; the general διαφόρις καὶ δικαστικῆς καὶ ἀμβροσίας of the Apostle and his companions was verified by its strict accordance (καθάπερ) with what was observable in special cases. The genuine and expressive form καθάπερ (καθα) marking the comparison, περὶ the latitude of the application, 'ambitium rei majorem vel quamvis maximum,' Klotz, Devar. Vol. II. p. 727) is only used in the N. T. in St Paul's Epp. (11 times), and in Hebrews (ch. iv. 2, v. 4 Rec.), the latter κατὰ (see notes on Gal. iii. 6) being the greatly predominant form. The simple καθα only occurs once, Matth. xxvii. 10. ὡς ἔναν ἐκαστὸν] 'how as regards each one of you,' 'unumquemque, nemine omisso,' Schott; the ὡς referring to a finite verb that has been omitted (see below), and the accus. being governed by the participles, and put prominently forward to mark the individualizing reference of the acts; βασαν. ἐν τοσοῦτω πλάθει μηδένα παραλιπέιν, Chrys. The collective ὡμαὶ follows, as serving still more clearly to define that all were included: it is thus not so much a mere pleonastic repetition of the pronoun (Col. ii. 13, comp. Bernhardt, Synt. p. 275), as a defining and supplementary accus. somewhat allied to the use of that case in the εὐχήμα καθ' ὄλον καὶ μέρος, Jelf, Gr. § 584.

ὡς πατήρ] Appropriate change from the image of a nursing-mother (ver. 7) to that of a father; the reference not being here to the tenderness of the love, but to its manifestation in instruction and education. The remark of Theoph..(suggested by Chrys.), ἄνω μὲν ὁν τροφὸς ἐαυτῶν ἀπίστευτον νῦν ἐδή πατὴρ τὴν ἁγάπην διακονών καὶ τὴν προστασίαν, is thus not wholly appropriate.

παρακαλ. ὡς καὶ παραμυθ.] 'exhorting you and encouraging you;' more exact specification of the behaviour previously described. The participles are certainly not directly (Copt.), nor even indirectly (by an assumed omission of ἰμαν. Beza, al.) equivalent to finite verbs, but are either (a) dependent on ἐγενήθησα στρ. supplied from the preceding clause (Lūnem., Alf.), or (b) are used ἀνακολούθως, as modal clauses to a finite verb (= ἐγενήθη, ἵμαν) that has been omitted, but is readily suggested by the context; 'ye know how we did so, exhorting you, &c.' so appy. Theod., ταῦτα δὲ ἐποίουν [ἐγώ] προφέπτω κ.τ.λ., and probably Goth., which simply retains the participles. Between (a) and (b) the difference is practically not great; in the former case the participles form part of the primary, in the latter of the modal and secondary predication: (b) however seems preferable, both from the special consideration that thus the secondary predications of manner in ver. 10 find a parallelism in ver. 11, and from the general consideration that these participial anacolutha are common in St Paul's Epp.: comp. 2 Cor. vii. 5, and
Winer, Gr. § 45. 6, p. 313. The verb παραμυθέω, seems here to imply not so much direct 'consolation' (John xi. 19, 31), Vulg., comp. Syr. μονοτοντες in corde vestro, Copt., ΕΒθ., as 'encouragement,' see ch. v. 14, yet not specially to meet dangers bravely (Ecum.), but, as the context suggests,—to perform generally their duties as Christians.

11. μαρτυρόμενοι] 'charging,' 'conjuring,' 'quasi testibus adhibitis' (comp. Eph. iv. 17),—not however = διαμαρτυρόμ. (De Wette, Lünn.), which is obviously a stronger form; see notes on 1 Tim. v. 12. This sense of μαρτυρ. is abundantly confirmed by the use of the verb not only in later (Polyb. Hist. XIII. 8. 6), but even in earlier writers, e. g. Thucyd. vi. 50, δέωθεν δέ καί μαρτυρομέθα, and viii. 53, μαρτυρομένων καί ἑπιθειαζόντων (Goëll.),—and is similar to though, as the context shows, not perfectly identical with (Koch) its use in Gal. v. 3, Eph. iv. 17, where it approaches more nearly to μαρτυρούμα; see notes in loco.

The reading is slightly doubtful: Rec., Lachm., read μαρτυροῦμα. with D¹FG; most mss.; Theod., Theoph., al., but as the external evidence in favour of μαρτυρόμ. [BD² (app.) D³E (app.) KLM; 30 mss.; Chrys., ΕΕ.: A omits καί μαρτ., and C is deficient] is of superior weight, and as μαρτυροείδαι is always used passively in the New Test., we adopt μαρτυρόμ. with Tisch. and the majority of modern critics; see Rinck, Lucubr. Crit. p. 91. εἰς τό κ.τ.λ. 'that ye should walk worthy,' Col. i. 10; dependent on the preceding participles, and indicating not merely the subject (Lünnem.) or direction (Alf.), but, as εἰς τό with the infin. nearly always indicates, the purpose of the foregoing exhortation and appeal: comp. Chrys., who paraphrases by ὑπακοή with the subj., and contrast Theod. who paraphrases with a simple infin. The form εἰς τό with the infin. is commonly used by St Paul simply to denote the purpose (comp. Winer, Gr. § 44. 6, p. 295, Meyer, on Rom. i. 20, note), and probably in no instance is simply indicative of result (ecbatic); still, as perhaps in the present case, there appear to be several passages in which the purpose is so far blended with the subject of the prayer, entreaty, &c. or the issues of the action, that it may not be improper to recognise a secondary and weakened force in ref. to purpose, analogous to that in the parallel use of ὑπακοή; comp. notes on Eph. i. 17.

The present περιπατεῖν is rightly adopted instead of the aor. περιπατήσαυ (Rec.) by most modern editors on preponderant uncial authority [ABD¹ FG²; many mss.: C is deficient].

τοῦ καλοῦντος] 'who is calling;' not καλεσάντος, as in Gal. i. 6, and here in ΑΝ and 8 mss.: the calling was still continuing as relating to something which in its fullest realization was future. It has been before observed that in the Epistles the gracious work of calling is always ascribed to the Father; comp. notes on Gal. l. c., Reuss, Théol. Chrét. iv. 15. p. 144 sq., Usteri, Lehrb. ii. 2. 3. p. 269 sq. On the 'vocatio externa' and 'interna,' see the good distinctions of Jackson, Creed, XII. 7. 1, 2. ἐαυτῷ καὶ δόξαν] 'kingdom and glory;' not a ἐν δίδ δούν for ἐαυτῷ καὶ
We thank God that ye received our preaching as the word of God. Ye suffered from your own people as we did from the Jews.

13. Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν 13

13. Διὰ τοῦτο] So Rec. with DEFKL; appy. all mss.; Syr., Vulg., Clarom., Goth.,Æth. (both); Chrys., Theod., Theoph., Æcumen. (De W., Lünnem., Wordsw.). Tisch. and Laachm. prefix καὶ with ABN; Copt., Syr.-Phil.; Theod. (ms. B), Ambrosiaster (Alf.). The reading is thus very doubtful, as the addition of Καὶ (which is here deficient) must justly be considered of great weight. I do not however at present reverse the reading of ed. 1, till the peculiarities of Καὶ (which is of very unequal weight in different portions of the N.T.) are more fully known to us; especially as it is by no means unreasonable to suppose that the καὶ was prefixed to help out the difficulty of connexion.

εὐδοξοῦ (Oshh.), but, as all the Vv. rightly maintain (Syr., Copt.,Æth., even repeat the pronoun), two separate substantives, the common article being accounted for by the inserted genitive; see Winer, Gr. § 19. 4. d, p. 116. The βασιλεία τοῦ Θεοῦ is the kingdom of His Son, the βασιλεία τῶν οἰκραών (Chrys.), of which even while here on earth the true Christian is a subject, but the full privileges and blessedness of which are to be enjoyed hereafter; comp. Reuss, Theol. Chrét. iv. 24, Vol. II. p. 244 sq., and the long treatise of C. G. Bauer in Comment. Theol. Part II. p. 107—172. The δόξα to which He calls us is His own eternal glory, of which all the true members of the Messianic kingdom shall be partakers; comp: Rom. v. 2, and see Reuss, l. c. p. 253, Üsterh., Lehrb. II. 2. B. p. 351.

13. Διὰ τοῦτο] 'For this cause;' as we have displayed this zeal and earnestness, we thank God that ye received our message in an accordant spirit: see note on ver. 1. The exact reference of these words is somewhat doubtful. Schott and others refer the words to the 'effectum admonitionis' implied in εἰς τὸ περατ. κ.τ.λ. (comp. Jowett); De W., al., to the purpose and object of the preaching which the same words seem to imply, but thus introduce a greater or less amount of tautology which it seems impossible to explain away. It would seem then, as Lünnem. correctly observes, that we can only logically refer them (a) to the specific declaration involved in the clause immediately preceding, scil. διὰ καλεῖ ύμᾶς ὁ Θεός εἰς κ.τ.λ. Oshh., Lünnem., Alf.; or (b) to the general subject of the preceding verses,—the earnestness and zeal of the Apostle and his associates. Of these (a) deserves consideration, but is open to the grave objection that thus διὰ τοῦτο is made to refer to a mere appended clause rather than, as usual, to the tenor of the whole preceding sentence. We therefore, it would seem with the Greek expositors, adopt (b); καὶ εἰς τούτο διὰ τῇ ἡμείς τῆς ἡμετέρας ἀναστροφῆς ἐποιήσατε, Chrys.

καὶ ἡμεῖς] 'we also,' not, as Alf. and Lünnem., 'we as well as πάντες ἀμεμπτοὶ πράττομεν ὑμεῖς δὲ ἀνάξια τῆς ἡμετέρας ἀναστροφῆς ἐποιήσατε, Chrys.

καὶ ἡμεῖς] 'we also,' not, as Alf. and Lünnem., 'we as well as πάντες ἀμεμπτοὶ πράττομεν' (ch. i. 7),—a reference far too remote,—but 'we as well as you who have so much to be thankful for;' the καὶ involving some degree of contrast (see notes on Phil. iv. 12), and delicately marking the reciprocity of the feeling between ὑπὸ τοῦ Παῦλου and the twice repeated ύμεῖς in the preceding verse; see esp. notes on Eph. i. 15. De W. and Koch (so also Auth.)
I refer to a connection decidedly at variance with the usage of the particle in demonstrative clauses, but involving a less error than the counter-assertion of Lünem., that we should then expect διὰ καὶ τοῦτο: such collocations are very rare; see notes on Phil. iv. 3, and comp. Hartung, Partik. Καλ. 4. 3. Vol. i. p. 143. εὐχαριστοῦμεν τῷ Θεῷ 'we give thanks to God.' On the meaning and usages of εὐχαριστεῖν, see notes on Phil. i. 3, and esp. on Col. i. 12. διὰ τοῦτο 'that when ye received;' objective sentence (Donalds. Gr. § 584 sq.) defining the matter and grounds of the εὐχαριστία. The participle is here temporal, and specifies the more external act that was either contemporaneous with, or rather immediately prior to the more internal ἐδέξασθε; comp. notes on Eph. iv. 8. The distinction between παραλαβόντες and δέχεσθαι stated by Lünem. and Koch, viz. that παραλαβόντες points rather to an objective (Gal. i. 12, see notes), δέχεσθαι to a subjective reception (2 Cor. viii. 17), seems substantially correct, but must be applied with caution; see notes on Col. ii. 6. λόγον ἀκοῆς 'the word of hearing;' i.e. 'the word which was heard,' or 'the word of preaching,' ἀκοή being used in its passive sense which prevails in the N.T. (see notes on Gal. iii. 2; comp. Heb. iv. 2, and the Heb. יָשְׁרָה לֵלֶד, Jer. x. 22, פָּנָי ἀκοῆς, LXX.), and the gen. being that of opposition or identity: Winer, Gr. § 59. 8, p. 470, Scheuerl. Synt. § 12. i. p. 82, 83. The gen. ἀκοῆς is probably here subjoined to λόγος to introduce a slight contrast between the λόγος in its first state as heard by the ear and the same λόγος in its subsequent state as ἐνεργοῦμεν in the hearts of believers; comp. Rom. x. 17. παρ' ἡμῶν thus naturally belongs to παραλαβόντες (ch. iv. 1, 2 Thess. iii. 6, comp. Gal. i. 12), from which it is only separated by the somewhat emphatic object-accusative; so Vulg., Syr., Copt., Goth. (Ἑκθ. omits παρ' ἡμῶν), Oecum., and a few modern commentators. The construction adopted by the majority of expositors, and perhaps Charom., Syr.-Phil., ἀκοῆς παρ' ἡμῶν is defensible,—but harsh and unnatural, and probably only suggested by the unusual but significant position of the following τοῦ Θεοῦ. On the force of παρὰ as denoting the more immediate source, see notes on Gal. i. 12, and esp. Schulz, Abendm. p. 218 sq. τοῦ Θεοῦ 'of God,' sc. 'which cometh from God;' Θεοῦ not being a gen. objecti ('de Deo,' Grot.), nor the possessive gen. ('belonging to,' Alf. 1), but a gen. of the author (De Wette, 'coming from,' Alf. 2), or even more simply of the source from which the λόγος ἀκοῆς really and primarily came; see notes on ch. i. 6. The unusually placed τοῦ Θεοῦ seems added correctly, the words being appended almost 'extra structuram,' to mark that though the ἡμῖν were the immediate human source of the ἀκοῆ its real and proper source was divine. εἰς λόγον διήθσα· 'not the word of men;' i.e. which cometh from them, and of which they are the true source; see above. It is incorrect to supply tacitly ὁτι: the Apostle, as Lünem. observes, is not stating how the Thessalonians regarded the message, but, as the next clause still more clearly shows, what it was as a matter of fact. The importance of this clause
as asserting the direct Inspiration of the spoken words must not be overlooked.

which also worketh,' 'is operative,' scil. the λόγος Θεοῦ (Clarom., Syr., Goth., Theoph., (Ecum.), not θεὸς (Vulg., Theod.),—which in St Paul's Epp. is never found with the middle ἐνεργεῖται, but always with the act.; see 1 Cor. xii. 6, 11, Gal. ii. 8, iii. 5, Eph. i. 11, al. On the constructions of ἐνεργεῖται, see notes on Gal. ii. 8, and on the distinction between the active (ἐν ὑμῖν ἐκεῖνον) and the intensive middle (ἐὰν σε φιλήσω), see notes on Gal. v. 8, and on the constructions of ἀποκρύπτω, see notes on Gal. v. 6, Winer, Gr. § 38. 6, p. 231, and comp. Krüger, Sprachl. § 69. 32. 12.

 Confirmation, not of their reception of the word (Ecum.), nor of the predication of their belief (Olsb.), but of the ἐνεργεῖα displayed in them by the λόγος Θεοῦ: 'your imitation of the churches of Judæa in your sufferings is a distinct evidence of the ἐνεργεῖα of the word within you.' On the words μιμηταὶ ἐγενήθη, see notes on ch. i. 6.

tὸν οὐσίων ἐν τῇ Ἰουδαίᾳ] 'which are in Judæa;' not 'presens pro præterito,' Grot., but with a direct reference to the churches that were still existing in Judæa; comp. throughout Gal. i. 22. Why the Apostle peculiarly specifies these churches has been very differently explained. The most probable reason seems to be that as the Jews were at present the most active adversaries of Christianity, he specifies that locality where this opposition would be shown in its most determined aspects, and under circumstances of the greatest social trial: see Wordsw. in loc. ἐν Χριστῷ Ἰησοῦ] 'in Christ Jesus;' 'in union and communion with Him;' 'incorporated with Him who is the Head.' Both here and in Gal. i. 22 this spiritual definition is suitably subjoined, as still more clearly separating them even in thought from the σὺναγωγὴν τῶν Ἰουδαίων (Ecum.), which might be ἐν Θεῷ, but were far indeed from being ἐν Χριστῷ. For τὰ αὐτὰ Ῥως. reads τὰ ὑπάρχοντα with AD; most mss. ἐν τῶν ἑσυχῶν συμφων. 'at the hands of your own countrymen;' closely dependent on ἐνεργεῖα—ἐνθεοί being used correctly with neuter verbs which involve a passive reference, see Winer, Gr. § 47. b, p. 330: the reading ἐνθεοί [DIFG; Orig. (1) in some ed.] is pro-
bably only due to a grammatical corrector. The supererogatory compound συμφιλετής, ('contribulibus,' Vulg., ὁμο­
εθνής, Hesych.) is a ἀπ. λεγόμ. in the N.T.; it is not found in earlier writers (πολλῆς, δημότης, φυλής, δὲν τῆς
σιω, Herodian, p. 471, ed. Lobeck), and is an instance of the noticeable tendency in later Greek to compound
forms without corresponding increase of meaning: comp. συμπολύτης, Eph. ii. 19, and see Thiersch, de
Pentat. ii. 1, p. 83. These συμφιλεταί, as the contrast requires, must have been Gentiles; it is however not unreason­
able to suppose that they were insti­
gated by Jews (De W.); comp. Acts
xvii. 5, 13. καθάς καὶ
αὐτοὶ 'even as they also;' not a gram­
matically exact, though a perfectly intelligible apodosis; comp. Demosth. Phil. i. p. 51, and Heindorf on Plato,
Phaedo, § 79 (p. 86 a), Jelf, Gr. §869.
2. On the repetition of καὶ in both
members of the sentence, by which
'per aliquam cogitandi celeritatem' a
double and reciprocal comparison is
instituted, see Fritz. Rom. i. 13, Vol.
1. p. 37, 38, and notes on Eph. v. 23.
The αὐτοὶ obviously does not refer to
the Apostle and his helpers [Goth.,
霭εθ.-Pol. (but not Platt), Copt.], but
by a 'constructio ad sensum' to the
persons included in the more abstract ἐκκλησίαι [Syr., Vulg., Clarom.,
Arm.]; comp. Gal. i. 22, 23, and
Winer, Gr. § 22. 3, p. 131.

15. τῶν καὶ τῶν Κόρ. κ.τ.λ.] 'who
slew both the Lord Jesus and, &c.:' warning notice of the true character of the unbelieving Jews, suggested
probably by recent experiences; comp.
Acts xvii. 5, 13, xviii. 6. The particle
καὶ is not ascensive, 'qui ipsum Do­
minum occiderunt,' Clarom., nor con­
nected with τῶν (Lünem.),—a most
questionable connexion, as τῶν pro­
cerely considered has no relatival force,
—but simply correlative to the follow­
ing καὶ, 'et Dominum...et prophetas'
(Vulg.; Copt. omits first καὶ), and in­
troductory of the first of two similar and co-ordinate members; see Winer, Gr. § 53. 4, p. 389, and notes on 1 Tim.
iv. 10. The position of τῶν Κύριων is obviously emphatic, and serves more forcibly to evince the heinous nature
of their sin. καὶ τοὺς προφήτας
'and the prophets;' clearly governed
by the preceding ἄποκτεν. (Chrys.,
Theoph., (Ecum.), not by the succeed­
ing ἐκδικοίων (De W., Koch). The
counter-argument that all the prophets
were not killed is of little weight, as
'mutatis mutandis' it can be nearly
as strongly urged against the connexion
with ἐκδικοίων. The addition of
this second member serves indirectly
to weaken the force of the plea of
ignorance (comp. Acts iii. 17): ἄλλο
ἡμέρησαν αὐτοὺς ἱώσει. Μάλιστα μὲν ὤν
ὁβεσαν. Τί δαλ; οὖξι καὶ τοὺς ήδιον
προφήτας ἄπελετεναν; Chrys.
There is here a variety of reading:
ἰδίον is inserted before προφ. by Rez.
with DeβεΣηκλ.; appy. Syr., Goth.,
al.; Chrys., Theod., al., but is not found in ABDεΓΚΝ; 7 mss.; Vulg.,
Clorom., Copt., Orig. (2), Tertull. (who
ascribes the insertion to Marcion); C is
deficient. It was perhaps suggested
by the preceding ἱδίον in ver. 14. It
is thus rightly omitted by nearly all
modern editors.
καὶ ἡμᾶς ἐκδικός.] 'and drove us out';
i.e. not merely St Paul and his helpers,
II. 15, 16.

but the Apostles generally. The force of the compound εἰκοδομέων is somewhat doubtful: εκ does not seem to close (De W.), nor even simply intensive (Lünen.), but has appy. a semilocal reference, 'qui persequendo ejecterunt,' Beng., Alf.; comp. Luke xi. 49, and consider Acts xviii. 6. This meaning of εἰκοδομέων does not seem to have been clearly recognised either by Chrys., al., or any of the best Vv., but is somewhat strongly supported by the prevailing use of the verb in the LXX.; see Deut. vi. 19, 1 Chron. viii. 13, xii. 15, Joel ii. 20, al. For ἡμᾶς Steph. 1550 (not Rec.) reads ὑμᾶς probably by an error.

Θεῷ μὴ ἀρεσκόντων καὶ τᾶσιν ἀνθρώπως ἐναντίων, κωλυόντων ἡμᾶς τοῖς ἑθεσίν λαλήσατι ἵνα σωθῶσιν, εἰς 16

[Notes on Gal. iv. 8], but that it sometimes refers to the aspect in which the facts are presented by the writer, and regarded by the reader; see esp. Winer, Gr. i. c., and Herm. Viger, No. 267. πάσιν ἀνθρ. ἐναντίων 'contrary to all men;' soil. 'quia saluti generis humani per individiam et malitiam obsistebant,' Est. 2, and in effect Chrys. and the Greek commentators. The usual reference of τὸ ἐναντίον to the 'adversus omnes alios hostile odium' entertained by Jews, Tacit. Hist. v. 5 (Olash., De W., Jowett), has been recently called in question by Lünen., and satisfactorily refuted, (1) on the ground that this exclusiveness, which had originally a monotheistic reference, would hardly have received from the Apostle such unqualified censure; (2) on the grammatical principle that the causal participle κωλυόντων does not add any new fact, but explains the meaning of what is appy. 'generaliter dictum' in the preceding words; so also Schott and Alford.

16. κωλυόντων 'seeing they hinder,' not [qui prohibent] [qui prohibent] Syr., comp. De W., but [dum prohibent] Syr.-Phil., 'prohibentes,' Vulg., the participle being anarthrous, and supplying the causal explanation of the foregoing assertion; comp. Donalds. Gr. § 492 sq. There is no idea of 'conatus' (De W.) involved in κωλυόντων; the present simply states what they were actually doing, as far as circumstances permitted them; comp. Lünen. λαλησαν ἵνα σωθῶσιν 'to speak that they might be saved;' not 'evangelium prædicavit' ('qua,' Erasm.) salvas
fiant,' Menoch. ap. Pol. Syn., but simply, 'gentibus loqui ut serventur,' Beza,—λαλήσαι preserving its ordinary meaning, and appy. coalescing with ὅνα σωθὼν to form an emphatic periphrasis of εὐαγγελεσθαι (Olsb.). 'Ira will perhaps thus have a somewhat weakened force (see notes on Eph. i. 17), and the final sentence will to some extent merge into the objective. On the nature of these forms of sentence, see Donalds. Gr. § 584 sq. and 605 sq.

εἰς τὸ ἀναπληρ. κ.τ.λ.] 'in order to fill up (the measure of) their sins;' final clause appended, not merely to κωλύσων, but to the whole preceding verse, and marking with the full force of εἰς τὸ (see notes on ver. 12) the purpose contemplated in their course of action. This purpose, viewed grammatically, must be ascribed to the Jews,—whether as conscious and wilful (ἐκοπεῖ ὡς ἀμαρτάνειν ἑτοιον, Ecum.), or as blinded and unconscious agents (De W.): considered however theologically, it mainly refers to the eternal purpose of God which unfolded itself in this wilful and at last judicial blindness on the part of His chosen people; comp. Olsb. and Lünem. in loc. The compound ἀναπληρ. is not synonymous with πληροῖν, but marks the existence of a partial rather than an entire vacuum; the Jews were always blind and stubborn, but when they slew their Lord and drove forth His Apostles they filled up (supplebant) the measure of their iniquities; see notes on Phil. ii. 30, and Winer, de Verb. Comp. iii. p. 11 sq.

πάντοτε] 'at all times,' ὅλιθος [omni tempore] Syr., not only in the times before Christ (ἐν τῷ προφητ. τῶ), but when He came, and after He left them (ἐν τῷ ἀποστόλῳ). There is no exegetical necessity for assuming that πάντοτε = παντελῶς (Breotch., Olsb.): the Jews were always in all periods of their history acting in a manner that tended to fill up the continually diminishing vacuum. ἐφθασεν τῇ ἀυτοῖς] 'But there is come upon them;' contrast between their course of evil and its sequel of punishment. It is scarcely necessary to say that ή is not equivalent to γῆρ ('enim,' Vulg.), but with its usual and proper force (─ορρ. Syr., 'autem,' Clarom.) marks the antithesis between the procedure and its issue; 'ali rei aliam adjicit, ut tamen ubique dam oppositio declaretur,' Klotz, Devar. Vol. ii. p. 362. On the meaning of the verb φθάνειν in later Greek (not πρανειν, Clarom., Vulg. [Amiat.], but advenit] Syr., and with εἰς [advenit, Vulg.], see notes on Phil. iii. 16, and Fritz. Rom. ix. 31, Vol. ii. pp. 356, 357. The aorist ἐφθασεν 'came' (but see notes to Transl.) is certainly not equivalent either to a present (Grot.) or to a future (Schott), but marks the event as an historical fact that belongs to the past, without however further specifying 'quam late patet id quod actum est;' see esp. Fritz. de Aor. vi, p. 17. The perfect ἐφθασεν [Lachm. (non marg.) with BD] was appy. an interpr. suggested by a supposed inappropriateness in the use of the aorist. The perf. contemplates an endurance in the present, the aorist leaves this fact unnoticed but does not exclude it. ἡ ὀργή] 'the anger,' scil. τοῦ Θεοῦ,—which is actually added in DEFG;
endeavoured.  
but was hindered  
by Satan.  
Ye truly are our crown and glory.

Vulg., Clarom., Goth.; comp. Rom. v. 9. The article either marks the  
endorphoun mouth  
kai  
endorphounmouth (Chrys. 2, 3), or perhaps rather  
oepeiphounmouth (Chrys. 1, Ecum.), or  
even simply  
endorphoun; comp. ch. i. 10.  
eis tvados  
to the end,'  
to the uttermost;'  
usque ad finem,' Clarom.; in close connexion with  
edphanev, not  
with  
edphoun,—a construction that would  
certainly require the insertion of the  
article.  
eis tvados is not used adverbially (Jowett,—comp. Job xx. 7),  
whether in the sense of 'postremo'  
(Wahl, comp. Beng. 'tandem') or  
'penitus' (Homb.), but, in accordance  
with the ordinary construct. of  
edphonev  
eis tv, marks the issue to which the  
edphoun had arrived: it had reached its  
extreme bound, and would at once  
pass into inflictive judgments. As the  
cup of the  
edaphia had been gradually  
filling, so had the measures of the  
divine  
edphoun.  
It can scarcely be  
doubted that in these words the Apostle is pointing prophetically to the  
misery and destruction which in  
less than fifteen years came upon the whole  
Jewish nation.  
'to regard the present  
clause as specifying what had already  
taken place (Baur,  
Paulus, p. 483) is  
wholly inconsistent with the context:  
see Linem. in loc., who has well re­  
futed the arguments urged by Baur,  
l.c. against the genuineness of the  
Ep., derived from this and the pre­  
ceding verses.

17. 'Hmeis de, aделфои, апопфависθεντες 17

Gal. iii. 8.  
апопфависθεντες  
δφ' έμων] 'bereaved in our separation  
from you,'  
'desolati a vobis,' Vulg.,  
Συρ., temporal not concessive (Theod.)  
use of the participle, marking an ac­tion prior to that of the finite verb;  
comp. Winer, Gr. § 45. 6, b, p. 315.

In this expressive compound the  
edo  
(reiterated before the pronoun) serves  
to mark the idea of separation (Winer,  
Gr. § 47, p. 331), and the term  
edropaphos, edpopaphos, the feeling of desolation  
and bereavement which the separation  
involved. The further idea παθων  
πατέρας ζυγώνων, Chrys. (Esch.  
Choepl. 249), or conversely, 'orbati ut  
parentes liberis ahsentibus,' Beng., is  
not necessarily involved in the term,  
as edpopaphos [cognate with 'orbus,' and  
perhaps derived from Sanscr. rabh, the  
radical idea of which is 'seizing,' dec.;  
see Pott, Etym. Forsch. Vol. I. p. 259]  
is not unfrequently used with some  
latitude of reference; comp. Pind.  
Isthm. vii. 16, edpopaphon ἐπάρων, Plato,  
Republ. vi. p. 495 e, edpopaphon ἑγγενῶν,  
and the good collection of exx. in  
The idea of separation from those we  
love seems however to be always in­  
volved in the term, when used in re­  
ference to persons; comp. Plato,  
Phaedr. p. 239 ξ, τῶν φιλτάτων...κατηματάτων ὑρόφανων.  
πρός καυρόν  
ἀπας] 'for the season of an hour;'  
more emphatic expression than the  
usual πρός ἀραν (2 Cor. vii. 8, Gal. ii.  
5, Phil. 15), or the less defined  
πρός καυρόν (Luke viii. 13, 1 Cor. vii.  
5), serving to mark the shortness of the time that elapsed between the  
bereavement and the longing expecta­tion of return; comp. the Latin 'hore
momento,' Hor. Sat. i. i. 7. On the use of πρός in these temporal formulae, as properly serving to mark motion toward an epoch conceived as before the subject, see notes on Philem. 15 (where see also on the derivation of ὑπάς), and compare Donalds. Cratyl. § 177. προσώπω οὗ καρδία[ '

't in face not in heart;' scil. τῆς ανθρώπης τῆς ὑμῶν ἐστήραμα διά, τῆς δὲ νοστῆς ἀνδραίων δινρηκός, Theod.: datives, certainly not of manner (Alf.), but of relation ('of reference'), marking with the true limiting power of the case the metaphorical place to which the action is restricted; comp. 1 Cor. v. 3. Col. ii. 5, see notes on Gal. i. 22, and esp.Scheuerrl. Synt. § 22, p. 179 sq., where the distinctions between the local, modal, and instrumental, uses of this case are well illustrated. περισσοτέρῳ ἐπιστεύτω.] 'were the more abundantly zealous,' 'eo amplius [magis] studiumus,' Beza,—viz. because our heart was with you, and our longing consequently greater. The exact reference of the comparative is somewhat doubtful. It is certainly not merely an intensified positive (Olsh., Just. z, comp. Goth.) ; for though frequently used by St Paul (2 Cor. i. 12, ii. 4, vii. 15, xi. 23, xii. 15, Gal. i. 14, Phil. i. 14; comp. Heb. ii. 1, xiii. 19), it has appy. in every case its proper comparative force; see Winer, Gr. § 35. 4, p. 217. The most plausible ref. is not to the mere fact of the ἀπορθαμαίος (Winer, i. c.), nor to the briefness of the time as suggestive of a less obliterated remembrance (Linnemann, comp. Alf., Jowett), still less to the comparative length of it (περισσοτέρῳ). ζη ὡς εἰκὸς ἤν τοὺς πρὸς ὑμᾶν ἀνθρωποθέντας, Theophr., comp. Chrys.), but to the fact that the separation was προσώπω οὗ καρδία; 'quo magis corde praesens vobiscum fui, hoc abundanter faciem vestram videre studui,' Musc. The form περισσοτέρως (περισσοτέρων, Mark vii. 36, 1 Cor. xv. 10, Heb. vi. 17, vii. 15 only) is appy. rare in classical Greek, comp. however Isocr. p. 35 ε. τὸ πρόσωπον ὑμῶν [ἵνα] 'to see your face;' not 'exquisite positum' for ὑπάς [ἵνα], with reference to the preceding προσώπῳ (Schott, Jowett), but appy. an expressive Hebraistic periphrasis (ἔπιστεύσας), marking the personal face-to-face nature of the meeting; comp. ch. iii. 10, Col. ii. 1. εἰ πολλῇ ἐπιθ.] 'with great desire;' appended clause specifying the ethical sphere in which the σωμάτων was evinced ('in mucho desiderio,' Clarom., Copt., Goth.), or perhaps more simply the concomitant feeling ('cum mucho desiderio,' Vulg., comp. Arm.) with which it was associated; see notes on Col. iv. 2, and comp. above on ver. 3. ἐπιθ. is seldom in the N.T. used as here in a good sense: see Trench, Synon. Part II. § 37.

18. διότι.] 'On which account,' scil. of our longing to come and see you. The particle διότι is here used in a sense little different from διό (comp. Lat. 'quare'), and stands at the beginning of the period,—a usage in which Jowett and Lachm. appear to have felt a difficulty, as they place only a comma after εἰπώλη. Lachm. and Tisch. (ed. i. 7) read διότι with ABDPGN; 9 mss. (Linnemann., Alf.). Tisch. has here rightly returned to the reading of his first edition, as the ex-
II. 18, 19.

μὲν Παῦλος καὶ ἄπαξ καὶ δίς, καὶ ἐνέκοψεν ἡμᾶς ὁ 
Σατανᾶς. τὸς γὰρ ἡμῶν ἐλπὶς ἢ χάρα ἢ στέφανος 19

ternal authority for δό (Rec., De W., Tisch. ed. 2)—viz. (D²) ΔΕΚ; great majority of mss.; Chrys., Theod., Dam., al. (C is deficient) is not strong, and, owing to the unusual position of δό, the temptation to correct was very great. ἡθελήσαμεν] ‘se wished,’ ‘would fain;’ not ἡθιολήθησα- 
μεν, which would have expressed ‘ipse animi propensionem’ (Tittm.) with a greater force than would be consistent with the context; comp. Phil. v. 14, and Donalds. Cratyl. § 463, but in applying it in St Paul’s Epp. observe that δέω is used 7 times to βοήθωμαι once. This perhaps suggests that we may commonly with safety press the latter, but must be cautious with regard to the former. ἐγὼ μὲν Παῦλος] ‘even I Paul,’ ‘ipse ego Paulus,’ Ἁθ. The μὲν ‘solitari- 
um’ serves to enhance the distinctive use of the personal pronoun (Hartung, Partik. μὲν, 3, 3, Vol. II. p. 413) by faintly hinting at the others from whom for the sake of emphasis—not of contrast in conduct (κάκιοι μὲν γὰρ ἡθελον μὴν, ἐγὼ δὲ καὶ ἐπεχείρησα, Chrys.)—he is here detaching himself; comp. Devar. de Partic. Vol. i. p. 122 (ed. Klotz). On the proper force of μὲν (incorrectly derived by Klotz and Hartung from μὴν), and its connexion with the first numeral, see Donalds. Cratyl. § 154, and comp. Pott, Etym. Fowech. Vol. II. p. 314.

καὶ ἄπαξ καὶ δίς] ‘both once and twice,’ i.e. ‘not once only, but twice;’ see Phil. iv. 16, and notes in loc. The first καὶ is not otiose (Raphel, Annot. Vol. II. p. 522), but adds an emphasis to the enumeration; contrast Nehem. xiii. 20, i Mac. iii. 30, where the omission of the καὶ leaves the formula scarcely stronger in meaning than ‘ali- 
quotes,’ καὶ ἐνέκοψεν κ.τ.λ. ‘and Satan hindered us.’ The καὶ has not here an adversative force (‘sed,’ Vulg., De W.), but simply places in juxtaposition with the intention the actual issue (‘et impedivit,’ Clarom., and all the other Vv.), the opposition lying really in the context. On this practically contrasting use of καὶ, see notes on Phil. iv. 12, and Wine; Gr. § 53, 3, p. 388. On the primary mean- 
ing of the verb ἐκκόπησεν (Heayeh. ἐκκοπήσας), ἐκκοπήσαμεν, ἐκκοπήσαμεν ‘to hinder by breaking up a road,’ see notes on Gal. v. 7. ὁ Ἐξωθόνος] ‘Satan,’ Heb. גֵּר, the personal evil Spirit, the ‘adversary’ Kar' lfoxv (כַּל אֲדֹנָי, Luke x. 19); comp. notes on Eph. vi. 27. To refer this term to human adversaries (De W.), or to some inward impediment (Jowett, who most inaptly compares Acts xvi. 7), is in a high degree doubtful and pre- 
curious; St Paul here plainly says that the Devil was the hindrance; what peculiar agencies he used are not re- 
vealed. Without here entering into controversy, it seems not out of place to remark that the language of the N.T., if words mean anything, does ascribe a personality to the Tempter so distinct and unmistakeable, that a denial of it can be only compatible with a practical denial of Scripture inspiration. To the so-called charge of Manicheism, it is enough to answer that if an inspired Apostle scruples not to call this fearful Being ὁ θεὸς τοῦ αἰῶνος τῶν (2 Cor. iv. 4), no sober thinker can feel any difficulty in ascribing to him permissive powers and agencies of a frightful extent and multiplicity; see Hofmann, Schriffl.
καυχήσεως γάρ οὖχι καὶ ύμεῖς ἐμπροσθεν τοῦ Κυρίου ἡμῶν.

20 Ἰπποῦ ἐν τῇ αὐτοῦ παρουσίᾳ; ύμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.


19. τίς γὰρ ἡμῶν] Interrogative confirmation of the Apostle's earnest desire to see his converts; ' who is so if ye are not so?' Olsh., 'quid mirum si tanto tenear vestri clerico nam quid aliud est in hoc mundo quo mihi placeam, quo me jactem, quo fretus mihi promittam felicitatem?' Calv. ἡμ. ἡλίτις χαρά; 'our hope or joy;' not exactly 'causa spei et materie lestandi,' Schott, but the subject and substratum of both one and the other,—the subject in whom both reside; comp. Phil. iv. 1, and 1 Tim. i. 1 (see also notes) where this form of expression is used with the highest emphasis. Examples of similar uses in pagan writers are collected by West. in Zoe.; the most pertinent is Livy, XXVIII. 39, 'Scipionem...spem omnem salutemque nostram.'

στέφανος καυχήσεως] 'crown of boasting;' comp. Prov. xvi. 31, Ezek. xvi. 12, ἄνθρωπος ἄνθρωπος [στέφ. καυχήσεως, LXX], and Isaiah lxii. 3 [στέφ. καλόν, LXX]: the Thessalonians were to the Apostle as it were a chaplet of victory, of which he might justly make his boast in the day of the Lord. It is scarcely necessary to add that καυχήσεως not merely = δόξας λαμπρᾶς (Theoph.), but implies ἐφ' ὧν ἄγαλλομαι [καυχώμαι], Chrys., the genitive being not the gen. 'appositionis' (Koch), nor even of the metaphorical substance (comp. Rev. xii. 1), but, as the termination in -σεσ seems to require, that of the 'remoter object;' see exx. in Winer, Gr. § 30. 2. β, p. 170.

ὑμεῖς] 'or is it not also you?' not 'nonne,' Vulg., but 'aut [an] non,' Clarom., οὐχὶ δὲ Syr.-Phil., the particle γάρ retaining its proper disjunctive force (see Devar. de Part. Vol. I. p. 101, ed. Klotz), and introducing a second and negative interrogation, explanatory and confirmatory of what is implied in the first; comp. Winer, Gr. § 57. 1, p. 451, and esp. compare the good remarks of Hand, Turrell. Vol. I. p. 349. The ascensive καὶ serves to place the Thessalonians in gentle contrast with other converts, 'you as well as my other converts;' οὐ γὰρ εἴπεν ύμεῖς ἀπλώς, ἀλλὰ καὶ ύμεῖς μετά τῶν ἄλλων, Chrys. [How accurate is this great commentator's observation of the details of language.]

ἐμπροσθεν τοῦ Κυρίου κ.τ.λ.] 'in the presence of our Lord Jesus at His coming!' There is some little difficulty in the connexion of this member with what precedes. We clearly must not assume a transposition, and connect it with τίς γὰρ—καυχήσεως (Grot.), nor again closely and exclusively unite it with γάρ οὖχι καὶ ύμεῖς (Osh.), but, as the context seems to require, append it to the whole foregoing double question, to which it imparts its specifically Christian aspect. The Apostle might have paused at καὶ ύμεῖς, and proceeded with ver. 20, but feeling that the ἡλίτις, χαρά, κ.τ.λ. needed characterizing, he subjoins the circumstances of place and time. ἐν τῇ παρουσίᾳ obviously refers to the Lord's second coming,—not merely and exclusively 'to establish his Messianic kingdom' (Lünem., compare the objectionable remarks of Usteri, Lehmb.
As we could not forbear any longer, we sent Timothy to reassure you in your affliction.

II. 20, III. 1, 2.

Διὸ μηκετὶ στέγοντες εὐδοκήσαμεν III.

καταλειφθήναι ἐν Ἀθῆναις μόνοι, καὶ 2

p. 352), but—to judgment; comp. ch. iii. 13, iv. 15, v. 23. The addition Χριστοῦ [Rec. with FGL; Vulg. (not Amiat.), Goth., Copt.] is rightly rejected by Lachm., Tisch., and most modern editors.

20. ύμεῖς γὰρ κ.τ.λ. 'Yea verily ye are our glory and our joy.' The γὰρ does not appear here to be argumentative,—i.e. it does not subjoin a reason of greater universality (Alf., citing Soph. Philoct. 736, but see Buttm. in loc.), but seems rather confirmatory and explanatory ('confirmat superiorem versum seriā asservatione,' Calv.), the γάρ element having here the predominance; see notes on Gal. ii. 6, and Winer, Gr. § 53. 8 b, p. 396.

For a complete investigation of the primary meaning and principal uses of this particle, the student is especially referred to Klotz, Devar. Vol. II. p. 231 sq.

CHAPTER III. 1. Διό' 'On which account;' not exactly διὰ τὸ εἶναι υμᾶς τὴν δόξαν ἡμῶν καὶ τὴν χαρὰν (Lümm.), which seems too restricted, but on account of the affectionate but abortive desire expressed in the three preceding verses; ἐπειδὴ υμᾶς δραμεῖν πρὸς ὑμᾶς ἐκαλόθησαν ἀπεστέλλειμεν Τιμόθεου, Theod. On the use of διὰ, see notes on Gal. iv. 31, and grammatical reff. on Phil. 8.

μηκετὶ στέγοντες 'no longer able to forbear;' no longer able to control my longing to see or at least hear about you; 'cum desiderio vestri impares essemus,' Just. Lümmann (approved by Winer, Gr. § 55. 5, p. 429) rightly objects to the assertion of Rückert that μηκετὶ is here incorrectly used for ὀβεκτὶ, as μηκετὶ can be properly and accurately explained as in-volving the subjective feelings of the writer ('being in a state that I could not,' 'as one that could not'); still, as has been before said (notes on ch. ii. 15), the tendency of later Greek to adopt the subjective form of negation with participles is very noticeable, and must always be borne in mind; comp. Madvig, Syntax. § 207, and see also notes and reff. on ch. ii. 15. The verb στέγειν (βαστάζειν, ὑπομένειν, Hesych.; φέρειν, ὑπομένειν, καρπεῖν, Chrys. in 1 Cor. ix. 12) is only used in the N.T. by St Paul, twice with an accus. objecti (1 Cor. ix. 12, xiii. 7, in both cases πάντα), and twice without (here and ver. 5): see however the list of exx. in Wetst. on 1 Cor. ix. 12, and those in Kypke, Annot. Vol. II. p. 213, the most pertinent of which in ref. to this place is Philo, in Flacc. § 9, Vol. II. p. 527 (ed. Mang.), μηκετὶ στέγειν δυνάμενο τὰς ἐνδείκτικους εὐδοκήσαμεν] 'we thought it good,' Auth., comp. Arm. 'placuit nobis,' Vulg., Clarom., 'galeikaidauns,' Goth., not 'enixe voluimus' [abedarna] Eth., comp. Syr. [ἐκδόθηκεν, προεκρίναμεν, Theoph.] rather than a 'propensa voluntas' seems here more suitable to the context; see notes and reff. given on ch. ii. 8. The plural here seems clearly to refer, not to St Paul and Silas (Beng.), but to St Paul alone, the subject of the verse being in close connexion with the concluding verses of ch. ii., where (ver. 18) the Apostle expressly limits the reference to himself. On the form εἶδο, not ἦδο, see notes on ch. ii. 8. καταλειφθ. ἐν Ἀθῆναις μόνοι] 'to be left behind at Athens alone,—alone, not without some emphasis, as its position seems to indicate; alone, and that at Athens,
'in urbe videlicet a Deo alienissimâ,' Beng. There is some little difficulty in reconciling this passage with Acts xvii. 14 sq. From the latter passage compared with xvii. 5, it would seem that Timothy and Silas first rejoined St Paul at Corinth; from the present words (καταλειφθένει, ἐπέψισεμεν, ver. 2; επεμψά, ver. 5) however it seems almost certain that Timothy was despatched from Athens. Omitting all untenable assumptions—such as that a second visit was paid to Athens (Schrader), or that St Luke was ignorant of the circumstances, or 'that only Silas was left behind' (Jowett),—we must either suppose (a) that St Paul despatched Timothy before his own arrival at Athens (Wieseler, Chronol. p. 246 sq.), or perhaps more naturally (b) that Timothy, having been able to obey the Apostle's order (Acts xvii. 15) more quickly than Silas, did actually come to Athens, and was at once despatched to Thessalonica. The Apostle then continued waiting for both where he was (Acts xvii. 16), but ultimately left the city, and was rejoined by them both after his arrival at Corinth; see Neander, Planting, Vol. i. p. 195, note (Bohn).

2. συνεργὸν τοῦ Θεοῦ] 'fellow-worker with God,' 'adjutorem Dei,' Clarom.; comp. 1 Cor. iii. 9. The σὺν does not refer to others not named, but, in accordance with the regular construction of the word in the N. T. (Rom. xvi. 3, 9, 21, Phil. ii. 25, iv. 3, comp. 2 Cor. i. 24), to the expressed and associated genitive Θεοῦ; comp. Bernhardy, Syntax. iii. 49, p. 171, Jelf, Gr. § 507. The reading is somewhat doubtful, and the variations very numerous, but all may probably be referred to the supposed difficulty of the expression. Rec. reads καὶ διάκονον τοῦ Θεοῦ καὶ συνεργὸν ἡμῶν with D®E (confusedly) KL; most mss.; Syr. (omitting iai), Syr.-Phil. (but with asterisk to καὶ συν. ἡμ.), al.; Chrys., Theod. The text as it stands [Griesb., Lachm. (text), Tisch., and most modern editors] is only found in D; Clarom., Sangerm., Ambrosiast., but is supported indirectly, (1) by ΛΝ; some mss.; and several Vv. (Vulg., Copt., Goth., Ethi.), which have διάκονον instead of συνεργόν (so Lachm. in marg.), (2) by FG; Aug., Boern., which have διάκ. καὶ συν. τοῦ Θεοῦ, and also (3) to some extent by B, which gives καὶ συνεργ. omitting τοῦ Θεοῦ.

ἐν τῷ εὐαγγελίῳ defines more precisely the sphere in which his co-operation was exhibited; see Rom. i. 9, 2 Cor. x. 14, Phil. iv. 3.

εἰς τὸ στηρίζειν κ.τ.λ. 'to establish you and to exhort in behalf of your faith that, &c.:' purpose of Timothy's mission; in the unavoidable absence of the Apostle, he was to strengthen them, and to exhort them to be steadfast; comp. ἐπιστηρίζειν joined with παρακατ. Acts xiv. 22, xv. 32, 2 Thess. ii. 17. These expressions do not seem in accordance with the timid character which Alf. (in notes in loc. and on 1 Tim. v. 23, 2 Tim. i. 7, 8) ascribes to the Apostle's faithful fellow-worker.
μηδένα σαίνεσθαι εν ταῖς θλίψεσιν ταύταις· αὐτοί γὰρ

...still less [roget vos de] Syr. (and so in

2 Cor. viii. 6, &c.), but, as the next verse seems to require, in the more usual sense of ‘encouraging’ or ‘exhorting;’ ἵνα παρακαλέσῃ φήμεις γενναίως τὰς τῶν ἑπαρτιών ἐπιβουλῶς, Theod. The second ὑμᾶς which Rec. adds after παρακ. with DKL; most mss.; Syr., is rightly rejected by Lachm., Tisch., with distinctly preponderant external evidence [ABD1 FG]; 15 mss.; Clarom., Vulg., Goth., Copt.; Chrys., Theod.; C is deficient].

[ἵνε τῆς πίστεως] Not identical in meaning with πολι τῆς πίστεως (De W.), which Rec. here adopts on weak external authority [D E L; mss.], but appy. more distinctly expressive of the benefit to, and furtherance of the faith, which was contemplated in the παράκλησις; see Winer, Gr. § 47.1, p. 343, and comp. notes on Phil. ii. 13.

3. τὸ μηδένα κ.τ.λ. ‘that no one,’ &c.: objective sentence (Donalds. Gr. § 584) dependent on παρακαλέσαι, explaining and specifying the subject-matter of the exhortation; comp. Winer, Gr. § 44.5, p. 294 (ed. 6), but more fully p. 375 (ed. 5). Of the different explanations of this infinitival clause, this seems the most simple and grammatically tenable. That of Schott, according to which τὸ μηδένα κ.τ.λ. is an accus. of ‘reference to,’ is defensible (see Krüger, Sprachl. § 50.6.3, Matth. Gr. l.c. obs. 2). The reading of Rec. τὸ μηδένα κ.τ.λ. is not either exegetically or grammatically admissible (opp. to Green, Gr. p. 277; see Winer, l.c. p. 294), and is wholly unsupported by uncial authority. The text has the support of all MSS. except FG which give ἵνα (in the place of τὸ) with the infinit.

σαίνεσθαι] ‘be disturbed,’ ‘be disquieted.’ This verb (τὰ ἄρ. λεγόμ. in the N.T.) properly signifies ‘to be fawned on’ (σαίνει, ἐπὶ τῶν ἀληθῶν, o ἐστι σεῖει τὴν οὐδόρα, Eustath. P. 393, 9), and metaphorically ‘soothed’ (Esch. Choeph. 194), but is occasionally found in later writers in the stronger sense
of κυνέσθαι, σαλειεσθαι (Hesych.); comp. Diog. Laert. viii. 41 (cited by Elsner), σαλειέουσαι τοις λεγομένοις ἐδάκρυν ταῖς φωκαί. So rightly Chrys. (θρυπεσθαι), Theod., Zonaras, Lex. p. 1632 (αναλειοθαί), al., most of the ancient Vv. (Syr. ὲδόλους [suckerderer]), Vulg. 'moveatur'), and nearly all modern commentators. Wolf, Tittmann (Synon. r. p. 189), and appy. Jovett, retain the more usual sense 'pellici,' scil. 'ad officium déservendum,' but with little plausibility, and in opposition to the consent of both Ff. and Vv. The derivation, it need scarcely be said, is not from ΖΑΝ- or ΖΑΝ- (Benfey, Wurzellex. Vol. 1. p. 181), but from σειω; comp. Donalds. Cratyl. § 473. ἐν ταῖς θλίψεων ταίταισιν 'in these afflictions,' not merely those endured by the Apostle (comp. Ecum.), but those in which both he and his readers had recently shared, and which, though appy. over for a time (ver. 4), would be almost certain to recur. The ὑ is certainly not instrumental, nor even temporal (Lünem.), but merely local, with ref. to the circumstances in which they were, and by which they were (so to say) environed; comp. Winer, Gr. § 48. a. p. 345. αὐτοὶ γὰρ οἴδατε 'for yourselves know;' reason for the foregoing exhortation τὸ μὴ σαίσθασαι κ.τ.λ.: both their own experiences and the Apostle's words (ver. 4) taught them this practical lesson. εἰς τοῦτο κείμεθα 'we are appointed hereunto;' scil. τὸ θλίψεσθαι (comp. ver. 4), not τὸ ὑπομένειν θλίψας, Koch 1, τοῦτο referring laxly to the preceding θλίψεσθαι. On the meaning of κείμεθα (Vulg. 'positi sumus,' Syr. 'συμβάμενοι;' Goth. 'ratidai,' but ?), see notes on Phil. i. 16, and with respect to the sentiment, which is here perfectly general (περὶ πάντων λέγει τῶν πιστῶν, Chrys.), see 2 Tim. iii. 12 (notes), and comp. Reuss, Théol. Chrét. iv. 20, Vol. ii. p. 214 sq.

4. καὶ γὰρ οὕτω κ.τ.λ.] 'for verily when we were with you,' 'nam et cum,' Vulg., Clarom., ἵνα...

Syr.; proof of the preceding assertion, γὰρ introducing the reason, καὶ throwing stress upon it; see Winer, Gr. § 53. 8, p. 397; and notes on Phil. ii. 27, where this formula is briefly discussed. On the use of πῶς with acc. with verbs implying rest, &c., see notes on Gal. i. 18, iv. 18.

μελλόμεν θλίσεσθαι 'we were to suffer affliction;' here not merely a paraphrase of the future, but an indirect statement of the fixed and appointed decree of God; comp. ver. 3. The verb μελλω has three constructions in the N. T.; (a) with the present,—in the Gospels and the majority of passages in the N. T.; (b) with the aor., Rom. viii. 18, Gal. iii. 23, Rev. iii. 2, 16, xii. 4,—a construction found also in Attic Greek (Plato, Crítias, p. 108 B, Gorg. p. 525 A, al.); (c) with a future,—only in a few passages (Acts xi. 28, xxiv. 15, xxvii. 10, in all these cases with ἔσθαλα), though the use is the prevailing one in earlier Greek: see Winer, Gr. § 44. 7, p. 298, Krieger, Sprachl. § 53. 8. 3 sq.

καὶ οἴδατε] 'and ye know,' scil. from your own experiences. The first καὶ
III. 4, 5, 6.

When he came to us and reported your faith, we were greatly comforted, and are deeply thankful.

"Aρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν καὶ εὐαγγελισμένον ἡμῖν

does not here seem to be correlative to the second, καί...καί (see notes on ἴ τις ν. στ. ύμῶν, μήτως ἐπείρασεν ύμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.

5. διὰ τοῦτο] 'For this cause,' scil. because the foretold tribulation had now actually come upon you. In the following καίγω the καί does not belong to the sentence (the argument of Lücken. however that it would then be διὰ καί τοῦτο is of no weight, see notes on Φιλ. iv. 3) but to the pronoun, which it puts in gentle contrast with the ύμεῖς twice expressed in the preceding verse: as they had felt for the Apostle (more fully alluded to in ver. 6), so he on his part felt for them; comp. notes on ch. ii. 13.

μὴ κτί στέγων] 'no longer forbearing, able to contain,' see notes on ver. 1.

eἰς τὸ γνώναι] 'with a view of knowing;' design of the ἐπεμψα, comp. ver. 2. It does not seem right to supply mentally αὐτὴν (Olah.; 'ut cognosceret,' Æth.-Platt, sim. Pol.); the subject of the principal verb is naturally the subject of the infinitive.

So rightly Syr. ᾧς [ut cognoscerem]; the other VV. adopt the inf., or an equivalent ('αὐτὸν, κατ' οἴκημα, videm vestram,' Vulg., Clarom.), and are thus equally indeterminate with the original.

μήτως ἐπείρασεν κ.τ.λ.] 'lest haply the tempter have tempted you;' aor. indic. specifying a fact regarded as having actually taken place already: the temptation was a fact, its results however were uncertain (comp. Chrys.); see Winer, Gr. § 56. 2, p. 448, and comp. notes on the very similar passage Gal. ii. 2. It may be observed that Green (Gr. p. 81), Fritzschë (Fritz. Opusc. p. 176 note), and Scholefl. (Hints, p. 114) regard μήτως as dubitative in the first clause, and expressive of apprehension in the second, 'an forte Satanas tentasset...ne forte labores irriti essent,'—but with little plausibility. The argument of Fritz. that the μήτως (metuentis) in the first clause would have required γενήσεται in the second ('atque ita labores irriti essent futuri') is certainly not valid: the future would have represented something to occur at some indefinite future time, the aor. subj. is properly used of a transient state occurring in particular cases; see Matth. Gr. § 519. 7, and comp. Madvig, Synt. § 124. 1, who correctly observes that μη with fut. after verbs of fearing, &c. always gives a prominence to the notion of futurity.

On the substantival form ἐν πειράζων, see exx. in Winer, Gr. § 45. 7, p. 316, comp. Bernhardy, Synt. vi. 22, p. 316.


6. "Aρτι δὲ is most naturally con-
connected with the participle (Æth.-Pol. distinctly), not with the remote verb παρεκλησθῆσαι, ver. 7 (Lünem., Koch), which has its own adjunct δίδοντε; so appy. Syr., and probably all the other Vv., but the uncertainty as to punctuation precludes their being confidently cited on either side. The adverb δύνασθαι [δύνα, connected with δύνασθαι], which properly stands in opp. as well to immediately present (ὑπό, Plato, Meno, p. 89 c) as to remotely past time (παλαιος, Plato, Crito, p. 43 4), is often used in the N.T. and in later writers in reference to purely motely past time, but the uncertainty as to which has its own adjunct μετά, Rom. xvii. 20, I Cor. i. 17; (b) with a dat. persona, Rom. i. 15; (c) with an accus. persona, Acts xvi. 10, 1 Pet. i. 12; (d) with an accus. rei, Rom. xv. 15, Gal. i. 23; (e) with a double accus. persona and rei, Acts xiii. 32; and lastly (f)—the most common construction—with a dat. persona and acc. rei, Luke i. 19, al. Of these (b) and occasionally (c) are the forms used by the earlier writers; see Lobeck, Phryn. p. 267, Thom.-Mag. p. 379, ed. Bern.

τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἵδειν καθάπερ other (ver. 12); δηλοῖ ὡς μὲν πίστις τῆς εὐδεξίας τὸ βέβαιον, ἢ δὲ ἀγάπη τῆς πρακτικῆς ἀρετῆς, Theod. The third Christian virtue, ἡμῖν, is not here specified (comp. 1 Tim. i. 14, 2 Tim. i. 13, al.), but obviously is included; comp. Usteri, Lehrb. ii. 4. p. 241, Reuss, Théol. Chrét. iv. 22, Vol. ii. p. 259, 260. ὅτι ἔχετε μνείαν κ.τ.λ.] 'that ye have good remembrance of us always;' not exactly μνημονεύετε ἡμῶν μὲν ἑπικαίνων καὶ εὐ­φημιάς, Theophr. (comp. Chrys.), but simply 'that ye retain a good, i.e. as the following words more fully specify, a faithful (βεβαιαν, Æcum.) and affectionate remembrance of us,' 'ut nostra memoria bona sit in vobis,' Copt., comp. Syr. On μνεία, see notes on ch. i. 2. The μνεία ἀγάθη formed the third item in the good tidings; τρία τεθεικαν ἀξιόραστα, τὴν πίστιν, τὴν ἀγάπην, καὶ τοῦ διδασκάλου τῆς μνή­μης, Theod. πάντοτε seems here more naturally joined with the preceding verb (Syr., Æth.), as in ch. i. 2, 1 Cor. i. 4, 2 Thess. i. 3, al., than with the participle (Copt.): the μνεία was not only ἀγάθη, but ὅπως ἐπικαῖνος, theoph. rei, 2 Tim. i. 4. On the force of the ἐπιθετική, see Fritz. Rom. i. 11, Vol. i. p. 31, and notes on 2 Tim. l.c. καθάπερ καὶ ἡμῖν ὑμᾶς [ἐπιθετική] 'even as we also are longing to see you;' τὸ γὰρ μαθεῖν τὸν φιλότιμον ὅτι τούτῳ ὅτεν ὁ φιλότιμος ὃτι φιλεῖται πολλὴ παρα­μυθία καὶ παράλληλοις, Chrys. On the meaning and use of καθάπερ, see notes.
III. 7, 8.

καὶ ἡμεῖς ὑμᾶς· διὰ τοῦτο παρεκλήθημεν, ἀδελφοὶ, ἐφ' ἡμῖν ἐπὶ πάση τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως· ὅτι νῦν ζωμεν ἐὰν ἡμεῖς στήκητε ἐν Κυρίῳ. 8

3. στήκητε] So Rec., Lachm., and Tisch. ed. 2, with BDEN; many mss.: Tisch. ed. 7 adopts the solecistic στήκητε with ΛFGKL4; mss.; Chrys. (ms.), which is maintained by Koch. The authority however is insufficient, as such permutations of vowels are found occasionally even in the best MSS.; comp. Scrivener, Introd. to N. T. p. 10.

on ch. ii. 11, and on the use of καί with comparative adverbs, notes on Eph. v. 23.

7. διὰ τοῦτο [for this cause:] in reference to the three preceding specifications, which are here grouped together in one view. The resumed διὰ τοῦτο is not superfluous (comp. De W.): the length of the preceding sentence, and the fact that ἐρεῖ ἐλθόντος involved mainly the predication of time, make the occurrence of a recapitulatory and causal formula here by no means inappropriate.

παρεκλ. ἴπτ᾽ ὑμῖν [we were comforted over you:; you were the objects which formed the substratum of our comfort; comp. 2 Cor. vii. 7. The prep. ἐρεῖ is not exactly equivalent to 'in,' Vulg., 'ex,' [fran.] Goth., or even 'propter,' Ἑθ.-Pol.,—still less to 'quod attinet ad,' Lünem.,—but with its usual and proper force points to the basis on which the παράκλησις rested, 'fundamentum cui veluti superstructa est,' Schott; see Winer, Gr. § 48. c, p. 351. The reading παρακληθεθα, though found only in A and 3 mss., has been adopted by Koch, as according better with his connexion of ἐρεῖ with the finite verb. Surely this is most rash criticism.

ἐρεῖ πάντη κ.τ.λ.] in all our necessity and tribulation; certainly not 'in quâvis angustiâ et afflictione,' Schott, —a translation distinctly precluded by the presence of the article, which here represents the ἀνάγκη καὶ θλίψις as a collective whole; comp. 2 Cor. i. 4, vii. 4. The use of ἐρεῖ is here only slightly different from that above; it has appy. neither a temporal (Lünem.) nor a causal (2 Cor. i. 4, but obs. the accompanying ἐν π. θλ.), but a semi-local force (comp. 2 Cor. vii. 4, and Mey. in loc.), marking that with which the παράκλησις stands in immediate contact and connexion; comp. Bernhardy, Syntax. v. 24. b, p. 248 sq., and notes on Phil. i. 3. In the former use the idea of ethical superposition seems mainly predominant, in this latter that of ethical contact; comp. Krüger, Sprachl. § 68. 41. 5. It is somewhat doubtful to what the ἀνάγκη καὶ θλίψις should be referred. On the whole, the force of ἀνάγκη [connected with ΑΤΧ, Pott, Etym. Forsch. Vol. 1. p. 184; 'vim omnem notat quæ evitari non potest,' Herm. Soph. Tract. 823] and the tenor of the context seem to imply not any inward distress (De W.), but rather some outward trial and trouble (Alf. compares Acts xviii. 5—10) under which the Apostle was then suffering; see Lünem. in loc. The order of the words is inverted in Rec. θλίψις κ. ἀνάγκη), but only on the authority of KL; mas.; several Fl. διὰ τῆς ὑμῖν πίστεως] through your faith: the medium by which this comfort was realized by the Apostle was the faith on the part of the Thes-
salonians of which he had received tidings; ἀυτὴ ἀνάλευσα μεναρα τὴν παρακλησιν ἡμῶν εὐρίσκατο, Ἐκκυμ.

8. ὧν νῦν [ὡρον] 'because now we live;' reason for the preceding statement of the comfort which he received from hearing of the faith of his converts. The contrast shows that the Apostle regards the ἄνευ ἡλικίας καὶ ἕλκιας as a kind of death, from which he is raised to the full powers of life (comp. Rom. viii. 6) by the knowledge of the firm posture of the Thess.; τὴν γὰρ ὑμετέραν βέβαλωσιν ὣν ὑμετέ­


The true principle of the usage is well explained by Hand; 'esse in his due rerum conditiones collocantur, quamar altera aut proelis, aut cogitationes esse posse, eique ex adverso opponitur ea quae vera ac presentes adest et valet,' Turvill, Vol. iv. p. 340.

ἐὰν ὑμεῖς στήκητε] 'if ye stand (fast);' hypothetically stated, as the faith of the Thessalonians was not yet complete (comp. ver. 10); experience was yet to show whether the assumption was correct. On the force of ἐὰν with the subj. ('sumo hoc, et potest omnino ita se habere, sed utrum vere futurum sit necne id nescio, verum experientiā cognoscam,' Herm.), and on its general distinction from ἐλ with the indic.; see notes on Gal. i. 9, Winer, Gr. § 41. 2, p. 260, and Herm. Viger, No. 312. On the meaning of this late form στήκην, not per se 'to stand fast' (comp. Rom. xiv. 4), see notes on Phil. i. 27. In the N.T. it occurs only in St Paul's Epp. and Mark iii. 31 (Tisch.), xi. 25; and in the LXX in Exod. xiv. 13 (Alex).

ἐν Κυρίῳ] 'in the Lord,'—in Him as the element of their true life, and the sphere of its practical manifestations; so with στήκην in Phil. iv. 1; see notes on Eph. iv. 17, vi. 1.

9. τίνα γὰρ κ.τ.λ.] Confirmation of the preceding conditioned declaration διὸ νῦν ὡρον κ.τ.λ.; 'we live, I say, for what sufficient thanks can be rendered to God for our plenitude of joy on your account?' τοσοῦτον, φησιν, ἥ δὲ ὑμᾶς χαρά, ὅτι οὐδὲ εὐχαριστεῖτε κατ' ἄξιον εὐρίσκομεν, Ἐκκυμ., comp. Theoph. For θεῷ DFGN read Kuplō, and K also gives Kuplou for Θεοῦ at the end of the verse.

ἀνταποδοταὶ] 'render,'—properly 'in return,' 'retribuere,' Vulg., ὧμοιοι Σyr.; εὐχαριστία is regarded as a kind of return for the mercies and blessings of God: Grot. aptly compares Psalm cxvi. 12, ἵνα θεῷ ὑπὲρ θανάτου. The binary compound ἀνταποδοταῖ is used by the Apostle both 'in bonam' and 'in malam partem' (2 Thess. i. 6, comp. Rom. xii. 19) in the sense of rendering back a due; the ἄξιον marking the idea of return, the ἀπὸ hinting at that of the debt previously incurred, 'ubi dando te exsolvis debito,' Winer, de Verb. Comp. iv. p. 12.

περὶ ὑμῶν] 'concerning you,' 'for you;' comp. ch. i. 2 (and notes), 1 Cor. i. 4, 2 Thess. i. 3, ii. 13. The difference between περὶ and ὑπὲρ (Eph. i.
III. 9, 10.

προσθεν τοῦ Θεοῦ ἡμῶν; νυκτὸς καὶ ἡμέρας ὑπερεκ- 10 περισσοῦ δεόμενοι εἰς τὸ ίδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν.

16, comp. Phil. i. 4) in such combinations as the present is scarcely appreciable; see notes on Col. iv. 3, and comp. on Phil. i. 7.

ἐπὶ πᾶσιν τῇ χαρᾷ] 'on account of, for, all the joy;' ἐπὶ having here more of its causal and derivative sense, and marking the ground and reason of the ἀνταπόδοσις εὐχαριστίας: comp. i Cor. i. 4, 2 Cor. ix. 15. Polyb. Hist. xvii. 26. 4, see notes on Phil. i. 5, and Krüger, Sprachl. § 68. 41. 6. The present use of ἐπὶ is nearly allied to the common use of the prep. with verbs denoting affections of the mind, θυμάζειν, ἀγαλλίαν, κτλ., but perhaps recedes a shade farther from the idea of 'ethical basis,' to which both this and all similar uses of the prep. are to be ultimately referred; see notes on ver. 7, and Winer, Gr. § 48. 9, p. 351. It is scarcely necessary to say that πᾶσα ἡ χαρὰ is not, except by inference, 'summa laetitia' (Schott,—who however fails to observe the article), but all the joy,' Copt.,—'the joy taken in its whole extent;' see Winer, Gr. § 18. 4, p. 101: the Apostle's joy wanted nothing to make it full and complete.

ἡ χαίρομεν] 'which we joy;' attraction for ἡ χαίρομεν (Winer, Gr. § 24. 1, p. 147), the construction being appy. here χαίρειν χαρᾷ (Matth. ii. 10), not χαίρειν χαρᾷ (John iii. 29), which, though analogous, would be scarcely so natural with the simple relative. On these intensive forms, see Winer, Gr. § 32. 2, p. 201, § 54. 3, p. 413, Lobuck, Paralipom. p. 224 sq.

ἐπισκοπήθημεν κ.τ.λ.] 'before our God;' further definition of the pure nature of the joy: it was such as could bear the scrutiny of the eye of God, 'illo videlicet teste atque inspectore et ut arbitror probatore,' Just., comp. Calv. On the formula ἑπισκοπήθημεν τοῦ Θεοῦ, only used by St Paul in this Ep., see notes on ch. i. 3. The clause obviously belongs not to χαρᾷ (Pelt), still less to ver. 10 (Syr., but not Syr.-Phil.), but to the verb χαίρομεν.

10. νυκτὸς καὶ ἡμέρας] 'night and day;' καὶ τοῦτο τῆς χαρᾶς σημεῖον, Chrys. On this formula, see notes on ch. ii. 9, and on 1 Tim. v. 5.

ὑπερεκπερισσοῦ δεόμενοι] 'above measure praying;' participial adjunct, not to χαίρομεν, which is only part of a subordinate clause, but to the leading thought τίνα—ἀνταπόδοσιν (Lünem., Alf., Jowett), the participle not having so much a causal (Lünem.) as a circumstantial ('praying as we do,' Alf.), or perhaps rather a simply temporal reference; compare Krüger, Sprachl. § 56. 10. 1. On the rare cumulative form ὑπερεκπερισσοῦ δεόμενοι, see notes on Eph. l.c.

τοῦ τοῦ βιοῦ τιλίλ.] 'that we may see your face;' 'ut videamus,' Vulg., Clarom.; purpose and object (tίνα ὑδύ αὐτοῦ, Theoph.) of the prayer, with perhaps an included reference to the subject of it; comp. 2 Thess. ii. 2, and see notes on ch. ii. 12, and on ὅμ. τὸ πρόσωπον, notes on ch. ii. 17.

καταρτίσωμεν] 'make complete,' 'ut suppleamus,' Clarom. The verb καταρτίσωμεν (Hesych. κατασκευάζωμεν, κατερεύω, Ζοναρ. ἀρμόζων) properly signifies ' to make ἐρᾶς'—the κατά having appy. a slightly intensive force (see Bost u. Palm, Lex.
May God direct my way to you. May He make you abound in love, and establish you in holiness.

s.v. κατά, iv. 4).—thence ‘to re-adjust and restore,’ whether in a simple (Matth. iv. 21) or an ethical sense (Gal. vi. 1), what had been previously out of order; and thence, with a somewhat more derivative sense (as here), ‘to supply what is lacking or deficient,’ πληρώσαν, Theod., ἀπαλληλώσαν, Ecce. For exx. see Wetst. Vol. i. p. 278, Elsner, Obs. Vol. ii. p. 70, and notes on Gal. i. c.

τά ὑποθηματα κ.τ.λ.] ‘the lacking measures of your faith,’ ‘that in which your faith is yet deficient,’ comp. Phil. ii. 30, Col. i. 24. These defects are referred by Olsh. to their faith not on the side of its power but of its knowledge. This seems substantially true (οἱ πάσης ἀπελευθαρίας τῆς διδακτάς, οὐδὲ οσα ἐχάριν μαθεῖν έμάθον, Chrys., comp. ch. iv. 13); it does not however seem correct to exclude defects on the side of practice, which ch. iv. 1 sq. seems mainly intended to supply; see Lünem. in loc.

11. Αὐτὸς δὲ ὁ Θεὸς καὶ πατήρ ἡμῶν καὶ ὁ Κύριος ἡμῶν Ἰησοῦς κατευθύναι May God direct my way to you. May He make you abound in love, and establish you in holiness.

and the probable connexion of ἡμῶν with the latter subst. only (so also Lünem.), see notes on Gal. i. 4. It may be remarked that the copula is omitted in Syr., Copt., Æth. (both), and retained in Vulg., Clarom., Goth., Arm., Syr.-Phili., but that in these latter Vv. where it thus occurs there is no trace of the explanatory force here ascribed to it by many modern commentators. καὶ ὁ Κύριος κ.τ.λ.] Union of the Son with the Father in the Apostle’s prayer. The language of some of the German expositors is here neither clear nor satisfactory:—we do not say with Lünem., that Christ as sitting at the right hand of God has a part in the government of the world ‘nach paulinischer Anschauung’ (compare Usteri, Lehrb. ii. 2. 4, p. 315), still less with Koch, that the Apostle regards Christ ‘als die Weisheit und Macht Gottes,’—but assert simply and plainly that the Eternal Son is here distinguished from the Father in respect of His Personality, but mystically united with Him (observe the significant singular κατευθύναι) in respect of his Godhead, and as God rightly and duly addressed in the language of direct prayer; see esp. Athan. contr. Arian. iii. 11, Waterl. Defence, Qu. xvii. Vol. i. p. 423, Qu. xxiii. p. 467. The addition after Ἰησοῦ of Ἡρωτός (Rec.), though supported by D3EFGKL; mss.; Vv.; Ath., and many Ff., is rightly rejected by most modern editors with ΑΒΔΘ (D1 omits Ἰησ. as well); 5 mss.; Clarom., Sangerm., Vulg. (Amiat.), Æth. (Pol.,—but not Platt), al., as a conformation to the more usual formula.

κατευθύναι] ‘direct,’ optative, not infinitive,—which, though occasionally
found in older and esp. poetical writers in ref. to wishes and prayers (Apollon. de Synt. iii. 14, Bernhardy, Synt. ix. 3, p. 357), has no place in the language of the N.T.; see Winer, Gr. § 43· 5, p. 283. The singular is certainly very noticeable both here and in 2 Thess. ii. 17: no reasons except those founded on the true relations of the Father and Son seem in any way to account for the enallage of number. The verb κατευθύνων (Luke i. 79, 2 Thess. iii. 5) properly signifies 'to make straight,' thence ('dirigat,' Vulg., 'rectófiet,' Syr.), the κατευθύνω being app. not so much intensive (Koch) as directive, and the appended 'προς specifying the terminus ad quem; comp. Winer, Gr. § 52· 4· 9, p. 383.

12. άμάς ὑμᾶς] 'But you,—you—whatever it may please God to appoint with respect to us and our coming: 'altera precatio ut interea dum obstruatur illa est iter se tamen absente Dominum Thessalonicensem con­firmet in sanctitate et caritate impleat,' Calv.

ο Κύριος] Not the First Person of the blessed Trinity (Alf.),—still less the Third (Basil, ap. Pearson, Creed, Vol. ii. p. 265, ed. Burt.), but, in accordance with the application of the title both in ver. 11 and ver. 13, and the prevailing usage in St Paul's Epp., the Second; comp. Winer, Gr. § 19· 1, p. 113. The subject ο Κύριος [so BDΣΚ ΛΝ; Augiens.: ο Θεός, A; 73: ο Κύριος Τροπός, D1ΕFG; Clarom., Sangerm., al.] is omitted in Syr., Arab. (Erp.), Vulg. (Amiat.), and is rejected by Mill (Prolegom. p. cxxx.), De W., Koch, al., as an interpolation. The external authority for its insertion is too preponderant to be safely set aside: Lachm. and Tisch. retain it.

πλεονάσαι καὶ περισσεύσαι] 'make to increase and abound,' 'multiplicet et abundare faciat,' Vulg., Clarom.; both verbs transitive, and nearly synonymous; the former referring not to mere numerical increase (τῷ ἀρνῷ πλεονάσαι, Theod.) but to spiritual enlargement, the second to spiritual abundance, and having more of a superlative meaning; comp. Fritz. Rom. Vol. i. p. 351. Πλεονάσειν is not transitive elsewhere in the N.T., see however Psalm lxxi. 21, ενελε­νασα τῷ δικαιοσύνης σου, 1 Mac. iv. 35, πλεονάζει τὸν γενεθλίτα στρατόν; the verb περισσ. is also commonly intrans., but see 2 Cor. iv. 15, ix. 8, and notes on Eph. 1. 8.

τῇ ἀγάπῃ τῇ κ.τ.λ.] 'in your love toward one another and toward all;' instrumental or rather ablatical dative specifying that with which they were to be enlarged and to abound; see Hartung, Casus, p. 94, Scheuerl. Synt. § 22, p. 178, 181. This love was to be shown both in the form of brotherly love (φιλαδελφία, ch. iv. 9) and in its more extended form to all mankind whether ὡς ετοιμασόσιν (Theod.) or not; τοῦτο γὰρ τῇ κατὰ Θεὸν ἀγάπῃ θεοῦ τὸ πάντας περιπλέκεσθαι, Theoph.

καθάπερ καὶ ήμᾶς εἰς ὑμᾶς] 'even as we also abound toward you;' comp. ver. 6; scil. πλεονάζομεν καὶ περι­σσεύομεν τῇ ἀγάπῃ [ὑπὲρ ήμᾶς διετέθη­­μεν, Theod.]; the verbs which were previously transitive now relapsing into their usual intransitive meaning: τὸ μὲν ἡμέτερον ἣδη ἐστὶ, τὸ δὲ ὑμε­
καρδίας ἀμέμπτους ἐν ἀγιωσόνη ἐμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.

terov ἁζωμεν γενεθαν, Chrys. This mode of supplying the ellipsis, though open to the objection of causing two different meanings to be assigned to πλεον and περισσ. in the same verse, seems less arbitrary than that of Syr. (comp. Copt.), al., ἀγάπην ἔχωμεν, Grot. 'sumus, more Hebræo,' etc., and is supported by the analogy of simple verbs being supplied from compound verbs, affirmative from negative; comp. Jelf, Gr. § 895. 1. b.

On the meaning of καθάερ, see notes on ch. ii. 11, and on the use of καλ, notes on ch. iv. 5.

13. εἰς τὸ στηρὶα[ai] 'in order to establish,' 'to the end he may establish,' Auth.; not the result (Baumg.-Crus.) but the end and aim of the ἐρεβον καὶ περισσ, τῇ ἀγάπῃ: ἄν γὰρ αὕτη περισσο­σύνη, στηριγμὸς ἐστὶ τῶν κεκτημένων αὑτῆς, Οἰκεμ.; love being, as De W. observes, 'the filling up of the law' (Rom. xiii. 10) and 'the bond of perfection' (Col. iii. 14). The subject of the inf., it need scarcely be said, is not ἡμῖν (Corn. a Lap. 1), nor ἀγά­πην (Οἰκεμ.), nor even Θεὸν (a Lap. 2), but the subject of the foregoing verse, τῶν Κυρίων.

ἀμέμπτους ἐν ἀγιωσόνῃ] 'so as to be unblameable in holiness;' proleptic use of the adjective; comp. 1 Cor. i. 8, Phil. iii. 21, see Winer, Gr. § 66. 3, p. 550, Jelf, Gr. § 439. 2, Schaefer, Domosth. Vol. i. p. 239, and the long and elaborate note of Koch in loc. The hearts (ἐκ τῆς καρδίας έξήρισεν διάλογομα πνευματικά, Chrys.) were to be blameless, and not simply, but in a sphere and element of holiness. On the orthographically correct but late form ἀγιωσόνη (Rom. i. 4, 2 Cor. vii. 1, as Ν, not ἁγιωσόνη, as BI DEFG (A has δικαιωσόνη), see Fritz. Rom. Vol. i. p. 10, Buttm. Gr. § 118. 11. In meaning it differs but little from ἁγιωσόν (2 Cor. i. 12 [not Rec.], Heb. xii. 10), except perhaps that it represents more the condition than the abstract quality, while ἁγιωσόν, as its termination shows, points primarily to the process (2 Thess. ii. 13, 1 Pet. i. 2), and thence, with that gradual approach of the termination in -μος to that in -σων which is so characteristic of the N. T., the state (ch. iv. 4, 1 Tim. ii. 15), frame of mind, or holy disposition (Waterland, on Justin. Vol. vi. p. 7), in which the action of the verb is evinced and exemplified; see Usteri, Lehrb. ii. 1. 3, p. 226, and comp. ἁγιασθείς, ἁγιασθῆτε, and notes on Gal. v. 22.

ἐμπροσθεν κ.τ.λ. does not belong exclusively either to ἐν ἀγιωσόνῃ (Pelt) or to ἀμέμπτους (De W.); but to both (Lüeum.): their ἀμεμπτία ἐν ἁγιωσ. was to be such as could bear the searching eye of God; see notes on ver. 9, and on ch. i. 3.

τοῦ Θ. καὶ τ. ἡμ.] See notes on ver. 11, and on Gal. i. 4. ἐν τῇ παρουσίᾳ κ.τ.λ.] 'at the coming of our Lord Jesus;' καὶ γὰρ ἐντός αὐτοῦ κρυφόμεθα ἐμπροσθεν τοῦ Πατρός, Theoph.; see notes on ch. ii. 19. The addition Χριστοῦ is rightly rejected by Lachm. and Tisch., with ABDEκ; 20 mss.; Clarom., Sangerm., Vulg. (Amiat.), Luth. (Pol.,—but not Platt); Dam., Ambr.: the appearance of Ἰη­σοῦς without Χριστοῦ seems somewhat noticeably frequent in this Epistle (9 times out of 16); comp. ver. 11, ch. i. 10, ii. 15, 19, iv. 1, 2, 14 (bis).

μετὰ πάντων κ.τ.λ.] 'accompanied
Abound ye, according to my precepts. God's will is your sanctification, wherefore be chaste and continent.

with all His Saints; not óu but μετά; they are here represented not so much as united with Him as attending on Him and swelling the majesty of His train; comp. notes on Eph. vi. 23, and contrast Col. iii. 4, where on the contrary the context shows that the idea is mainly that of coherence. It is very doubtful whether of αὐτόν are, with Pearson (Creed, Vol. ii. p. 290), to be referred to the Holy Angels (see 2 Thess. i. 7, Matth. xvi. 27, xxv. 31, al.; comp. Heb. ὅστις Psalm lxxxix. 6, Zech. xiv. 2, or, with Hofmann (Schrifth. Vol. ii. 2, p. 595), to the Saints in their more inclusive sense (see ch. iv. 14, comp. 1 Cor. vi. 2): perhaps the addition πάντες may justify us in referring the term to both; so Beng., Alf.

The ἀπίστω at the end of the verse [inserted by AD'EN; mss.; Clarom., Sang., Vulg., and by Lachm. in brackets] seems to be a liturgical addition.

Chapter IV. 1. Δοιτόν oúv] 'Furthermore then;' in consequence of, and in accordance with the issue prayed for in the preceding verse; the oúv having here its collective force, and introducing an appeal to the Thessalonians on their side, grounded on what the Apostle had asked for in prayer for them from God; they were to do their part, Olah. On the two uses of oúv (the collective and reflexive), see Klotz, Devar. Vol. ii. p. 717; compared with Hartung, Partik. Vol. ii. p. 9. The transl. of Vulg., 'ergo' (Clarom. less correctly 'autem'), is judiciously altered by Beza to 'igitur,' the former being properly used only 'in graviore argumentatione,' Hand, Tursell. Vol. iii. p. 187. The exact meaning of λοιπόν has been somewhat contested. By observing its use (2 Cor. xiii. 11) and that of the more specific τὸ λοιπόν (Eph. vi. 10, Phil. iii. 1, iv. 8, 2 Thess. iii. 1) in St Paul's Epp., we see that it is neither simply temporal (ἀδικίας καὶ παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ] 'short you in the Lord Jesus;' our παρακαλη-σις is in Him alone (see Phil. ii. 1, and notes); He is the sphere and element in which alone all we say and do has its proper existence and efficacy: see notes on Eph. iv. 17, vi. 1. The gloss διὰ τοῦ Ἰησοῦ, Chrys. (τὸν Χριστόν παρα-λαμβάνει, Theoph., 'per Christum rogat et obsecrat,' Schott 2), involves a needless departure from the almost regular meaning of this significant E. T.
formula: all the ancient Vv. retain the simple and primary meaning of the preposition. ἵνα καθὼς παρελάβετε παρὶ ἰμῶν τὸ πῶς δεὶ ὑμᾶς περιπατεῖν καὶ ἄρεσκείν ὦκό, καθὼς καὶ περιπατείτε, ἵνα περὶς-2 σεῦτε μᾶλλον. οἴδατε γὰρ τίνας παραγγελίας ἐδόκαμεν 3 ὑμῖν δία τοῦ Κυρίου Ἰησοῦ. τούτο γὰρ ἐστὶν θέλημα

2. οἴδατε γὰρ] 'For ye know.' Appeal to the memory of the Thessalonians in confirmation of the foregoing declaration καθὼς παρελάβετε, 'quasi dicit Accepisse vos a nobis dico,' Est.; comp. 1 Cor. xv. 1, 2, Gal. iv. 13. τίνας παραγγ. 'what commands; not 'evangelii prædicationem,' Pelt,—but, in accordance with the regular meaning of the word and the tenor of the context, 'præcepta,' scil. 'bene sanctæque vivendi,' Est., 'vivendi regula,' Calv.; comp. Acts v. 28, xvi. 24, 1 Tim. i. 5, 18, and see notes in loco. The emphasis, as Lünem. observes, rests on τίνας, and prepares the reader for the following τοῦτο, ver. 3. διὰ τοῦ Κυρ. Ἰησ.] 'by the Lord Jesus,' 'per Dominum Iesum,' Vulg., Clarom., 'hierh,' Goth.; not equivalent to ἐν
IV. 2, 3.

τοῦ Θεοῦ, ὁ ἀγιασμὸς ὑμῶν, ἀπέκεχεσθαι ὑμᾶς ἀπὸ τῆς

Kvpl (Pelt), but correctly designating the Lord as the 'causa medians' through which the παραγγελίαι were declared: they were not the Apostle's own commands, but Christ's (οὗκ ἐμά γὰρ, φησίν, ὁ παρθένης, ἀνέκειν ταῦτα, Theoph.), by whose blessed influence he was moved to deliver them; comp. 2 Cor. i. 5, and see Winer, Gr. § 47. 1, p. 339 note 2. The addition does not then seem designed so much to vindicate the authority of the Apostle (Olsh.) as to enhance the importance of the commands; comp. 2 Cor. vii. 10.

3. τοῦτο γάρ κ.τ.λ.] 'For this is the will of God,'—'this that follows, this that I am about to declare to you;' further explanation of the τῶν παραγγελίας, γάρ, having here more of its explanatory ('quippe hrec,' Schott) than its argumentative force; see notes on Gal. ii. 6. Τοῦτο is obviously not the predicate (De W.), but the subject, placed somewhat emphatically forward to echo the preceding τίνες and direct the reader's attention to the noun in apposition that follows. Lünem. and Alf. compare Rom. ix. 8, Gal. iii. 7; but the passages are not perfectly analogous, as there the demonstrative pronoun is retrospective, here mainly prospective; comp. notes on Gal. i. c.

θέλημα τοῦ Θεοῦ] 'the will of God;' 'id quod Deus vult,' Fritz. Rom. Vol. iii. p. 33. The omission of τὸ before θέλημα, [inserted by AFG, and by Lachm. in brackets] is not to be accounted for by the non-distribution of the predicate θέλημα τοῦ Θεοῦ (Alf.; but with ?), nor because what follows does not exhaust the conception (Lünem.), but simply on the principle noticed by the Greek grammarians (Apollon. de Synt. 1. 31, p. 64, ed. Bekk.) that 'after verbs substantive or nuncupative' the article is frequently omitted: see Middleton, Gr. Art. iii. 3. 2, p. 43 (ed. Rose), but observe that the rule is by no means so universal as Middl. seems to think; see Winer, Gr. § 18. 7, p. 104. When the subject is a demonstrative pronoun and the verb is omitted (Rom. ix. 8), the exceptions are naturally fewer, as the insertion of the article might often leave it uncertain whether the demonstr. pronoun was intended to be predicative or no; see Stallb. on Plato, Apol. p. 18 a, and Engelhart on Plato, Lach. § 1. It may be noticed that the useful and common form θέλημα is appy. confined to the LXX, N. T., and late writers; comp. Lo-beck, Phryn. p. 7.

ὁ ἀγιασμὸς ὑμῶν] 'your sanctification;' appositional member to the preceding θέλημα τοῦ Θεοῦ, further defined both negatively and positively in the following clauses, and more specially exemplified in the subsequent appositional member τὸ μὴ ὑπερβαλ­νεῖν, ver. 6. The late substantive ἀγιασμός,—which, as the defining clauses seem to show, has here somewhat of a special meaning (Beng.),—is not equivalent to ἁγιασθῇ (comp. Olsh., Usteri, Lehrb. p. 226, note), but in accordance with its termination ('action of verb proceeding from subject,' Donalds. Cratyl. § 253) still retains its active force, ὑμῶν being a simple gen. objecti, 'sancificatio vestri,' i.e. 'ut sanctitati studete,' Me-noch. ap. Pol. Syn.; comp. Krüger, Sprachl. § 47. 7. 1 sq., and see note on ch. iii. 13.

ἀπέκεχεσθαι ὑμᾶς κ.τ.λ.] 'to wit that ye abstain from fornication;' explanatory infinitive, defining on the negative side the preceding term ὁ ἀγιασμός, which otherwise must have been

E 2
regarded as simply general in its significance; see Krüger, Sprachl. § 57. 10. 6 sq., Winer, Gr. § 44. 1, p. 284, and comp. Madvig, Syn. § 153, who however has not sufficiently illustrated this not uncommon use of the infinitive. Even Winer (Gr. § 44. 2) seems to regard the inf. here as a subject-inf. in opposition to θέλημα τοῦ Θεοῦ (comp. too Syr., Æth.), but appy. with but little plausibility. The insertion (ch. v. 22) or omission (1 Tim. iv. 3) of ἀπὸ after the compound ἀπέχεσθαι involves no real change of meaning (compare Acts xv. 20, 29), but differs at most only thus much,—ut in priori formula [with ἀπὸ] se junctio nis cogitation ad rem, in posteriori autem ad nos ipsos referatur,' Tittm. Synon. 1. p. 225. 

τὸ πόρνευασ 'Fornication,' abstract, and perhaps here with a somewhat comprehensive meaning [F reads παρὶ τῆς, and 31 πάσης τῆς: N; a few ms.; Syr., Chrys., Theod., al substitute πάσας for the art.], 'quicquid est rerum venerarum,' Calv., or more suitably to the present context 'omnia illicitum concubitum' (comp. Est.). It must be always remembered that the deadly sin of πορνεία in its usual and general sense ever formed the subject of special prohibition, as being one of those things which the Gentile world regarded as ἀδιάφορα; see Meyer on Acts xv. 20.

4. εἰδέναι ἐκαστοῦ ὑμῶν 'that each one of you know how &c.;' explanatory infinitive, parallel to ἀπέχεσθαι, defining on the positive side the preceding ἀφαιρέσθαι: so (as far as can be inferred from the collocation of words and form of expression), Copt., Goth., Arm., and Vulg. in spite of modern punctuation. Alford and others (comp. Clarom, 'abstinere...ut sciat...ut nequis') regard the whole εἰδέναι—τεκμηριώδεσθαι as a further specification of what immediately precedes; this however tends to obscure the distinction between the infinitival clauses with and without the article (see below on ver. 6), and exegetically considered has nothing particularly to recommend it. For a similar comprehensive force of εἰδέναι, see Phil. iv. 11; δεικνύειν δὲι ἀνᾶρχων καὶ μαθήσεως ἐστὶ τὸ σωφρονεῖν, Theoph. For ἐκαστος ΔΥΘ read ἐκαστος, so Lachm. in marg. 

τὸ ἑαυτοῦ σκέφτασθαι 'to get himself his own vessel:' so it would seem Syr., Copt. (ε-οπηοφ σαφ), Artem. (σεδήναλ)—but as in these and other languages the ideas of acquisition and possession are expressed by the same word, discrimination is not easy. The meaning of the clause, and especially of the word σκέφτασθαι, has been much debated. Setting aside all arbitrary and untenable interpretations, we have two explanations of τὸ ἑαυτοῦ σκέφτασθαι; (a) 'his body;' σκέφτασθαι τὸ σῶμα φυσικοῦ, Theoph., Æcum.; so Chrys., Theod. (who notices and rejects the other expl.), Tertull. (de Resurr. 16), Ambrosiast., Olsh., and some modern commentators; (b) 'his wife;' σκέφτασθαι τὴν ἑαυτὸν γαμητῆν ὑμῶν ἑαυτός, Theod.-Mops., August. contra Jul. iv. 56 [x]—or more generally (De W.) his lawful 'co-partner and recipient' in fulfilling the divine ordinance (Gen. i. 28), with a reference to a similar use of the Heb. נָא (see the pertinent example from Megill. Est. i. 11, 'vas meum quo ego utor,' cited by Schoettg. Hor. Heb. Vol. i. p. 727, and most commentators) and the generally appropriate nature of the trope (see Sohar Levit. xxxviii. 152, cited by Schoettg.): so Aquin., Est., more
IV. 4, 5, 6.

ἐν ἀγασμῷ καὶ τιμῇ, μὴ ἐν πάθει ἐπιθυμίαις καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν. τὸ μὴ ὑπερβαίνειν καὶ 6

recently Schott, De W., and appy. the majority of modern expositors... Of these two interpretations (a) is plausible, but open, as Lüne. clearly states, to four objections,—(a) the inaccurate meaning 'possidere' (Vulg.) thus assigned to κτάσθαι; (β) the absence of any adj. (2 Cor. iv. 7) or defining gen. (Barnab. Epist. § 7, 11) which might warrant such a meaning being assigned to κτιστών; (γ) the emphatic position of κτιστώ (comp. 1 Cor. vii. 2), which is hardly to be explained away as a mere equivalent of a possess. pronoun; (δ) the context, which seems naturally to suggest, not a mere periphrasis of what had preceded, but a statement on the positive and permitted side antithetical to the prohibition on the negative. These objections are so strong that we can scarcely hesitate in adopting (b), towards which both lexical usage (κτιστῶν γυναίκα, Ecclus. xxxvi. 29 [24], Xen. Symp. ii. 10) and exegetical arguments very distinctly converge. While τορπελα is prohibited on the negative side, chastity and holiness in respect of the primal ordinance are equally clearly inculcated on the positive. For further details see the elaborate notes of De W., Koch, and Lüne. in loc.

ἐν ἀγασμῷ καὶ τιμῇ 'in sanctification and honour;' ethical element in which τὰ κτάσθαι was to take place: the union of man and woman was to be in sanctification and honour, not, as in the case of τορπελα, in sin and shame. Here, as the associated abstr. subst. suggests, ἀγασμῷ passes from its act. into its neutral meaning; comp. notes on ch. iii. 13.

5. μὴ ἐν πάθει ἐπιθ. 'not in the lustfulness of desire;' not in that sinful and morbid state (comp. Cicero, Tusc. Disp. iii. 4. 10) in which ἐπιθυμία becomes the ruling and prevailing principle, and the κοίνη ceases to be ἀμαρτός (Heb. xiii. 4). On the meaning of πάθος, see Trench, Synon. Part ii. § 37, and notes on Col. iii. 5. καθάπερ καὶ τὰ ἔθνη 'even as the Gentiles also,' the καὶ having here its comparative force, and instituting a comparison between the Gentiles and the class implied in the ἐκαστὸν ὡμῶν; comp. ch. iii. 6, and see notes on Eph. v. 23, where this usage is fully discussed. Alford cites Xen. Anab. ii. 1. 22, ὅτι καὶ ἡμῖν ταῦτα δοκεῖ ἀπέρ καὶ βασιλεί, but not with complete pertinence, as there the καὶ appears in both clauses, here only in the relative clause; see Klotz, Deriv. Vol. ii. p. 635. The remark of Fritz. (Rom. Vol. i. p. 114) on the presence or absence of the article with ἔθνη, 'ubi de paganis in universum loquitur articulam addit, ubi de gentilium parte eundem omittit,' is substantially correct, but must not be over-pressed; comp. 1 Cor. i. 23 (not Rec.).

τὰ μὴ εἰδότα τὸν Θεόν] 'which know not God;' who as a class are so characterized, the subjective negation μὴ being rightly used as being in harmony both with the oblique and infinitival character of the preceding clauses, and with the fact that the Gentiles are here not historically described as 'ignorantes Deum' (see notes on Gal. iv. 8) but only regarded as such by the writer; see Winer, Gr. § 55. 5, p. 428 sq. The article is here appropriately added to Θεὸν, but this is one of the many words in the N.T. for which no precise rules can be
6. Τὸ μὴ υπερβαίνειν] 'that no one go beyond,' 'that there be no going beyond,'—the subject-accus. not being ἐκαστὸν (Alf.), but τινα (comp. Krüger, Sprachl. § 55. 2. 6) supplied from the following αὐτὸν, and suggested by the general character of the prohibition. The clause is thus not merely parallel to the anarthrous αὐτὸν (Alf.), but reverts to the preceding ἄγωστος, of which it presents a specific exemplification (comp. Krüger, Sprachl. § 50. 6. 3) more immediately suggested by the second part of ver. 4. First πορεία is prohibited; then a holy use of its natural remedy affirmatively inculcated; and lastly the heinous sin of μοιχεία, especially as regarded in its social aspects, formally denounced. So rightly Chrys. (ἐν τῇ πορείᾳ περὶ μοιχείας φασίν ἀνωτέρω δὲ καὶ περὶ πορείας πάντης), and after him Theod., Theoph., Ἐκκ., and the majority of modern commentators. To regard the verse with Calv., Grot., and recently De W., Lünem., Koch, as referring to fraud and covetousness in the general affairs of life, is (a) to infringe on the plain meaning of τῷ πράγματι, see below; (b) to obscure the ref. to the key-word of the paragraph ἀκαθαρσία, ver. 7; (γ) to mar the contextual symmetry of the verses; and (δ) to introduce an exegesis so frigid and unnatural, as to make us wonder that such good names should be associated with an interpretation seemingly so improbable.

ὑπερβαίνειν καὶ πλεονεκτεῖν] 'go beyond and over-reach,' 'superprediator neque circumveniat,' Vulg., both words associated with the following accus. — and both of them significantly and appositely chosen. 'Ὑπερβαίνειν (a ἀτ. λεγόμ. in the N.T.) with an accus. persona properly signifies a 'passing beyond,' thence derivatively a 'leaving unnoted,' whether simply (Ἰσαι, p. 38. 6, and 43. 34) or contemptuously (Plutarch, de Amore Prol. § 3; comp. Kypke, Ὀμ. Vol. ii. 337), as appy. Ἐθ. τααδᾳ [extulit se]—

with which perhaps in the present case there may be associated a reference to a ὑπερβαίνειν of another in respect of the ἄρως appointed by God and by nature; see Chrys. and the Greek commentators, who however seem to have taken ὑπερβαίνειν absolutely; comp. Raphel, Annot. Vol. ii. 542. Πλεονεκτεῖν with an accus. persona properly signifies 'lucr causa fraudem facere alicui' (2 Cor. vii. 2, xii. 17, 18), thence with a slightly more general reference 'circumvenire aliquem' (comp. 2 Cor. ii. 11), 'bifalh(o),' Goth., the idea of selfish and self-seeking fraud rather than mere wrong or injury (comp. Syr., Copt., Arm.) being always involved in the word; see Suicer, Thesaur. s.v. Vol. ii. p. 746, and comp. Meyer on 2 Cor. vii. 2. ἐν τῷ πράγματι] 'in the matter,' Copt. (definitely expressing the art.), and similarly, but too strongly, Syr.

[ὑπερβαίνειν καὶ πλενοκτεῖν]
IV. 7, 8.

business in question' (Lünem.) when nothing has preceded sufficient to mark what the πράγμα really is, must respectively on grammatical and logical grounds be pronounced wholly untenable.

...when nothing has preceded sufficient to mark what the εἴδωκος really is, must respectively on grammatical and logical grounds be pronounced wholly untenable.

his brother,—not merely 'his neighbour' (Schott), but 'his Christian brother,' him whom so to wrong and defraud is doubly flagitious; διότι εἴδωκος Κύριος] 'because that the Lord is the avenger;' αὖθεν γὰρ ὀτιμω­ρητί ταῦτα πράξομεν, Chrys.; see Eph. v. 6, Col. iii. 6, where similar prohibitions are accompanied by a similar warning reason. The term εἴδωκος, a διὸς λεγόμενος in the N.T. (here and Rom. xiii. 4), primarily denotes τῶν ἔως τοῦ δικαίου ἔντα (Suid. s. v., Zonar. Lex. p. 651), 'lawless,' 'unjust' (comp. Soph. άν. Col. 917); thence in later writers it passes over to the meaning of 'an avenger;' comp. Suid. s. v. 'Ιδικός (δὲ αὐτῷ Ἰδικόν εἴδικον), Wisdom xii. 12, Ecclus. xxx. 6. On the still later use in eccl. writers to denote 'Defensores' or 'Syndics' of the church, see Suicer, Thesaur. s. v. Vol. 1. p. 1045, Bingham, Antiq. iii. 11. 5. On διότι, comp. note and ref. on ch. ii. 8. Rec. reads ἀ Κόρ., but the article is rightly omitted by Lachm., Tisch., with ABD'N; al. περὶ πάντων τούτων 'concerning, in the matter of, all these things,'—not merely cases of ὑπερβολαία and πλεονεξία (Alf.), but, as the comprehensive expression seems to require, all the sins of the flesh previously mentioned; see Chrys., Theoph., (Eccum., who from the inclusive nature of their language seem to adopt the latter view. As illustrative of the use of εἴδωκος with περὶ, comp. 1 Mac. xiii. 6, εἴδωκος περὶ τοῦ θεοῦ μου. καθὼς καὶ προείπ. κ.π.λ. ἓνε γὰρ οἱ πρεσβύτεις ἡμᾶς 7 ὁ Θεός ἐπι ἄκαθαρσία ἀλλὰ ἐν ἁγίασμω. τουγαροῦν ὁ 8

...business in question' (Lünem.) when nothing has preceded sufficient to mark what the πράγμα really is, must respectively on grammatical and logical grounds be pronounced wholly untenable.
tífications,' Clarom., Vulg. (Amiat.); ἐν is neither equivalent to εἰς (Pisc.), not yet used brachylogically, scil. ὡς ἔτι ἵματι ἐν (Winer, Gr. § 50. 5, p. 370), but simply marking the sphere in which Christians were called to move; see notes on Gal. i. 6, on Eph. iv. 4, and compare Green, Gr. p. 292. On ἄγιασμα, see notes on ch. iii. 13: it here retains its active meaning.

8. τοῦγαρός] 'Wherefore then,' logical conclusion from the preceding verse. The compound particle τοῦγάρος (only found here and Heb. xii. 1) is not simply synonymous with τοῦγάρου (Hartung, Partik. s. v. τοῦ, 3, Vol. i. p. 354), but while differing from the simpler τοῦγαρ ἡκάς de causa igitur' (Klotz) in imparting a more syllogistic and ratiocinative character to the sentence, differs also from τοῦ­γάρου 'qua propter sane' in having not an affirmative (τοῦ) but a collective and retrospective (οὗ) force; see Klotz, Defor. Vol. ii. p. 738.

οὖν ἄθετων] 'the despiser,' 'the rejecter;' substantival use of the present participle; see Winer, Gr. § 45. 7, p. 316, and Middleton, Gr. Art. p. 159. Any definite insertions after ἄθετων, e.g. Vulg. 'haec,' Arm. ὑμᾶς, Beza 'haec, scil. precepta,' are wholly unnecessary. It is clear that the commands recently given must form the objects of the ἄθετον; these however the Apostle does not specify, his object being to call attention not so much to what is set at naught as to the person who sets at naught, and the personal risk that he incurs. On the verb ἄθετεν, used in the N. T. both with persons (Mark vi. 26, Luke x. 16, John xii. 48) and things (Mark vii. 9, Gal. iii. 15, al.), comp. notes on Gal. ii. 21. ὀφικ ἄνθρωπον κ.τ.λ.] 'rejecteth not man but God,' not one whom it might be thought in some degree excusable to despise—but τὸν Θεὸν. The antithesis ὀφικ...ἀλλὰ is thus not to be explained away, 'non tam hominem......quem Deum,' Est., but retained with its usual and proper force, 'non hominem......sed deum,' Vulg.; see esp. Winer, Gr. § 55. 8, p. 439 sq., and notes on Eph. vi. 12. On the exact difference between this formula (ubi prior notio tota tollitur, et in ejus locum posterior notio substititur'), οὗ μόνον...ἀλλὰ, and οὗ μόνον...ἀλλὰ καλ., see Kühner on Xen. Mem. i. 6. 2, comp. also notes on ch. i. 8. The omission of the article before ἄνθρωπον, 'a man,' 'any man,'—with a latent reference to the Apostle, not to τὸν πλεονεκτήθητα (Ecum.),—and its insertion [it is however omitted by D1FG] before Θεὸν (almost ipsum Deum), though not capable of being conveyed in translation, must not be overlooked.

τὸν καὶ δόντα] 'who also gave;' who in addition to having called us ἐν ἄγιασµῷ has also been pleased to furnish us with the blessed means of realizing it; comp. Reuss, Théol. Chrét. iv. 15, Vol. ii. p. 150. The only difficulty is the reading: καὶ is omitted by Lachm. with ABD3E; 10 mss.; Clarom., Sangerm., Syr., Goth., al.; Athan., Did., Chrys., Theod. (ms.), Theoph., al., but, as the insertion is well supported [D1FGKL; most mss.; Augiens., Boern., Vulg., Syr.-Phil., al.; Clem., Theod., Dam., Ecum.], and far less easy to be accounted for than the omission, we retain καὶ with Rec., Tisch., Alf., and the bulk of recent editors. It is much more difficult to decide between δόντα [Rec., Lachm. in marg., Tisch., with AKLN4; most mss.;
On brotherly love I need say nothing. I beseech you to be quiet, industrious, and orderly.

PERI ἐν τῷ τῆς φιλαδελφίας οὐ χρείαν ἔχετε γράφειν ύμῖν· αὐτοὶ γὰρ ύμεῖς

IV. 9.

On brotherly love I need say nothing. I beseech you to be quiet, industrious, and orderly.

On this force of ἔν, see notes on Gal. iii. 8. τῆς φιλαδελφίας 'brotherly love,' love to their fellow-Christians; Rom. xii. 10, Heb. xiii. 1, 1 Pet. i. 22, 2 Pet. i. 7, comp. 1 Pet. iii. 8. This love was to be no passive virtue, but, as verse 10 suggests, was to display itself in acts of liberality and benevolence towards their poorer and suffering brethren: so Theod., though perhaps a little too definitely, φιλαδελφίαν ἐνταῦθα τὴν τῶν χρημάτων φιλοτιμίαν ἐκάλεσεν. It is unnecessary to exclude wholly a reference to a love εἰς πάντας (Theoph.): the Christian ἀδελφοὶ were the primary objects (comp. 2 Pet. i. 7, where φιλαδελφία is distinguished from, and precedes the general ἀγάπη), but the great brotherhood of mankind was still not to be forgotten; comp. Gal. vi. 10. οὐ χρείαν ἔχετε γράφειν ύμῖν] 'ye have no need that I write to you;' rhetorical turn, technically termed 'preteritio,' or παράλεψις, in which what might be said is partly suppressed, to conciliate a more loving acceptance of the implied command; κατὰ παράλεψιν δὲ τὴν παραίσιαν τιθησι, δύο ταῦτα κατασκευάζων εν μὲν οὐν αὐτοὶ ἀναγκάζον τὸ πάραμιν ὡς μὴ διδασκάλοι δείκνυαι. Εἶπεν δὲ μᾶλλον αὐτοῦς ἐσπέρησεν, διεγείρων δὲ δεήτερον ἔθνους τῆς ὑπολήψεως ὡς ἐχεῖ περὶ αὐτῶν, νομίζων αὐτοῖς ὅτι καταρφωκέναι, Theoph. On this rhetorical form, see notes on Philem. 19, and Wilke, N. T. Rhetorik, p. 365. The reading is doubtful: Lachm. adopts ἔξωμεν with DFG; Vulg. (Amiat.) give ἔξωμεν]; 6 mss.; Vulg., Clarom., Goth., Syr.-Phil.; Chrys., Theoph., but though the external authority for the first person is strong, yet the probability of a correction to obviate the difficulty of construction is very great. γράφειν] 'that I write.' The object-inf. has here practically the sense of a passive (comp. ch. v. 1),
but differs from it in suggesting the supplement of some accusative,—that I or any one should write to you;—see Winer, Gr. § 44. 8, note i, p. 303, Jelf, Gr. § 667, obs. 3. To deny this on the ground that the context precludes an indefinite reference, and practically limits the supplied accus. to the Apostle (Lünem.), seems distinctly hypercritical.

αὐτὸν γὰρ ὑμᾶς] 'for you yourselves;' not 'vos ipsi sponte,' Schott, but 'yourselves,' —in sharp contrast to the subject involved in the infinitive; comp. 1 John ii. 20.

τὸ ἀγαπᾶν ἄλληλους] 'to love one another;' 'ut diligatis invicem,' Vulg.; practical tendency and purpose of the action; not, observe, with any marked universality, ἔξις πάντας τοὺς ἄγιους, but,—ἐκ τῆς φιλαδελφίας (Koch),—a reference needlessly remote.

εἰς πάντας τοὺς ἀδιλφ. [ 'toward all the brethren,' direction and destination of the action; not, observe, with any marked universality, εἰς πάντας τοὺς ἄγιους, but,—ἐκ τῆς φιλαδελφίας (Koch),—a reference needlessly remote.

καὶ γάρ κ.τ.λ.] 'for indeed ye do it;' confirmatory explanation of the preceding clause; γὰρ introducing the historical fact on which the confirmation rested (αὐτὰ ὑμᾶς ὑμῖν ποιεῖτε, Theoph.), καὶ enhancing the ποιεῖτε, and putting it in gentle contrast with the θεοδίδακτοι ἔστε. Thus neither the καὶ nor the γὰρ (Syr., Æth.-Pol., —but not Syr.-Phil. and Æth.-Platt) is otiose: both fully retain their proper force (Copt., Goth., Arm.), their association being due to the early position which γὰρ regularly assumes in the sentence; see notes and ref. on Phil. ii. 27, and comp. Winer, Gr. § 53. 8, b, p. 397. αὐτὸ] 'it;' scil. τὸ ἀγαπᾶν ἄλληλους (Lünem., Alf.), not τὸ τῆς φιλαδελφίας (Koch),—a reference needlessly remote.

εἰς πάντας τοὺς ἀδιλφ. [ 'toward all the brethren;' direction and destination of the action; not, observe, with any marked universality, ἔξις πάντας τοὺς ἄγιους, but,—ἐκ τῆς φιλαδελφίας (Koch),—a reference needlessly remote.

εἰς πάντας τοὺς ἀδιλφ. [ 'toward all the brethren;' direction and destination of the action; not, observe, with any marked universality, ἔξις πάντας τοὺς ἄγιους, but,—ἐκ τῆς φιλαδελφίας (Koch),—a reference needlessly remote.
IV. IO, II.

σείειν μᾶλλον καὶ φιλοτιμεῖσθαι ἵσυχαζειν καὶ πράσος
σείν τὰ ἱδιά καὶ ἐργάζεσθαι ταῖς χερσίν ὑμῶν καθὼς

ver. 9 in a slightly antithetical form; not only is it the duty of ἐκλεκτικαὶ
tacitly and delicately inculcated, and
an expansion of it in the form of
general δεῖγμα (ver. 9) distinctly sug­
gested, but further an increase in the
same is set forth as the subject of
direct hortatory entreaty. On the
pres. infin. after παρακαλέω, which is
here rightly used as marking the con­
tinuance and permanence of the act,
see Winer, Gr. § 44. 7, p. 297, but
observe that the use of the pres. inf. or
aor. inf. after commands, &c.,
depends much on the habit of the writer, and
on the subjective aspects under which
the command was contemplated; comp.
Bernhardy, Synt. x. 9, p. 383, and
the good note and distinctions of Mätzner
on Antiphon, p. 153 sq.
περισσ. μᾶλλον] Comp. ver. 1, Phil.
i. 9.

11. καὶ κ.τ.λ.] ‘and &c.;’ exhorta­
tion in close grammatical though
somewhat more lax logical connexion
with what immediately precedes.
The close union of these appy. different
subjects of exhortation has been var­i­
ously explained. On the whole it
seems most natural to suppose that
their liberality involved some elements
of a restless, meddling, and practically
idle spirit, that exposed them to the
comments of οἱ ἦσιοι. It is perhaps
not wholly improbable that mistaken
expectations in respect of the day of
the Lord had led them into a neglect
of their regular duties and occupations,
and was marring a liberality of which
the true essence was ἐργάζομαιν ἐπε­
ροις παρέχειν, Chrys.

φιλοτιμεῖσθαι ἵσυχαζειν] ‘to make it
your aim to be quiet,’ et operam delis
ut quieti sitis,’ Vulg. (sim. Clarom.),
‘biarbadjan anaqal,’ Goth. It is some­
what doubtful whether (a) the primary
meaning of φιλοτιμ. with infin., ‘glor­
rie cupiditate accensus aliquid facere’
(compare Copt., Æth.-Pol.), or (b) the
secondary meaning, ‘magno studio
anniti,’ ‘operam dare’ (Vulg., Clarom.,
Syrt., Goth., Arm.), is here to be adopt­
ed. As both meanings rest on good
lexical authority (comp. Xen. Mem. ii.
9. 3, with Ἐκον. iv. 24, in which
latter passage φιλοτιμεῖσθαι ἦσι is
associated with μελέταν), the context will
be our safest guide. Of the three
passages in which it is used in the
N. T., Rom. xv. 20, 2 Cor. v. 9, and
here, the first alone seems to require
(a); comp. Fritz. Rom. l. c. Vol. iii.
p. 277, and even Meyer, on 2 Cor. l.c.,
who, while affecting to retain (a),
translates in accordance with (b) ‘beei­
fern wir uns u. s. w.’ In all perhaps
some idea of τιμη may be recognised,
but in 2 Cor. l.c. and here that mean­ing
recedes into the background; see
the numerous exx. in Wetst. Vol. ii.
p. 189. To consider, φιλοτ.
an independent inf. (Cop., Theoph. 1; comp.
Theod., Calv.) seems to be very un­
satisfactory. ἰσυχαζειν marks
the sedate and tranquil spirit (comp.
1 Tim. ii. 2) which stands in contrast
to the excited and unquiet bustle
(περιγάρικεσθαι, 2 Thess. iii. 11) that
often marks ill-defined or mistaken
religious expectation; see esp. 2 Thess.
l.c. which forms an instructive parallel
to the present exhortations.

πράσον τὰ [θεα] ‘to do your own
business,’ ‘to confine yourselves to the
sphere of your own proper duties.’ The
correct formula according to Phryni­
chus is τὰ ἐραυτω...πράττεν, or τὰ
[θεα] ἐραυτω...πράττεν; see exx. col­
clected by Lobeck, p. 441, and Kypke,
12 υμίν παρηγείλαμεν, ἵνα περιπατήτε εὐσχημόνως πρὸς τοὺς ἔξω καὶ μηδὲνος χρείαν ἔχετε.

13 Οὐ θέλομεν δὲ ύμᾶς ἁγνοεῖν, ἀδελ—Do not grieve for those that sleep. We shall not anticipate them, but at the last trump they will be raised, and we translated.


ἔργας. τής χερσίν ύμῶν] 'to work with your hands,' i. e. ‘follow your earthly callings,’ which, as the words imply, were those of handicraftsmen and artificers; ‘ad populum scribit, in quo plurimorum est ea quae manibus fiant opera exercere,’ Est. The numbers engaged in mercantile and industrial callings at Thessalonica are alluded to by Tafel, Hist. Thessal. p. 9. The inserted ἵδαις [Rec. with ADKLN; most mss.; Theod., Dam.] after τής is rightly struck out by Lachm., Tisch., and most modern editors, on the preponderant authority of BD1E[?]EGN1; 10 mss.; appy. all Vv.; Bas., Chrys., Theoph., and Latin Fl.

καθὼς ύμίν παρηγγ. [1 according as we commanded you,’ scil. when personally present with you; with reference not merely to the last, but to all the preceding clauses. The very first publication of Christianity in Thessalonica seems to have been attended with some manifestations of restlessness and feverish expectation.

12 ἵνα περιπατ. εὐσχημόνως] ‘in order that ye may walk seemly,’ Rom. xiii. 13, cf. 1 Cor. xiv. 40; purpose of the foregoing παράκλησις, the present member referring mainly to ἄνω χερσίν καὶ πέραςειν τὰ ἴδια, the following to ἔργας. τής χερσίν ύμῶν. The adverb εὐσχημ. (associated with κατὰ τέξιν 1 Cor. l. c.) stands in partial contrast to στάσεως, 2 Thess. iii. 6 (Lünem.); the general idea however of that decent gravity and seemly deportment (εὐλαβῶν σεμών, Zonar. s. v.), which should ever be the characteristic of the true Christian, ought not to be excluded. On the use of περιπατεῖν as commonly implying the ‘agendi vivendique rationem quam quis continentur et animo sequitur,’ see Winer, Comment. on Eph. iv. 1, p. 5 (cited by Koch), Fritz. Rom. xiii. 13, Vol. iii. p. 140 sq., Suicer, Thesaur. s. v. Vol. II. p. 679, and comp. notes on Phil. iii. 18.

πρὸς τοὺς ἔξω] ‘toward them that are without;’ πρὸς pointing to the social relation in which they were to stand, or the general demeanour they were to assume, toward those who were not Christians. On this use of πρὸς, in which the primary meaning of ethical direction is still apparent, see reff. in notes on Col. iv. 5, where the same expression occurs. Ol ἔξω is the regular designation of those who were not Christians; see 1 Cor v. 12, 13, Col. l. c., and notes on 1 Tim. iii. 7.

μηδὲνος χρείαν ἔχειν] ‘have need of no man;’ the contrast being ἐπαύειν καὶ ἔργον διασάβα, Chrys., comp. Theod. It is somewhat doubtful whether μηδὲνος is here to be regarded as masc. with Syr., Vulg. (appy.), Æth., and the Greek commentators, or neuter with Copt. (appy.; Goth., Clarom. uncertain) and several modern commentators. On the whole the masc. seems most in accordance with the context; they were not by the neglect of their proper occupations to live dependent upon others, whether heathens or more probably fellow-Christians; comp. Chrys., Theod. The argument of Lünem. repeated by Alf., that ‘to stand in need of no man is for man an impossibility,’ is not of much weight,
IV. 12, 13.

φοί, περὶ τῶν κοιμωμένων, ἣν μὴ λυπῆσθε καθὼς καὶ οἱ

13. κοιμωμένων] So Lachm., Tisch. ed. 2, with ΔΕΚ; 10 mss. In ed. 7 however Tisch. has returned to the reading of Rec. κεκοιμημένων, which has the support of ΔΕ(Κ κοιμωμένων)KL; most mss. C is deficient. As the present part. is not used elsewhere in this sense it is certainly to be retained here.

λυπῆσθε] So Lachm. (text), Tisch. ed. 2, with BD; most mss.; many Ff. here also Tisch. ed. 7, has departed from his former reading and with Lachm. in marg. reads λυπᾶσθε, on the authority of AD1 D2 FGL; many mss. The weight of evidence is hardly sufficient to justify us in adopting here the harsh and unusual construction.

as the general statement will naturally receive its proper limitations from the context.

13. Οὐ θέλομεν κτ.λ.] 'Now we would not have you to be ignorant.' transition by means of the 61 μεταβατικόν (Hartung, Partik. Vol. 1. p. 165, notes on Gal. iii. 8), and the impressive οὐ θέλομεν ὑμᾶς ἀγνοεῖν (Rom. i. 13, xi. 25, 1 Cor. xi. 1, xii. 1, 2 Cor. i. 8) to a new and important subject, the state of the departed. Most modern expositors seem rightly to coincide in the opinion that in the infant Church of Thessalonica there had prevailed, appy. from the very first, a feverish anxiety about the state of those who had departed, and about the time and circumstances of the Lord's coming. They seem especially to have feared that those of their brethren who had fallen on sleep before the expected advent of the Lord would not participate in its blessings and glories (ver. 15). Thus their apprehensions did not so much relate to the resurrection generally (Chrys., Theod., Theoph.), as to the share which the departed were to have in the παρακολουθείτω Κύριος; see Hofmann, Schrift. Vol. ii. 2, p. 596, comp. Wieseler, Chronol. p. 249. The reading θέλουσα has the support of all MSS.; nearly all mss.; all Vv. except Copt., Syr. (both), and most Ft., and is rightly adopted by Lachm., Tisch., and all modern editors; Rec. gives θέλω.

περὶ τῶν κοιμωμένων] 'concerning those that are sleeping;' i.e. those that are dead, according to the significant expression found not only in Scripture (1 Kings ii. 10, John xi. 11, Acts v. 60, 1 Cor. xi. 30, al.) but in Pagan writers (Callim. Fragm. x. 1), yet here, as the following verses clearly show, to be specially restricted to the Christian dead; comp. οἱ νεκροὶ ἐν Χριστῷ, ver. 16, and see Suicer, Thesaur. s. v. Vol. ii. p. 121. All special doctrinal deductions however from this general term (Weizel, Stud. u. Krit. 1836, p. 916 sq., comp. Reuss, Théol. Chrét. iv. 21, Vol. ii. p. 239) must be regarded as extremely precarious, especially those that favour the idea of a ζωή ἐν τῷ ἑτέρῳ ὀνείρεσιν in the intermediate state; see esp. Bull, Serm. iii. p. 41 (Oxf. 1844), Delitzsch, Bibl. Psychol. vi. 4, p. 360 sq., Zeller, Theol. Jahrb. for 1847, p. 390—409, and a long and careful article by West, Stud. u. Krit. for 1858, esp. p. 278, 290; comp. also Burnet, State of Departed, ch. iii. p. 49 sq. (Transl.), and notes on Phil. i. 23. Death is rightly called sleep as involving the ideas of continued existence (Chrys.), repose, and ἐφήσεος (Theod.); comp. Theoph. on John xi. 11, and the eloquent sermon of Manning, Serm. xx. Vol. 1. p. 308 sq. οὐ μὴ λυπῆσθε] 'that ye sorrow not;' purpose and object of the οὐ θέλομεν
I4 λοιποὶ οἱ μὴ ἔχοντες ἔλπιδα. εἰ γὰρ πιστεύομεν ἃτι
"Ἡροδίου ἀπέθανεν καὶ ἀνέστη, οὕτως καὶ ὁ Θεός τῶν κοι-


14. εἰ γὰρ πιστεύομεν] 'For if we believe;' reason for the purpose expressed in the preceding verse, ἐν μὴ λυπησθεὶς κ.τ.λ., based on the fundamental truth that as Christ the Head died and rose again, even so shall all the members of His body; comp. Pearson, Creed, Art. XI. Vol. I. p. 450 (ed. Burt.), Jackson, Creed, xi. 16. 8 sq. The εἰ here obviously involves no element of doubt, but is simply logical ('εἰ particularis est plane logica,' Herm. Viger, No. 312) and virtually assertory; comp. Phil. i. 22, and notes on Col. iii. 1. ἀπέθανεν καὶ ἀνέστη[ 'died and rose again;' the two foundations of Christian faith united in one enunciation; comp. Rom. xiv. 9 (not Rec.). It is noticeable that the Apostle here as always uses the direct term ἀπέθανεν in reference to our Lord, to obviate all possible misconception: in reference to the faithful he appropriately uses the consolatory term κοιμάσθαι; see esp. Theod, in loc. οὕτως κ.τ.λ.] 'so also shall God;' slightly inexact apodosis: the rigidly correct sequel would be οὕτως καὶ πιστεύειν δὲ ὅτι κ.τ.λ. (Lünem., Jowett), or some similar formula. The οὕτως is not pleonastic (Olsh.), but, as Lünem. correctly observes, marks the complete accordance of the lot of Christians with that voluntarily assumed by their Lord, while the καὶ serves to enhance and to give force to the comparison; see Winer, Gr. § 60. 5, p. 478, and on this use of καὶ after relative or demonstrative particles, Klotz, Devar. Vol. ii. p. 636. τούς κοιμηθέντας διὰ τοῦ Ἱεροῦ] 'those laid to sleep through Jesus;' certainly not equiv. to Ἰερό. (Auth., Jowett), but, with the usual and proper force of the prep., those who through His media-

psiak o'grovon. The lypo in this particular case was called out not merely by the feeling of having lost their departed brethren, but by anxiety in regard to their participation in Christ's advent. kados kal o' loupai] 'even as the rest also,' scil. ἀνυπόταται. The kadosi [for which DFGN here give ὦς] does not introduce any comparison between the sorrow of Christians and that of o' loupai, as if a certain amount of sorrow was permissible (ο洿 παντελώς καλεὶ τὴν λύπην ἄλλα τὴν ἀμετραν ἐξήλλη, Theod.), but simply contrasts with Christians those in whom λύπη might naturally find a place, ο葎 ἔχοντες ἔλπιδα. Christians, as the antithesis implies, were not to mourn at all; οὐ δὲ ὁ προσδοκόων ἀναστάσεως τίνος ἔνεκεν δόρῳ; Chrys. The o' loupai (Eph. ii. 3) obviously includes all, whether sceptical Jews or unenlightened heathen (Chrys.), who had no sure hope in any future resurrection. On the use of καὶ with adverbs of comparison, see notes on Eph. v. 23. o' μὴ ἔχοντες ἔλπιδα] 'who have no hope,' who form a class (μὴ) that is so characterized; comp. notes on ver. 5, and Winer, Gr. § 55. 5, p. 428 sq., but observe also that the comparative member is in a dependent clause under the vinculum of the τῶν. The hope here alluded to is obviously in reference to the Resurrection; τίνος ἔλπιδα; ἀναστάσεως, ο' γὰρ μὴ ἔχοντες ἔλπιδα ἀναστάσεως οὕτως ὕπηλικοι πενθῶς, Theoph. The true hopelessness of the old heathen world finds its saddest expression in Ἑσχ. Eumen. 648, ἄταξιθάνωσοι οὕτως εὐαγγελισάσις; see fuller details in Lünem. and Jowett, and in answer to the quotation of the latter from the O. T., the pertinent remarks of Alford in loc.
IV. 14, 15.

μηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. τὸ τοῦ γὰρ ἀνεπὶ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ

tion are now rightly accounted as ‘sleeping.’ It must remain to the last an open question whether διὰ τοῦ Ἰησοῦ is to be connected (a) with the finite verb ἄξει, or (b) with the participle. Chrysostom and the Greek commentators (silet Theod.) admit both, but prefer the latter; modern writers mainly adopt the former. There is confessedly a difficulty in (b) which the exx. adduced by Alf. scarcely tend to diminish; for the meaning τῇ πιστεῖ τοῦ Ἰησοῦ κοιμηθ., (Chrys.), or the more exact meaning advocated above, is but in lax parallelism with εἰρήνην ἔχειν δὲ αὐτῷ (Rom. v. 1), καυχάσθαι δὲ αὐτῷ (Rom. v. 11), al. Still the arguments against (a)—viz. (1) that thus ἄξει would have two participial members, (2) that the natural emphasis would then suggest the order διὰ τοῦ Ἰησοῦ τοῦ κοιμηθ., (3) that the sentence would thus be harsh (De W.) and awkward in the extreme—seem so unanswerable, that with the earlier interpreters, Αэтθ., and appy. (as the rigid preservation of the order seems to hint) the remaining Vv., we adopt the more simple and logical connexion κοιμηθέντας διὰ τοῦ Ἰησοῦ. The two contrasted subjects Ἰησοῦς and κοιμηθέντας διὰ τοῦ Ἰησοῦ thus stand in clear and illustrative antithesis, and the fundamental declaration of the sentence ἄξει σὺν αὐτῷ remains distinct and prominent, undiluted by any addititious clause.

ἄξει σὺν αὐτῷ ‘bring with Him.’ The more natural word would have been ἐγερθῆ (comp. 2 Cor. iv. 14), but the Apostle probably uses the more significant ἄξει to mark that blessed association of departed Christians with their Lord at His παρουσία, in which the Thessalonians feared their sleeping brethren would have no part; see above on ver. 13.

15. τὸ τοῦ κ.τ.λ.] ‘For this we say to you,’ confirmation, not (by an ‘antiologia duplex’) of the foregoing ἐν μὴ λυπηθεῖ (Koch), but of the words immediately preceding. The relation of the faithful living to the faithful dead is explained, first negatively in this verse, then positively in ver. 16, 17. ἐν λόγῳ Κυρίου] ‘in the word of the Lord,’ in coincidence with a declaration received directly from Him, ‘quasi Eo ipso loquente,’ Beza. The prep. is here neither equivalent to καὶ (Zanch.) nor to διὰ (Auth., comp. De W.), but has appy. its usual and prevalent meaning ‘in the sphere of;’ the declaration was couched in the language of the Lord Himself, and gained all its force from coincidence with His words; see Winer, Gr. § 48. a, p. 345, who however by comparing 1 Cor ii. 7, λαλοῦμεν...ἐν μυστηρίῳ, 1 Cor. xiv. 6, λαλήσω...ἐν ἀποκάλυψι, gives ἐν more of a reference to the form or nature of the revelation than seems fully in accordance with the context. The meaning is simply ‘edico Domini mandatu,’ Fritz. Rom. Vol. III. p. 34; so LXX for μὴ ἔλθῃ ἡ ὥρα ἡ 1 Kings xx. 35. This revelation is certainly not to be referred to Matth. xxiv. 31 (Schott i, comp. Usteri, Lehrb. II. 2. B, p. 325) nor to any traditional ‘effatum Christi’ (Schott 2, and appy. Jowett), but was directly received by the Apostle from the Lord Himself; οὐχ ἄφ’ ἐστιν ὅλα παρὰ τοῦ Χριστοῦ μαθήται λέγομεν, Chrys.; see Gal. i. 12 and notes, ii. 2, Eph. iii. 3, and comp. 2 Cor. xii. 1. With these passages before us can we say with Jowett that ‘St Paul nowhere speaks of any special truths or
doctrines as imparted to himself'? The language of Usteri, l.c., is equally unsatisfactory; not so that of De W. in loc. 'the living who are remaining.' The deduction from these words that St Paul 'himself expected to be alive,' Alf., with Jowett, Luehm., Koch, and the majority of German commentators, must fairly be pronounced more than doubtful. Without giving any undue latitude to _ημεῖς_ (ou _περὶ_ _ἐαυτοῦ_ _φησίν_ ... _ἀλλὰ_ _τοὺς_ _πιστοὺς_ _λέγει_, Chrys.), to _γώντες_ (_γώντας_ _τὰς_ _ψυχὰς_ _κοιμηθέντας_ _δὲ_ _τὰ_ _σώματα_ _λέγει_, Method. de Resn. ap. (Ecum.), or to _περιείπτομενοι_ (_τιμὸς_ _προσ_ _φυτευμένοι_; _καὶ_ _τοιχεῖα_ καὶ _ἐν_ _ἀκαρέι_ _οἱ_ _τετελειωθέντες_ _ἀπαντεῖ_ _ἀναστῆσονται, _ἐπὶ_ _τούς_ _ἐτὶ_ _κατ' _ἐκεῖνον_ _τὸν_ _κακὸν_ _περιоντας_ _προλαβεῖν, καὶ_ _προσαναθήσας_ _τῷ_ _οὐσίᾳ_ _τῶν_ _διω_, Theod. On the strengthened negation _οὐ_ _μὴ_ with the aor. subj. see Winer, _Gr._ § 56. 3, p. 450; and observe that the usually recognised distinction between these particles with the fut. and with the aor. (_Hermann on Soph. _Ed. Col._ 853) must not be pressed in the N.T. (opp. to Koch), the prevalence of _οὐ_ _μὴ_ with the subj. being much too decided to justify a rigorous application of the rule; see notes on _Gal._ iv. 30.

16. _ὅτι_ 'because,' [ _προπτερεὰ_ _quod_ ] Syr., 'quia,' Clarom., 'quoniam,' Vulg., 'unte,' Goth., sim. _Æth._ (Platt.—Pol. omits), Arm.; reason for the declaration immediately preceding, derived from the circumstances of detail. To regard _ὅτι_ as 'that' (Koch), and as dependent on the preceding _τὸ_ _ὑμῶν_ _λέγομεν_ (ver. 15), mars the logical evolution of the passage, and is opposed to the opinion of the Greek expositors (_γάρ_, Theod., Theoph.) and, as is shown above, of the best ancient Versions.

_ἀιτῶς_ _ὁ_ _Κύριος_ 'the Lord Himself;' obviously not 'He the Lord' (De W.),
nor yet 'Himself' with ref. to His glorified body (Olsh.), but simply with ref. to His own august personal presence, αυτός γὰρ πρῶτος τῶν διων ὁ Κύριος ἐκ τῶν οὐρανῶν ἐπιδεικται κατ' θεόν, Theod. [ἐν κελεύσματι] 'with a shout of command,' 'in jusum,' Vulg., Clarom., Goth., sim. Copt. [σωτιο-σαλτιο], Syr., Arm. The word κελευσμα (sometimes, though questionably, κελευμα, Lobeck on Soph. Ajax, 704, p. 323), a στ λεγόμ. in the N. T., occurs frequently in classical Greek as denoting the command or signal given by a general (admiral, or captain of rowers, Thucyd. II. 92), the encouraging shout of the charioteer (Plato, Phaedr. p. 253 b) or the huntsman (Xen. Cyneget. vi. 20), or more technically the cry of the κελευσμα τος to the rowers (Eurip. Iph. T. 1405), but in most cases has some ref. more or less distinct to the prevailing meaning of the verb: comp. Prov. xxx. 27 [xxiv. 63], στρατεύει αἵ ἐνός κελεύσματος εὐ-τάκτων, and Philo, de Præm. § 10, Vol. II. p. 427 (ed. Mang.), ἄμφωροι ... ἀπωκυμένους ρᾶξις ἀν ἐν κελεύ- σματι συναγάγον θεός. To whom the κελευσμα is to be referred is somewhat doubtful. The Greek expositors (Chrys.?) seem to refer it directly to Christ; it appears however more plausible to refer it immediately to the ἀρχάγγελος as Christ's minister, and to regard it as a general expression of what is afterwards more distinctly specified by the substantives which follow. The purport of the κελευσμα it is idle to guess at: it may perhaps be ἐγείρονθε, ἡλθεν ὁ νυμφίος (Chrys. 1), or more naturally, ἀναστὰς οἱ νεκροὶ (Chrys. 2, Theod.), or perhaps, still more probably, with a strict preservation of the current use of the word, the shout of command of the Arch-

angel to the attendant angelical hosts, ἑτοίμος ποιεῖτε πάντας, πάρεστι γὰρ ὁ κυρίς, Chrys. 3; comp. Matth. xiii. 41. On the use of ἐστι to denote the concomitant circumstances (Arm. uses its 'instrumental' case), see notes on Col. ii. 7, and comp. Eph. v. 26, &c. Though, with the Aramaic צ before us, it is not always desirable to over-press ἐστι, yet in the present case it may be used as serving to hint at the κατάβασις taking place during the κελευσμα, in the sphere of its occurrence; comp. notes on ch. ii. 3.

[ἐν φωνῇ ἀρχάγγελου] 'with the voice of the Archangel,' more specific explanation of the circumstances and concomitants. To refer ἀρχάγγελος to Christ (Olsh.) or the Holy Spirit (see in Wolf) is obviously wrong: the term is a στ λεγόμ. (here and Jude 9) in the N. T., and designates a leader of the angelical hosts by whom the Lord shall be attended on His second coming; compare Matth. xxiv. 31, xxv. 31, 2 Thess. i. 7. With regard to the oblique references of some of the German commentators to the 'jüdischer nachexilischer Vorstellung' (Lün. comp. Winer, RWB. Vol. II. p. 329, ed. 3), it seems enough to say that the Apostle elsewhere distinctly alludes to separate orders of angels (see notes and ref. on Eph. i. 21, Col. i. 16), and that he here as distinctly speaks of a leader of such heavenly Beings: to inquire further is idle and presumptuous.

[σάλπιγγι Θεού] 'the trumpet of God;' not 'tuba Dei, adeoque magna,' Beng.,—such a form of Hebraistic superl. not occurring in the N. T., but simply 'the trumpet pertaining to God' (gen. possess.), the trumpet used in His service; comp. Rev. xv. 2, and see Winer, Gr. § 36. 3, p. 221. The Greek expositors ap-
appropriately allude to the use of the trumpet when God appeared on Sinai, Exod. xix. 16; comp. also Psalm cxliv. 5, Isaiah xxvii. 13, Zech. ix. 14. With the Jewish use of the trumpet to call assemblies (Numbers x. 2, xxxi. 6, Joel ii. 1) we have here nothing to do, still less with the speculations of later Judaism as to God's use of a trumpet to awaken the dead (Eisenmenger, Entd. Jud. Vol. II. p. 929; adduced by Lüdem.); the Apostle twice in one verse definitely states that the trumpet will sound at Christ's advent (1 Cor. xv. 52), and it infallibly will be so.

ὁμώς οὐρανοῦ ἀπὸν ὑπεράνου, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀνα­
ιόντας ἐπίτευγμα πρώτον, ἤμεις οἱ ζῶντες οἱ περιλη­
πομένοι ἃμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς

is to take place, but the respective shares of the holy dead and holy living in the ἐπανομαία of the Lord, considered in relation to time. πρῶτον] 'first;,' not with any reference to the πρῶτη ἀνάστασις, Rev. xx. 5 (Theod., Theoph., Oecum., al.), but, as the following ἐστερα suggests, only to the fact that the resurrection of the dead in Christ shall be prior to the assumption of the living. The reading πρῶτον is found in D¹FG; Vulg., Clarom.; Cyr., Theod. (1), al., and was perhaps suggested by the supposed dogmatical ref. to the first resurrection.

17. ἐστερα] 'then,'—immediately after the ἀνάστασις of οἱ ἐν Χριστῷ; second act in the mighty drama. The particle ἐστερα, as its derivation [ἐστερα, Hartung, Partik. Vol. i. p. 307] and the following ἀμα (see below) both seem to suggest, marks the second event as speedily following on the first, and, like 'deinde' ('de rebus in temporis tractu continuis et proximis,' Hand, Turell. Vol. ii. p. 240), specifies not only the continuity but the proximity of the two events; comp. Erfurdt, Soph. Antig. 607. ἡμέρας οἱ τῶν ζῶντων περιλαμβ. 'we the living who are remaining,' 'we who are being left behind;' see notes on ver. 15. ἀμα σὺν αὐτοῖς] 'at the same time together with them;' 'simul... cum illis,' Vulg., Copt. [εὐνοι]; i.e. we shall be caught up with them at the same time that they shall be caught up, ἀμα appy. not marking the mere local coherence, 'all together,' Alc., but, as usual, connexion in point of time ('res duas vel plures una vel simul aut esse aut fieri signi-
ἀπαντησιν του Κυριου εις ἀερα· και ουτως παντοτε συν

ficat,' Klotz, Devar. Vol. ii. p. 95): comp. Ammon. s. v., ἀμα μὲν ἐστι χρυσωκών ἐπιφάνεια, ὅμων δὲ τοπικών, and Tittm. Syg. i. p. 156, who however remarks that in Rom. iii. 12 (from the LXX) this distinction is not maintained. See notes on chap. v. 10.

ἀρπαγγόσθεν ἐν νεφέλαις] 'shalt be caught up in clouds;' certainly not in nubes,' Beza, nor even 'auf Wolken,' De W., Lün., but, 'in nubibus,' Vulg., Clarom., i.e. 'tanquam in curru triumphant,' Grot.—the clouds forming the element with which they would be surrounded, and in which they would be borne up to meet their coming Lord: εἰς (1) τοῦ ὀχήματος φερόμεθα τοῦ Πατρός, καὶ γὰρ αὐτὸς ἐν νεφέλαις ὑπέλαβεν αὐτόν [Acts i. 9], καὶ ἡμεῖς ἐν νεφέλαις ἀρπαγγόσθε, Chrys. The transformation specified in 1 Cor. xv. 52, 53 ('compendium mortis per demutationem expunctae,' Tertull. de Resurr. ch. 48, compare Delitzsch, Psychol. vii. 5, p. 368 sq.), will necessarily first take place (comp. Pearson, Creed, Vol. i. p. 357), upon which the glorified and luciform body will be caught up in the enveloping and up-bearing clouds. On the nature of the resurrection body, compare Burnet, State of Dep. ch. vii. viii., and the curious and learned investigations of Cudworth, Intellectual Syst. ch. v. 3, Vol. iii. p. 310 sq. (ed. Harrison).

The forms ἡρπαγων and ἀρπαγγόσθαι appear to be later forms (Thom.-Mag. p. 412); but the 'librariorum arbitrium' often leaves it uncertain whether the first or second aor. was the original reading; comp. Pierson, Mar. p. 168 (ed. Koch).

εἰς απάντησιν τοῦ Κυρίου] 'to meet the Lord,' as He is coming down to earth; καὶ γὰρ βασιλέως εἰς πόλις εἰσέλαυνος τοι ἐμὲ ἐντιμᾷ πρὸς ἀπάντησιν ἐξιασιν, oi δε καταδίκας ενδον μένουσι τον κριτήν, Chrys. The expression εἰς ἀπάντησιν (Matth. xxv. 1 [BCN υπαν.) 6, Acts xxvii. 15) seems to have been derived from the LXX, where it commonly answers to the Hebrew ΝΝ-feed; as i Sam. ix. 14, al. It may be associated either as here with a defining gen., or with a dative (Acts xxviii. 15), the verbal subst. preserving in the latter case the government of the verb from which it is derived; see Bernhardy, Synt. iii. 10, comp. Winer, Gr. § 31. 3. p. 189. Some authorities [D[E]F] FG read εἰς ἐν αἰγαναι and the same [with the addition of Vulg. (not Amiat.), Clarom.; Tert., Jer., Hil.] give τῷ Χριστῷ, but with every appearance of correction in both cases.

eis ἀερα] 'into the air,' 'in nera,' Vulg., Clarom., 'in luftan,' Goth., and sim. the other Vv. except Aeth. (Pol.), 'in nubes;' dependent on ἀρπαγγος. Eis ἀερα is certainly not in σαλωμ (Flatt), but, as the regular meaning of the word requires, 'into the air;'—though perhaps not necessarily (comp. Wordsw.) with any precise limitation to the terrestrial atmosphere. The ἀερ, as De W. well observes, marks the way to heaven, and includes the interspace between earth and heaven, with greater or less latitude according to the context; see notes on Eph. ii. 2. To question whether the air is here represented as the final realm of the faithful (Usteri, Lehkr. ii. 2. b, p. 338, 441) is surely monstrous: the Apostle makes here a pause, simply because his design of clearing up the anxieties which his converts entertain is accomplished when he declares that the holy quick and holy dead shall be caught up into the air simultaneously to meet the Lord. The great events imme-

P2
Ye know that the day of the Lord cometh suddenly. Be watchful and prepared, for God has appointed us not for wrath, but for salvation.

diately following Christ's descent to judgment (see Jackson, Creed, xi. 12, 2) and His final and eternal union with His Saints in the heavenly Jerusalem (Rev. xxi. xxi.) are to be collected from other passages (see Alf. in loc.).

18. ὡστε] 'So then,' 'Consequently,' in consequence of the foregoing revelation. On the force of ὡστε and its connexion with the imperative mood, see notes on Eph. vi. 23.

parakaleite] 'console,' not here 'exhort,' 'teach,' Ἀθικ. (both), but, in accordance with the preceding ἐν μῇ λυπήθεν (ver. 13), 'consolamini,' Vulg., Clarom., Goth., similarly the remaining Vv.: see notes on ch. v. 11, and on Eph. iv. 1.

ἐν τοῖς λόγοις τούτοις 'with these words,' not 'words of faith' (Olah.), but simply 'these words' (τούτοις not without emphasis,) — the words in which the Apostle here delivers to them his inspired message; τούτο δὲ δὲ λέγει πάντα καὶ ἦγερε ἰκώσει παρά τοῦ Θεοῦ, Chrys. on ver. 15. The ἐν is here used in that species of instrumental sense in which the action, dec., of the verb is conceived as existing in the means;
IV. 18—V. 3.

ημέρα Κυρίου ὡς κλέπτης ἐν νυκτί οὖτως ἔρχεται. Ὄταν 3

Eccles. iii. 1, ὁ χρόνος, καὶ καιρός, Dan. ii. 21, καιρός καὶ χρόνοις, Wisdom viii. 8, καιρῶν καὶ χρόνων.

οὗ χρείαν ἔχετε 'ye have no need;' a παράλειψις, see notes on ch. iv. 9. The reason why there was no need does not seem here to be due to any αὐτόφορον (Eccum., compare Chrys., and Acts i. 7) in the Apostle here writing to them on the subject, but, as the next verse suggests, because they had been accurately informed by him by word of mouth of all that it was necessary for them to know. On the qualifying and explanatory object-infinite, see Kruger, Sprachl. § 55. 3, comp. § 50. 6. 4, 5.

2. ἀκριβῶς 'accurately;' only used once again by the Apostle, in Eph. v. 15. The use of this adverb, considered exegetically, is very striking. It certainly seems to point to special and definite information on the subject; but whether this was derived from a written Gospel (Wordsw.) or from the oral communications of the Apostle cannot possibly be determined. The latter seems much the most probable; comp. 2 Thess. ii. 5. The derivation of ἀκριβεῖα is slightly doubtful; most probably from ἀκρος in a locative form (ἀκροτείνω), and a root βα-, Benfey, Wurzellex. Vol. i. p. 158.

ημέρα Κυρίου 'the day of the Lord,' scil. τῆς δισεκατοπτρίης ἐπιφάνειας, Theod.; the day of our Lord's coming to judgment (comp. Reuss, Théol. Chrét. iv. 21, Vol. ii. p. 243), ὁ ὡς τῷ ἀνθρώπων ἀπεκαλύπτεται, Luke xvii. 30; comp. 1 Cor. i. 8, v. 5, 2 Cor. i. 14, Phil. i. 6, and for the somewhat similar ἡ ἡμέρα, Joel i. 15, ii. 1, Ezek. xiii. 5, al.

To refer it to the destruction of Jerusalem (Hamm.) or to include in it τὴν ἴδιαν ἐκδοτον ἡμέραν (Theoph., comp. notes on Phil. i. 6), is here distinctly at variance with the context, which treats solely and entirely of the Lord's παρουσία. The reading is hardly doubtful. Rec. gives ἢ ἡμέρα with AKL; most ms.; many Ff.; but though the ἢ might have been absorbed in the ἦ of the following ἡμέρα, the probability of insertion (as more definitive) and the preponderance of uncial authority [BDEFGK] are in favour of the omission; so Lachm., Tisch.

Ἅς κλέπτης ἐν νυκτί 'as a thief cometh in the night,' scil. ἔρχεται; ἐν νυκτί not being added as a quasi-epithet to κλέπτης, but belonging to an unexpressed ἔρχεται; see Winer, Gr. § 20. 4, p. 126, note. This solemn and regular Scripture simile (comp. Matth. xxiv. 43, Luke xii. 39, 2 Pet. iii. 10, Rev. iii. 3, xvi. 15) does not contain any reference to the dread felt with regard to the coming (Schott, compare Alf.), but simply to the ὁ ἀνθρώπων (Theod.): see esp. Rev. iii. 3, ὃς ὃς κλέπτης καὶ ὃς ὃς γνωρίσῃ πολν ἐρχεται ὃς ἐρχεται ἐπὶ σα, and comp. Usteri, Lehrb. II. 2. B. p. 337. The addition ἐν νυκτί (comp. however Matth. xxiv. 43, ποιὰ φωνάξ) is peculiar to this place, and (combined with Matth. l. c. and xxv. 6) may have given rise to the ancient tradition of the early Church (noticed by Lünen.) that Christ was to come at night on Easter Eve; compare Lact. Inst. vii. 19 ('intempestà et tenebrosà nocte'), and Jerome on Matth. xxv. 6.

οὖτως ἔρχεται 'so it comes;' the οὖτως being added to give force and emphasis to the comparison. The pres. ἔρχεται is not for a future (Pelt, al.), nor yet to mark the suddenness of the event (Bengel, Koch), but its fixed nature and prophetic certainty; see Winer, Gr. § 40. 2, p. 237, comp. Bernhardy, Synx. x. 2, p. 371.
When they may say; certainly not the Jews (Hamm.), but all unbelieving and unthinking men; comp. Matth. xxiv. 38, 39, Luke xvi. 26—30. The true believers were always watching and waiting, knowing the uncertainty and unexpectedness of the hour of the Lord's coming; comp. Matth. xxiv. 44, xxv. 13, Luke xii. 35—40. After ἵνα inserts γὰρ with KU; most mss.; Vulg.; al. Lachm. after ἵνα inserts ὑπ' with K, most mss.; Vulg.; al. Lachm.; still the tendency to supply expletives is so very decided (Mill, Poleg. p. clvi.) that we are justified in reading simply ἵνα with AFGW; 4 mss.; Clarom., Syr., Goth., Æth. (both); many Lat. Ff. So Tisch., Griesb., Scholz, De W., Lünem., Alf.

Προς Θεσσαλονικεῖς α. Ἐλπιδοφόροι,

'Peace and safety,' scil. ἐόροι, is everywhere present; comp. Ezek. xiii. 10, λέγοντες Εἰρήνη καὶ οὖν ἐστώ εἰρήνη. The distinction between these words is obvious: the first [ἐρω, necto, or more probably ἐρω, εἰρω, dico; comp. Benefey, Wurzeller. Vol. ii. p. 7] betokens an inward repose and security; the latter [ἐρω, ἐρωτάναι; comp. Sanscr. root phal, Heb. בָּלַת, Pott, Etym. Forsch. Vol. i. p. 238, Donalds, Crat. § 200] a sureness and safety that is not interfered with or compromised by outward obstacles. τότε ἀλφιδίως κ.τ.λ.] 'then with suddenness does destruction come upon them;' αἰφνίδιος not being a mere epithet (adjectivum attributum), 'sudden destr.,' Auth., 'plötzliches Verderben,' De W., but a secondary predication of manner (adjectivum appositum), scil. 'repentinus eis superveniet,' Vulg., Syr., Copt. [ochen ou-exapin], al., and fully emphatic; see esp. Donalds. Cratyl. § 303, and Müller, Kleine Schriften, Vol. 1. p. 310; comp. Winer, Gr. § 54. 2, p. 412, and notes on Col. ii. 3. The verb ἐφίσταται may be either simply 'imminet,' Beza, or more derivatively 'superveniet,' Vulg. (but not fut.), being a 'verbum solemn de rebus hominibusus citius quam quis existimaverit adstantibus,' Schott; see esp. Luke xxi. 34, μὴ ποτὲ ἂπτήτη ἐφ' ὑμᾶς ἀλφιδίος ἡ ημέρα (αἰφ. does not occur elsewhere in the N. T.). On ὑπερπερ ἡ ὁδίν] 'as the birth-pang.' The true point of the appropriate comparison ('περ ὅτι eam comparatim quam habet ὦ usitato more auget atque effert,' Klotz, Devar. Vol. ii. p. 768) is neither the knowledge that the event is to come (Theod.), nor its nearness (De W.), but, as the context seems clearly to suggest, its suddenness and uncertainty; 'mulier doloris materiam ...... gestat absque sensu, donec inter epulas et risus vel in medio somnio corrupitur,' Calv. The form ἡ ὁδίν, like the form δέλφιν, belongs to later Greek ; comp. Winer, Gr. § 9. 2, p. 61.

Τῇ ἐν γαστρὶ ἐχῶσῃ] The regular formula in the N. T., Matth. i. 18, 23. xxiv. 19, Mark xiii. 17, Luke xxi. 23, Rev. xii. 2. The more usual expression in earlier Greek appears to have been ἐν γαστρὶ φέρειν (Plato, Legg. vii. p. 792 ε, comp. Hom. Il. vi. 58), or ἐγκύκλων ἐλθει τיצ γέγραπται, as in Plato, Epin. p. 979 a, al.
καὶ οὗ μὴ ἐκφύσωςιν. ὑμεῖς δὲ, ἀδελφοί, οὐκ ἐστὶν εἰς εὐν σκότει, ἵνα ὑμᾶς ἡ ἡμέρα ὡς κλέπτης καταλάβῃ.

4. ὑμᾶς ἡ ἡμέρα] So Lackm. with ADEFG, Vulg., Clarom., appy. Æeth. (both); many Lat. Fl. (Tisch. ed. 1, Schott, Lünem., Koch). C is here deficient. The simpler order of Rec. ἡ ἡμέρα ὑμᾶς is retained by Tisch. ed. 2, 7, with BKLM; appy. all mss.; Goth., al.; Chrys., Theod., Dam., al. (Grieb., Af.). but appy. with less probability, as the uncial authority is not decisive, and the change is just as likely to have been owing to a conformation to the more natural order, as a transposition for the sake of throwing emphasis on the ὑμᾶς.

οὗ μὴ ἐκφύσωςιν] 'they shall in no wise escape,' not τὸν τε πόνον καὶ δλεοθερον, Æcum., but simply and absolutely; comp. Heb. ii. 3, xii. 25, Ecclus. xvi. 13. On the strengthened negation οὗ μὴ with the subjunctive, see notes and ref. on ch. iv. 15.

4. ὑμεῖς δὲ] 'But ye;' in opposition to the unthinking and unbelieving noticed in the preceding verse: 'occasions accept ex superioribus adhortatur Christianos ad vigilantiam, sobrietatem, et sanctimoniam,' Calv. In the following words it is scarcely necessary to say that ἐστὶ cannot possibly be imperative (Flatt): both the negative and the non-occurrence of the imper. ἐστὶ in the N. T. utterly preclude such a translation.

ἐν σκότει] 'in darkness,' in the element or region of it. The σκότος here mentioned seems to have been suggested by the preceding ἐν νυκτί (ver. 2): it does not mark exclusively either τὸν σκεπτόν καὶ ἀκάθαρτον βίον (Chrys., Theoph., Æcum.), as might seem suggested by the succeeding verse. οὐ τὴν ἀγίων (Theod.), as is partially suggested by the preceding verse, but, as the general context requires, both, 'statum ignorantie et vitii,' Turretin. It was a darkness not only of the mind and understanding (Eph. iv. 18) but of the heart and will (1 John ii. 9); see Andrewes, Serm. xiv. Vol. iii. p. 371.

τοσ ὑμᾶς κ.τ.λ.] 'in order that the day should surprise you;' not merely a statement of result, but of the purpose contemplated by God in His merciful dispensation implied in οὐκ ἐστὶν εἰς σκότει. See Winer, Gr. § 53. 6, p. 408. It may be doubted however whether we have not here some trace of a secondary force of τῶν (see notes on Eph. i. 17), the eventual conclusion being in some degree mixed up with and obscuring the idea of finality; comp. Gal. v. 17. Considering the numerous instances of a secondary final use of τῶν which the writings of the N. T. (esp. those of St John, Winer, Gr. § 44. 8, p. 393) distinctly supply, and a remembrance of the ultimate decline of the particle into τῶν of modern Greek (Corpe, Gr. p. 129), it is prudent to beware of overpressing the final force in all cases; comp. Winer, Gr. l. c. p. 299 sq.

The 'day' here specified is not specifically the day of judgment [ἡ ἡμέρα ἀκλίνη FG; Vulg., Clarom., Syr.], but, as the context seems to require, the period of light (De W.), which indeed becomes practically synonymous with the day of the Lord, as bearing salvation (comp. Rom. xiii. 12), and bringing to light the hidden things of darkness (1 Cor. iv. 5).

καταλαβή] 'overtake,' 'surprise,' ليدم Syr., 'adprehendat,' Clarom., 'gafa-
5 πάντες γὰρ ὑμεῖς νῦν φωτὸς ἐστε καὶ νῦν ἡμέρας. οὐκ
6 ἐσμὲν νυκτὸς οὐδὲ σκότους. Ἄρα οὖν μὴ καθευδῶμεν
7 ὡς καὶ οἱ λοιποί, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. οἱ
hai,' Goth.; the κατὰ here not introducing any definite sense of hostility
(comp. Koch), but, as usual, being simply intensive, and deriving its fur­
ther shades of meaning from the context; see the good collection of exam­
ples in Rost u. Palm, Lex. s.v. Vol. i. p. 1623.

The reading κλέτας
[Lachm. with AB; Copt.] has certainly not sufficient critical support.

5. πάντες γὰρ ὑμεῖς] 'for ye all;' confirmation of the preceding negative
statement by a more specific positive declaration. The particle γὰρ, which
we can hardly say with Schott is 'necessaria ad sententiam,' is
omitted by Rec., but on authority [K (e sil.); majority of mss.; Vulg.
(Amiat.)] decidedly insufficient.

νιόλ φωτὸς] 'sons of light;' a Hebra­
istic formula (comp. Ewald, Gr. § 287)
expressing with considerable emphasis and significance, not merely that they
belonged to the light' (Alf.), but that they belonged to it in the intimate
way that children belong to a parent,
—almost οἱ τὰ τοῦ φωτὸς πράττοντες,
Chrys., Theoph.: see Winer, Gr. § 34.
3. b. note 2, p. 213, Steiger on 1 Pet.
i. 14, p. 153, and notes on Eph. ii. 2.
Somewhat analogous expressions are
found in classical Greek, παῖδες σο­φῶν, παῖδες λέρων κ.τ.λ., but appy.
ever (as here) in connexion with abstract substantives; comp. Blomf.
on Åesch. Pers. 408.

οὐκ ἐρμὺν νυκτὸς] 'We belong not to
night;' the genitive idiomatically spec­
fying the domain to which the sub­
jects belong; comp. Acts ix. 2, and see
Winer, Gr. § 30. 5, p. 176. On the
various meanings in which this pos­
sessive gen. is connected with ἑβαι
and γίνεσθαι, see Krüger, Sprachl.
§ 47. 6. 1 sq., Bernhardy, Synt. p. 165,
and on the very intelligible χιασμός [φῶς, ἡμέρα...νῦς, σκότος], see
Jelf, Gr. § 904. 3, Madvig, Lat. Gr.
§ 473. a. The reading ἑστε [D1FG ;
Syrr. (not Phil.), Clarom., Goth., al.]
is obviously a conformation to the preceding ἑστε.

6. "Ἀρα οὖν] 'Accordingly then;' exhortation following on the preceding
declaration, the illative ἅρα being sup­
ported and enhanced by the collective
and retrospective οὖ; see notes on
Gal. vi. 10. In Attic Greek this combi­
nation is only found in the case of the
interrogative ἅρα, comp. Klotz,
Devar. Vol. ii. p. 181, Herm. Viger,
No. 292, and Stallb. on Plato, Republ.
v. p. 462 Δ.

μὴ καθευδῶμεν] 'let us not sleep,' i.e. be careless and
indifferent, μὴ ἀμελῶμεν τῶν καλῶν
ἐργῶν, Theoph.; comp. Eph. v. 14, and
the very pertinent remarks of Beck,
Christ. Lehrriss. Vol. i. p. 299 (cited
by Koch), on the deepening sleep of
the soul under the influence of sin;
see also Beck, Seelenl. i. 8, p. 18.

οἱ λοιποὶ] 'the rest;' here obviously
unbelievers, whether careless Jews or
ignorant heathens; comp. notes on ch.
iv. 13. Lachm. omits the καὶ before
ὁ λουκαλ with ABS; 2 mss. ; Augiens.,
Vulg. (Amiat.), Syrr.; al., but appy.
in opposition to St Paul's prevailing
usage; comp. 1 Cor. ix. 5, Eph. ii. 3,
and above, ch. iv. 13. νήφωμεν]
'be sober;' comp. 1 Pet. v. 8. The
νήφωμεν enhances the preceding γρηγο­
ρῶμεν; Christians were not only to be
wakeful, but have all their senses and
capacities in full exercise: ἐν ἡμέρᾳ
ἐν γῆγορῇ τις μὴ νήφη δὲ μυρίος περιπε­
γὰρ καθεύδοντες νυκτὸς καθεύδουσιν, καὶ οἱ μεθυσκόμενοι
νυκτὸς μεθύουσιν ἡμείς δὲ ἡμέρας ὄντες, νήφωμεν, ἐν—θυράκα πίστεως καὶ ἀγάπης καὶ περικεφα-
σεῖται δεινώς, Chrys. On the regular meaning of this verb, which appears
to be always that of 'sobriety,' not of 'watchfulness' or 'wakefulness' (as
perhaps Gicum., ἐπίτασις ἑγρηγορεῖον), see notes on 2 Tim. iv. 5, and 1 Tim. iii. 2.
7. οἱ γὰρ καθεύδοντες] 'For they that sleep,' 'sleepers,' Winer, Gr. § 45-7, p. 316; confirmatory explanation of
the preceding exhortation by a reference to the prevailing habits of non-
Christian life. At first sight it might seem plausible to give all the words in
this verse a spiritual reference (Chrys., Theoph., Koch): as however νυκτὸς
seems only to mark the period when the actions referred to usually took
place, the literal and proper meaning is distinctly to be preferred: 'quem-
admodum in hoc versu dormire ita etiam ebrium esse dicitur propri,
tanquam exemplum ejusmodi sentendi agendique rationis quae nominis homi-
num sit in caligine nocturni lubenter versantium,' Schott; so Lünem. and
Alf. οἱ μεθυσκόμενοι] 'they that are drunken.' The distinction ad-
vocated by Beng., 'μεθύσκομαι notat actum, μεθών statum' (comp. Clarom.
'inebriantur...ebrii sunt'), seems here more than doubtful. The transition
from 'being made drunk' to 'being actually drunk' is so slight (in Rost
u. Palm, Lex. s. vv. both are translated 'berauscht seyn'), that with the pre-
ceding καθεύδοντες...καθεύδουσιν before us it seems best to regard them here
as simply synonymous.
8. ἡμεῖς δὲ κ.τ.λ.] 'but let us, as
we are of the day:' not exactly 'qui
diei sumus,' Vulg., Clarom., but 'quum
simus,' Æth. (Platt.), Arm., comp.
Goth. 'visandans;' the participle not
being here used predicatively, but with
a slightly causal, or combined 'tem-
poral-causal' force; see Schmalfeld,
Synt. des Gr. Verb. § 207, comp. Do-
ncards. Gr. § 615. On the connexion of
the gen. with εἰμι, see notes on ver. 5.
θυράκα πίστεως] 'a shield of faith,'
or more probably 'the shield, &c.;'
the second and third substantives, as
well known terms, here dispensing
with the article (Winer, Gr. § 19.1,
p. 109), and causing the governing
noun to be also anarthrous on the
principle of correlation (Middl. Gr.
Art. iii. 3. 6). The gen. is that of
'apposition;' see notes and reff. on
Eph. vi. 14. καὶ περικεφ. κ.τ.λ.]
'and as a helmet the hope of salvation,'
a defence that can never fail. With
hope fixed on the ἐπιγγελμένη σωτηρία
(Theod.) all the dangers and trials of
the present seem light and endurable;
καθάπερ γὰρ ἡ περικεφαλαία τὸ καίρον
σώζει τῶν ἐν ἡμῖν, τῷ κεφαλὴν περι-
9 λαίαν ἐλπίδα σωτηρίας, ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὁργήν ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ Ἰσαάκου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ ἀποθανόντος ὑπὲρ ἡμῶν ἵνα εἴτε γηγορῶμεν εἴτε καθευδῶμεν ἅμα σὺν

wholly different, and appy. a reflection of the ἔργον of the O. T. (comp. Acts xx. 28); in 2 Chron. xiv. 13 (Heb. יִירָע), Pseud.-Plato, Def. p. 4150 (see Rost u. Palm, Lex. s. v.), the meaning seems to be rather 'conservatio,' but neither the one (appy. favoured by (Eccum., comp. Theod., ἱνα οἰκείους ἀποφήμη) nor the other is here either natural or suitable.

8α τοῦ Κυρίου κ.τ.λ.] Dependent, not on ἔθετο, but on the preceding περιποίησιν σωτηρίας, and specifying the medium by which the σωτηρίας was to be obtained. This medium is certainly not 'doctorinam eam quam Christus nobis attulit' (Grot.), nor, in this passage, 'faith in Him' (Lünem.), but, as the next verse seems to show, His atoning death; comp. Eph. i. 7, and notes in loc.

10. τοῦ ἀποθ. ὑπὲρ ἡμῶν] 'who died for us;' specification of the blessed act of redeeming love by which the περιποίησιν σωτηρίας has become assured to us; comp. ch. iv. 14. The clause, as Lünem. properly observes, is not causal (ἀπόθ. would then be anarthrous, comp. Schmalfeld, Synt. § 222, 225 note, and Donalds. Gr. § 492), but relative and assertory; 'ne quid de salutis certitudine dubiternus aut de satisfactione soliciti essemus, igitur Christum pro nobis mortuum esse, et pro peccatis nostris satisfecisse, ut salutem consequeremur,' Calv.

On the meaning of ὑπέρ in dogmatical passages,—not exclusively 'in our stead' (Waterl. Summ. xxxi. Vol. v. p. 740), see notes and ref. on Gal. iii. 13. For ὑπέρ, BN; 17, here read περιπ. ἱνα ἐκρ. κ.τ.λ.] 'in order
that whether we wake or sleep;’ holy purpose of the Lord’s redeeming death. There is some little doubt as to the exact meaning of the terms καθεύδεων and γυργορεύων. It seems clear that they cannot be understood in a simple physical sense (comp. Fell), still less in an ethical sense, as τὸ καθεύδεων was described (ver. 6) as a state incompatible with Christianity. There remains then only the supposition that they are used in a metaphorical sense (comp. Psalm lxxxviii. 6, Dan. xii. 2, al.), to which also the following ἔσωμεν seems very distinctly to guide us. The meaning then is substantially the same as Rom. xiv. 8, ἐν τῷ σῶμαν ἔσων τῷ Κυρίῳ ἐσμέν. It is not exact to say that the subjunctive with ἐν as here is not classical (Alf.), for see Plato, Legg. xii. p. 958 D (v. l.). As a general rule ἐν is associated with the same moods as ἐν (Klotz, Devar. Vol. II. p. 533); as however there are cases in which it is now admitted that ἐν can be associated with the subj. (‘cum conjunct. respectum comprehendit experientiam, expectandumque esse indicat ut fiat aut non fiat,’ Herm. de Part. ἰδρ., ii. 7, see Klotz, Devar. Vol. II. p. 500 sq.), a similar latitude may rightly be assigned to ἐν. It seems probable here that the subj. is used in the dependent clause by way of conformity with the subj. in the principal clause; comp. Winer, Gr. § 41. 2. c, p. 263 (note). ἐνα ἐν τῷ καθ' ἐνα [‘we should together live with Him,’ not ‘together with him,’ Auth.; the ἐν τῷ καθ' forming the principal idea, while the ἐνα (Heb. 177) subjoins the further notion of aggregation; comp. Rom. iii. 12, and see notes on ch. iv. 17, where the previous specifications of time make the temporal meaning the more plausible. The ἔσωμεν is both more emphatic than ἔσωμα (ch. iv. 17), and also serves slightly to elucidate the metaphorical use of the preceding words.

11. διὸ ἐστὶν ἔσωμεν, κἀκεῖνος καὶ οἱ καθιστήτες εἰς τὸν ἐνα, καθ' αὐτὸ καὶ ποιεῖτε.
Reverence your spiritual rulers; be peaceful and prayerful and thankful. Quench not the Spirit: and may God sanctify and preserve you.

Lünnem. in loc. The metaphorical term ὀλοκλονήτως (1 Cor. viii. 1, x. 23, al.) is derived from the idea, elsewhere both expressed and implied in St Paul’s Epp., that Christians form a ναός or ὀλοκλονήτως Θεός; see 1 Cor. iii. 9, 16, 2 Cor. vi. 16, Eph. ii. 20, al., andcomp. Andrewes, Serm. vi. Vol. ii. p. 273. καθὼς καὶ ποιείτε] ‘even as ye also are doing;’ praise and encouragement founded on the actual state of the Thessalonian church; comp. ch. iv. 1, 10. On the force of καθί in comparative sentences of this kind, see notes on Eph. v. 23.

12. Ἐρωτάω] ‘Now we beseech you;' transition, by means of the καὶ metathetikōn (see notes on Gal. iii. 8), to their duties towards the rulers of the church,—a subject not improbably suggested by the words immediately preceding. In no case could the precept ὀλοκλονήτως εἰς τὸν ἐνα be carried out with greater practical benefit to themselves and to the church at large than by showing respect to their appointed spiritual teachers. On the meaning of ἔρωτάω, see notes on ch. iv. 1.

eἰδέναι] ‘to know,’ ‘to regard,’ ‘ut rationem ac respectum habeatis,’ Est.; not ‘to show (by deeds) that you know’ (Koch), but simply ‘to know,’ i.e. ‘not to be ignorant of,’ ‘to recognise fully;’ this somewhat unusual meaning of εἰδέναι being analogous to that of the Heb. יד (see Gesen. Lex. s. v. 8), and here approximating in meaning to φημώκειν, 1 Cor. xvi. 18. No instance of a similar or even analogous usage has as yet been adduced from classical Greek.

τοὺς κοσμοκοπῶντας ἐν ὑμῖν] ‘those who are labouring among you,’ ‘those who are engaged in sacred and ministerial duties;’ comp. 1 Tim. v. 17, where the more specific ἐν λόγῳ is supplied. On the meaning and derivation of κόσμος, κοσμία, see notes on 1 Tim. iv. 10. This general designation, as the following explanatory terms seem to suggest, is to be referred to the Presbyters of the Church of Thessalonica (Thornidke, Prim. Gov. ch. iii. Vol. i. p. 8, A.-C. Libr.), ἐν ὑμῖν obviously having no ethical reference, ἐν τοῖς καρδ. ὑμῶν (Flatt), still less ‘in vobis docendis’ (Zanch.), but simply implying ‘in vestro coetu’ (Schott), ‘inter vos,’ Vulg.,—with mere local reference to the sphere of the κόσμος.

καὶ προσταμένους κ.τ.λ.] ‘and are presiding over you in the Lord;' further explanation and specification of the generic κοσμοκοπῶντας. The omission of the article plainly precludes any reference of the three participles to three different ministerial classes: the κοσμοκοπῶνται are simply regarded under two forms of their spiritual labour, as rulers and practical teachers, and as ‘morum magistri,’ Grot. Whether these duties were executed by the same or different persons cannot be determined; at this early period of the existence of the Church of Thess, the first supposition seems much the most probable; contrast Eph. iv. 11, 1 Tim. v. 17. The sphere of the προστασθαι was to be ἐν Κυρίῳ: ὁκ ἐν τοῖς κοσμοκόποις ἰδ. ἐν τοῖς κατὰ Κύριον, Theoph.

καὶ ρουθε-τούντας ὑμᾶς] ‘and admonishing you,’ ‘et monent vos,’ Vulg.; not simply
V. 12, 13, 14.

τας ὑμᾶς, καὶ ἡγεῖσθαι αὐτοῖς ὑπερεκπερισσῶς ἐν 13 ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς.

Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νοθετείτε τοὺς ἀτά- 14

[admonentes] Syr.-Phil., with reference to the 'exhortationes et correctiones' (Est.) which it might be their duty to administer. On the proper meaning of νοθετεῖν, primarily 'to correct by word' (νοθετεῖν λόγον ἐπιμετακότι ἑνεκα ἀποτροπῆς ἀμαρίας, Zonar. Lex. p. 1406), and then derivatively by deed—see Trench, Synon. § 32, and the numerous exx. collected by Kypke, Olt. Vol. ii. p. 339.

12. καὶ ἡγεῖσθαι κ.τ.λ.] and to esteem them in love very highly. These words appear to admit of two translations according as ἐν ἀγάπῃ is connected (a) loosely with all the foregoing words, marking the element (certainly not the cause, Schott, 2, 1) in which the ἡγεῖσθαι αὐτοῖς ὑπερεκπερισσῶς is to be put in force,—or (b) closely with the preceding ἡγεῖσθαι as specifying and enhancing the general duty implied in the preceding, iv. 12. Both involve some lexical difficulties, as in (a) ἡγεῖσθαι must be regarded as equivalent to πληνοῦσιν ἄδιστοι (Theod.), and in (b) ἡγεῖσθαι ἐν ἀγάπῃ must be taken as ἡγεῖσθαι ἀδιστοῖς τοῦ ἀγάπασθαι (Chrys., Theoph., Æcum.),—solutions neither of them very strictly defensible. On the whole, the context, the appy. similar ἡγεῖσθαι τι ἐν κρίσει, Job xxxv. 2 (Schott), and perhaps the analogous ἐν ὁργῇ ἔχειν τινα, Thucyd. 11. 18 (Lünem.), seem to preponderate in favour of (b); in ver. 12 the Thess. are exhorted to respect their spiritual rulers, in the present verse also to love them. So Schott, Olsb., and Lünem. The Vv. by preserving carefully the order deprive us of all clue to the exact construction they adopted.

On the cumulative word ὑπερεκπερισσῶς, comp. ch. iii. 10, and notes on Eph. iii. 20. The form ὑπερεκπερισσοῦ is here given by Rec. with AD'EKLN; appy. all mss.; many Ff. διὰ τὸ ἔργον αὐτῶν] 'for their work's sake;' on account both of the importance of the work (Heb. xiii. 17) and the earnest and laborious manner in which it was performed; comp. Phil. i. 22, ii. 30.

εἰρηνεύετε ἐν ἑαυτοῖς] 'Be at peace among yourselves;' comp. Mark ix. 50, Rom. xii. 18, 2 Cor. xiii. 11. On this not uncommon use of the reflexive for the reciprocal pronoun (ἀλλιών), see Jelf, Gr. § 654, 2, Apollon. de Synt. Π. 27, and for the general principle and limits of the permutation, Kühner on Xen. Mem. ii. 6. 20. Of the converse use (recipr. for refl.) there is no distinct trace found; see Bernhardt, Synt. vi. 2, p. 273. The reading αὐτῶι [D¹FGN; many mss.; Augiens., Vulg., Syr. (both), al.; Chrys., Theod.] though distinguished by Griesbach's highest commendatory mark ('indict lectionem sepparem aut æqualem, immo forsitan preferendam receptae lectioni'), certainly does not seem to deserve it, as it arose in all probability from the feeling that the short admonition was out of place between the longer ἔρως ὑπεράσπισθαι τι κ.τ.λ. (ver. 12) and παρακαλ. ἐκ κ.τ.λ. (ver. 14). Under any circumstances it can scarcely bear the meaning 'pacem habete cum eis,' Vulg., Syr. (comp. Chrys., Theod.), as this would so much more naturally have been expressed by εἰρηνεύετε μετ' αὐτῶν, as in Rom. xii. 18.
14. Παρακαλούμεν ήτοι υμ.] 'Now we beseech you;' address, neither πρὸς τοὺς ἀρχικούς (Chrys.), nor πρὸς τοὺς δασάκους (Theoph., Ecum.), but, as the δέκαλοι suggests, to all (Pseud.-Amb., Justin.). The Christian brethren at Thessalonica were not only to be at peace with one another, but also to do their best to cause peace to be maintained by others.

νουθετεῖτο τοὺς ἀτάκτους] 'admonish the unruly;' those who do not preserve their τάξεως, 'inordinator,' Beza, 'ungustans,' Goth. The term ἀτάκτος, somewhat laxly rendered by Syr.

[offendentes], is primarily and properly, as Chrys. suggests, a 'vox militaris' (Xen. Mem. iii. 1-7, where it is opp. to τεταγμένον), and thence derivatively a general epithet to denote a dissolve (Plato, Legg. vii. p. 806 c), ill ordered (περίλεγοι καὶ παρὰ τὸ προσήκον ποιοῦντες, Bekker, Anecd. p. 216), and unruly way of living: τίνες δὲ εἰσὶν οἱ ἀτάκτοι; πάντως οἱ παρὰ τῷ θεῷ δοκοῦν πράττοντες τάξεως γνῷ ἐστὶ τῇ στρατιωτικῇ ἀρμοδιότητα ἀνταγωνίζει τῇ ἀρμοδιότητα, Chrys. Here the precise reference is probably to the neglect of duties and callings into which the Thessalonians had lapsed owing to their mistaken views of the time of the Lord's coming; comp. ch. iv. 10, 11, and 2 Thess. iii. 6, 11, where alone ἀτάκτος occurs. Ἀτάκτος is a ἀτάς λεγόμ., cf. ἀτάκτειν, 2 Thess. iii. 7. On the meaning of νουθετεῖν, see notes and ref. on ver 12. παραμυθ.] See note on ch. ii. 11.

tοὺς ὀλιγοψύχους] 'the feeble-minded;' perhaps mainly (as the παραμυθ. seems to suggest) in reference to those who were unduly anxious and sorrowful about the state of the κοιμομένων, ch. iv. 13; ὀλιγοψύχος τοὺς ἐπὶ τῶν τεθείσων ἁμέτρως ἀδυνατοῦσας φέροντας τῶν ἐναρτῶν τὰ προσβολὰς, comp. Theoph. ὀλγεψ. ὁ μὴ φέρων πειρασμῶν. The word ὀλγεψ. is a ἀπ. λεγόμ. in the N. T., and appy. of rare occurrence elsewhere except in the LXX (Isaiah lvi. 15, Prov. xviii. 14, al.; comp. Artemid. Oneirocr. III. 5); the more correct and usual term being μικρόψυχος, Aristot. Ethic. Nicom. iv. 7, Isocr. Panegyr. p. 76 β. ἀντέχεσθε τοῖς ἀθετοῦσι] 'support the weak;' clearly not the weak in body (Luke x. 9, Acts iv. 9, v. 15, i Cor. xi. 20), but the weak in faith, τοὺς μὴ ἐδραλὸν κεκτημένοι πίστιν, Theod.; comp. i Cor. viii. 7, 10, so Chrys., Theoph., Ecum., and nearly all modern commentators. In Rom. v. 6, and appy. i Cor. ix. 22, the reference seems to be more inclusive, as marking those who were not Christians, who had not yet received the strength imparted by the Holy Spirit. The verb ἀντέχεσθαι (comp. Matth. vi. 24, Luke xvi. 13, and more generically Tit. i. 9) does not so much seem to imply 'observe,' Beng., as ὑπερεἶχεν, Theod., ἐποστρίψεω, Theoph., ἀντιλαμβάνεσθαι (Bekker, Anecd. p. 408), or perhaps more exactly 'sustinere,' Clarom. (comp. Goth., Ἐθ.), with a more direct allusion to the primary and physical meaning of the word; comp. notes on Tit. i. c., and see Suicer, Thesaur. a.v. Vol. i. p. 371. μακροθυμ. πρὸς πάντας] 'be long suffering to all;' not merely to the three classes just mentioned (Theoph.), but to all, καὶ τοῖς ὀικείοις καὶ τοῖς ἀλλοτρίοις, Theod.; comp. ver. 15. On the term μακροθυμεῖν opp. to ἐνθεμεῖν.
tis ka~on antl~ ka~0v tivl~ apod6, all~a pantote to 
~agath6n diw~ke~ eis~ all~l~l~l~v~ l~a~i~ eis~ pi~nta~. pantote 16

15. eis~ all~l~l~l~l~v~ l~a~i~ So Lachm., Scholz, Tisch. (ed. 1), with ADEFGN1; 15 
mss.; Syr., Copt., Goth., Clarom., al. (De W., Koch, L~n~em., Griesb. marking 
it with 09). In ed. 2, 7, Tisch. inserts kai before eis with BKLN1; great 
majority of mss.; Syr.-Phil., Vulg. (Amiat.); Chrys., Theod., al. (Rec., Alf., 
Wordsw.); but not on satisfactory grounds, as the external authority seems to 
prefer derate for the omission, and the internal arguments (opp. to Alf.) would 
certainly seem rather in favour of its being an interpolation for the sake of 
specification, than of its being omitted as unnecessary.

(Eurip. Androm. 689), which here 
serves to mark that gentle and 
forbearing patience which is so essentially 
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4), see esp. Basil, 
Syr.-Phil., Vulg. (Amiat.); Chrys., Theod., al. (Rec., Alf., 
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what is ‘beneficial,’ what proves good to him who receives it: οὐκ ἄρκει τὸ μὴ ἀποδόντα κακὰ ἀντὶ κακῶν, ἀλλὰ χρή, φησὶ, καὶ γὰρ ἄγαθος ἀμείβεται τῶν κακοποιῶντα, Theoph., comp. Chrys. Some shade of the same meaning is perhaps apparent in Gal. vi. 10, Eph. iv. 28 (see notes): here however it seems to be more decidedly brought out by the preceding κακῶν. On the use of διὰκεν (ἐπιτεταμενός σπουδάζειν τι, Theoph.) with abstract substantives or their equivalents, see notes and reff. on 2 Tim. ii. 22, and for exx. of the same use in classical Greek, see Ast, Lex. Platon. s.v. Vol. i. p. 548 sq. The correlative term is καταλαμβάνω, Phil. iii. 12, and the antithesis φέλγειν, Plato, Gorg. p. 507 B.

16. πάντοτε χαίρετε ‘Rejoice always;’ Phil. iii. 1, iv. 4, comp. 2 Cor. vi. 10; not merely καὶ περασμοί περιπέτεια (Theoph.)—a limitation not inappropiate in reference to the recent troubles at Thessalonica, but at all times—under all circumstances and in all dispensations. To the enquiry ‘Why should this be a duty?’ (comp. Jowett) it seems sufficient to say with Barrow, in his good sermon on this text,—‘if we scan all the doctrines, all the institutions, all the precepts, all the promises of Christianity, will not each appear pregnant with matter of joy, will not each yield great reason and strong obligation to this duty of rejoicing evermore?’ Serm. XLIII. Vol. ii. p. 557; see also sound and comprehensive sermons by Beveridge, Serm. cv. Vol. v. p. 62 sq. (A.-C. Libr.), and Donne, Serm. cxxxv. Vol. v. p. 344 sq. (ed. Alt.). The true originating cause (ch. i. 6) and true sphere (Rom. xiv. 17) of this joy is the Holy Spirit, and its more immediate source is Faith; see notes on Phil. i. 25.

17. αἰδιαλείπτως προσεύχεσθε ‘pray without ceasing;’ a precept naturally following on and suggested by the foregoing words; τὴν ὄδου ἐδειξε τοῦ αἰ διαίρεσαν, τὴν αἰδιαλείπτων προσευχὴν καὶ εὐχαριστίαν ὁ γὰρ ἐδειξεν ὁμιλεῖν τῷ Θεῷ καὶ εὐχαριστεῖν αὐτῷ ἐπὶ πᾶσιν ὑπὸ συμφερόντων συμβαίνοντι, πρὸς ὅσιον ὑπὸ διπλής, Theoph. This exhortation to unceasing prayer is distinctly urged by the Apostle in other passages (comp. Eph. vi. 18, Col. iv. 2), and is certainly neither to be explained away as ‘a precept capable of fulfilment in idea rather than in fact’ (Jowett), nor yet, with Bp. Andrewes, to be referred to appointed hours of prayer (Serm. vi. Vol. v. p. 354, A.-C. Libr.), but is to be accepted in the simple and plain meaning of the words, and obeyed, as Barrow has well shown, by cherishing a spirit of prayer, and by making devotion the real and true business of life: see Wordsw. in loc., who appositely cites Barrow, Serm. Vol. i. p. 107 sq. Surely the τὸ ὄμωλεῖν τῷ Θεῷ (Theoph.) is one of those things which is real and actual; οὐδὲ τὸῦ τῶν ἀνθρώπων, μοιραίον διὰ καὶ τῷ έσθίοντι τὸν Θεὸν ἀνωμείναι, καὶ τῷ βαδίζοντι τῷ τοῦ Θεοῦ συμμαχιάν αἰτεῖν, Theod.; compare Hofmann, Schriftb. Vol. ii. 2, p. 335. On the duty of constant prayer, see the sound remarks of Hammond, Pract. Catech. III. 2, p. 224 (not quite decided on this text), and on the power of it, compare the noble epilogue of Tertullian, de Orat. cap. 29.

18. ἐν παντὶ εὐχαριστεῖτε ‘In every thing give thanks;' not ἐν παντὶ scil. καρῷ, Plat. (comp. Chrys. αἰ), still less ‘in illos quos vobis bona sunt,’ Est, but ἐν παντὶ scil. χρόματι, Chrys. on Phil. iv. 6, Ῥμα. Syr.
V. 17—20.

στείτε τούτῳ γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ψυῆς. τὸ τεῦμα μὴ σβέννυτε προφητείας μὴ

'in omnibus,' Vulg., Copt.; comp. 2 Cor. ix. 8, ἐν παντὶ πάντωτε, which seems to fix the interpretation, and contrast ἐν μῃδὲν, Phil. i. 28. On the duty of εἰχαριστᾶ, so often dwelt on by St Paul (comp. notes on Col. iii. 15), see Beveridge, Serm. cvii. Vol. v. p. 76 sq., and on this and on the preceding verses Basil’s homily de Grat. Act. Vol. ii. p. 34 (ed. Bened. 1839).

τούτῳ γάρ] 'for this,' scil. τὸ ἐν παντὶ εἰχαρ. (Theoph., Ócum.); not with reference to it and ver. 17 (Grot.), nor to it and the two preceding verses (Alf.), for though the three precepts χαίρετε, προσεύχεσθε, εἰχαριστᾶτε—especially the two latter—are sufficiently homogeneous in character to be included in the singular τούτῳ, yet the peculiar stress which the Apostle always seems to lay on εἰχαρ. (see above) renders the single reference to εἰχαριστᾶ apparently more probable; 'gratiae sunt in omni re agendae, quia scimus omnia nobis cooperare ad bonum, Rom. viii. 28,' Cocceius; see Hofmann, Schriften. Vol. ii. p. 335. So also Olah., Bisping, and Lünem., and appy. the majority of recent expositors. After γάρ Lachm. adds ἐστιν with DÆFG; several Vv.; and Lat. Fr., but on insufficient external, and appy. opposing internal evidence. The possible doubt caused by the juxtaposition of τούτῳ and θέλημα would naturally suggest the interpolation of the verb subst. ἐν Χρ. Ἰησ. ἐς ψυᾶς] 'in Christ Jesus toward you.' Christ is here represented not exactly as the medium by which (Theoph., Ócum.) but as the sphere in which the θέλημα is evinced and has its manifestation; ἐν φι καὶ τὰ δόξαντα ποιεῖ καὶ ἀναγεννᾶ, Athan. contr. Arian.

E. T.

III. 61, Vol. i. p. 610 (ed. Bened. 1698). The objects towards whom 'ad vos' (Clarom.)—not 'in vobis' (Vulg., Copt.), nor 'in reference to whom' (De W.)—it was so evinced, and to whom it was designed to apply, were the converts of Thessalonica. The reference of θέλημα to the 'decretum divinium de salute generis humani per Christum reparandâ' (see Schott) is grammatically doubtful on account of the omission of the article, and by no means exegetically plausible. θέλημα seems here suitably anarthrous, as marking εἰχαρ. as one part and portion out of many contemplated in the collective θέλημα Θεοῦ; see Lü­nem. in loc.

19. τὸ τεῦμα] 'the (Holy) Spirit,' not merely 'vim divinam Christianis propiam' (Noesselt; comp. Beek, Steelen. p. 37), nor even the gifts of the Spirit as evinced in prophecy (Theod.), nor, more generally, τὴν ἐν αὐτῶν ἀναφθείαν τοῦ Πνεύματος χάριν (Athan. ad Serm. i. 4; see Chrys.), but simply the Holy Spirit, which dwells within in association with our spirit, and evinces His presence by varied spiritual gifts and manifestations; comp. 1 Cor. xii. 8 sq., and see Waterl. Serm. xxxi. Vol. v. p. 641. The subject of prayer leads naturally to the mention of the Holy Inspirer of it (comp. Rom. viii. 26, Gal. iv. 6), and thence to the specification of other gifts (προφητείας, ver. 20) which emanate from the same blessed Source.

μὴ σβέννυτε] 'quench not,' whether in yourselves or in others; contrast 2 Tim. i. 6. The Eternal Spirit is represented as a fire (comp. Andrewes, Serm. Vol. iii. p. 124, A.-C. Libr.) which it was regarded as possible to extinguish,—
not however in the present case by a βιος δακάρης (Chrys.), but, in accordance with the context,—by a studied repression and disregard of its manifestation, arising from erroneous perceptions and a mistaken dread of enthusiasm; comp. Neander, Planting, Vol. I. p. 202 (Bohn). This is more distinctly specified in what follows. For several illustrations of the expression, see exx. in Wetst., the most pertinent of which is Galen, de Theriac. 1. 17, τὸ φάρακακον...τὸ ξαιρόντον πνεύμα βαθίων σέβεταιν. Plutarch, de Defect. Orac. § 17, παραβιβάζεται τὸ πνεύμα. Tisch. ed. 7 gives Ἰέννετε on the authority of BD*FG.

20. προφητείας] ‘prophecies,’ not merely announcements of what was to come to pass, but, in accordance with the more extended meaning of προφητείας in the N. T. (see notes on Eph. iv. 11), varied declarations of the divine counsels and expositions of God’s oracles, immediately inspired by and emanating from the Holy Spirit; see Meyer on 1 Cor. xii. 10, and Fritz. Rom. xii. 6, Vol. iii. p. 55—59. The difference then between ordinary διδαχὴ and προφητεία consisted in this, that the latter was due to the immediate influence of the Spirit, the former to an ἀληθίνα διάλεγμα, Chrys.; see Neander, Planting, Vol. I. p. 133 (Bohn), and for a comparison between prophecy and speaking with tongues, Thordinke, Relig. Assemblies, ch. v. Vol. I. p. 182 sq. (A.-C. Libr.). ἔσουθενετε] ‘despise,’ ‘set at naught;’ a word used in the N. T. both by St Paul (Rom. xiv. 3, 10, 1 Cor. i. 28, al.) and St Luke (xviii. 9, xxiii. 11, Acts iv. 11), and found also in the LXX and later writers. On this word, and also the more orthographically correct but apparently less usual ἔσουθεν (Mark ix. 12, Lachm.) and ἔσουθενοί (Mark ix. 12; LXX; al.: Hesych. ἀποδοκιμάζειν), compare Lobeck, Phrynichus, p. 182. The habit of despising prophecies, here expressly forbidden, most probably arose from instances of πλανώτες and πλανώμενοι in the Church of Thessalonica, who had brought discredit on this spiritual gift. The deduction of Osh., that up to the present time St Paul had no apprehensions of any of the fanaticism which afterwards showed itself among the Thessalonians (see 2 Thess.), seems in every way questionable; contrast Neander, Planting, Vol. I. p. 203 sq. (Bohn). They were even now in a state of unrest and disquietude (ch. iv. 11 sq.); nay, the very exhortation before us gains all its point from the fact that the more sober thinkers had been probably led by the present state of things to undervalue and unduly reject all the less usual manifestations of the Spirit.

21. πάντα δὲ δοκίμ.] ‘but prove all things;’ antithetical exhortation to the foregoing: ‘instead of despising and seeking to repress spiritual gifts, let them be manifested, but be careful to prove them.’ Πάντα must thus have a restricted sense, and be limited to the χαράματα previously alluded to; πάντα, φησὶ, δοκιμάζετε τοῦτοι τὰς δυνατὰς προφητείας, Chrys. A more precise exhortation is given to the Corinthians (1 Cor. xiv. 29), from which, observing the similar and peculiar subject (προφητείας) here in question, we must conclude that the present precept to exercise spiritual discernment applied not so much to the Church at large (Neander, Planting, Vol. I. p. 138, Bohn) as more restrictively to those who had the special gift of διακρίσεις πνευμάτων, 1 Cor. xii. 10.
In I John iv. 1 (see Waterl. Serm. xxvii.) the exhortation is appy. more general, but the points to be tried are more elementary, and more easy to be decided on. On the meaning of the verb ὕπεξεσθε, see notes on Phil. i. 10, Trench, Synan. Part ii. § 24; and for an ingenious but improbable explanation both of the word [to test as a coin] and the following verse, Hanßel, Stud. u. Krit. 1836, p. 170 sq. The δὲ is omitted by Rec. and by Tisch. ed. 2, but only on the authority of ARK; appy. many mss.; Syr., Copt., al.; Orig., Chrys. (often), Theod., al. On the one hand there is only the internal argument that δὲ was interpolated to help out the connexion; on the other hand there is the strong external support, the 'paradiplomatic' argument (comp. Pref. to Gal. p. xvii, Scrivener, Introd. to Criticism of N.T. p. 376) of the AE having fallen out before the ΔΌ, and lastly the plausible internal argument that δὲ was omitted to make this sentence equally unconnected with what precedes and follows.

τὸ καλὸν κατέχει.] 'hold fast that which is good;' precept naturally and immediately following on the foregoing: 'exercise the gift of διάκρισις, and having found what is really good hold to it;' τὸ πρὸ καὶ τὸ ἀληθὲς μετὰ δοκιμασίας κρίνετε, καὶ τότε τὸ δόξαν ὡς καλὸν ποιήσασθαι τὰ ἀληθεῖς προφήτειας κατέχετε, τοῦτον τιμᾶτε, διὰ φροντίδος τοιούθεν, Theoph. On the primary meaning and derivation of καλὸς [καθ-λός], see Donalds. Cratyl. § 334; but observe that in the N. T. it seems equally co-extensive in meaning with ἄγαθός, and frequently, as here, denotes what is simply and morally good; see notes on ἄγαθός on Gal. vi. 10, and comp. Aristot. Rhetor. i. 9 (init.), καλὸν μὲν ὅν τὸ ἄρτιν δὲ ἄν δὲ αὐτὸ αἰρετῶν ὃν ἐπιτέρν 3. On this whole verse, see an excellent practical sermon by Waterland, Serm. xxiii. Vol. v. p. 655 sq.

22. ἀπὸ παντὸς κ. τ. λ.] 'abstain from every form of evil;' general exhortation appended to and suggested by, but not closely connected (De W.) with what precedes; comp. Neand. Planting, Vol. i. p. 204, note (Bohn). In this verse there is some little difficulty, depending first on the meaning of ἐδος, and secondly on the construction of πονηροῦ. We will notice these separately. ἐδος cannot here be 'appearance,' Auth., Calv. (both probably misled by Vulg. 'species'), as this meaning is more than lexically doubtful (comp. Luke iii. 22, ix. 29, John v. 37, 2 Cor. v. 7), and, even if it could be substantiated, would here be inappropriate, since the antithesis seems plainly to lie not between τὸ καλὸν and any semblance of evil, 'quod malum etiamsi non sit apparent' (Calv., comp. Wordsw. in loc.), but what is actually and distinctly such. We therefore adopt the more technical meaning 'species,' 'sort' (Plato, Epin. p. 990 B, ἐδος καὶ γένος, Parmen. p. 129 C, τὰ γένη τε καὶ ἐδον), which is supported by abundant lexical authority (see Rost u. Palm, Lex. s. v., and the numerous exx. in Wetstein in loc.), and is exegetically clear and forcible; they were to hold fast τὸ καλὸν and avoid every sort and species (μὴ τοῦτον ἢ ἐκείνου, ἀλλὰ ἀπὸ παντὸς, Theoph.) of the contrary. So probably Vulg., Clarom., 'specie,' and more plainly Syr. ἀρτιὸς [negotio], Copt. λ odio [re], Ἀθ. meghār [agendi ratione], Goth., al., appy. the Greek Φτ., and nearly all modern commentators. It is more difficult to decide whether πονη-
84 ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α.

Τεστ τῆς εἰρήνης ἀγιάσαι ὡμᾶς ὀλοτελείς, καὶ ὀλό-
κληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα

rhoû is an adjective or substantive. Most of the ancient Vv. (Syr., Vulg., Copt., Æth.) adopt the former, and so possibly the Greek commentators; the latter, however preserves more correctly the antithesis, and infringes less (comp. Syr., Copt., al.) on the technical meaning of εἰδός. So De Wette, Lünehm., Koch, Alf., and the majority of modern commentators. The absence of the article (Bengel, Middl. Gr. Art. p. 378) does not contribute to the decision; as abstract adjectives can certainly have this construction, when it is not necessary to mark the wholeness or entirety of what is specified; comp. Heh. v. 14, Plato, Republic. II. p. 357 c, τρίτων...εἴδος ἀγα-
θοῦ, and see Jelf, Gr. § 451. 1.

πον. = κίβδηλον νόμοσα, founded on the association of this text in several patristic citations with our Lord’s traditional saying γίνεσθε πραπείται δόκιμοι (see Suicer, Thesau.
Vol. II. p. 1281 sq.), is here adopted by Baumg.-
Crus., but rightly rejected by most subsequent expositors. Even if we admit the very doubtful assumption that the simple εἴδος might gain from the context the more definite meaning εἴδος νομοζάτως, the use of ἀπέκλειεθε in such a form of expression would still be, as De W. observes, appy. un-
precedented.

23. Αὐτῶς δὲ 'But may He;' He on whom all depends,—in contrast to them and the efforts they might be enabled to make; comp. ch. iii. 12, where however the emphasis is somewhat different, and the contrast less definitely marked.

ο Θεός τῆς εἰρήνης 'the God of peace;' the God of whom peace is a characterizing attribute; the gen. falling under the general category of the gen. of content (Scheuerl. Synt. § 16. 3, p. 115, comp. notes on Phil. iv. 9), and the subst. εἰρήνη marking the deep inward peace and tranquillity which is God’s espe-
cial gift, and which stands in closest alliance with that holiness which the preceding clauses inculcate. On this meaning of εἰρήνη, see notes on Phil. iv. 7, and on the various meanings which it may assume in this and similar collocations, see Reuss, Théol.
Chrét. iv. 18, Vol. II. p. 201.

ολοτελεῖς] 'wholly;' 'per omnia,' Vulg.,—in your collective powers and parts; ὀλοτ. marking more emphati-
cally than ὀλος that thoroughness and pervasive nature of holiness (ὁλος δ’ ὀλων, Æcumen., secundum omnes partes, Cocceius) which the following words specify with further exactness: so distinctly Theoph., ὀλοτ. δ’ τ’ ἐστι; τοῦτ’ ἐστι σώματι καὶ ψυχῇ καὶ ἐφέσι δὲ μαθῆσιν. This seems preferable to the qualitative interpretation 'ad perfec-
tum,' Clarom., Æth. (Syr. unites both
giving ὀλοπατάς Δασποκού), according to which ὀλοτελεῖς would be used proleptically (Syr.-Phil.; comp. ref. on ἀμέλπτως, ch. iii. 13), but in which the connexion between the sub-
stance of the first and second portions of the prayer is less close and self-explana-
tory. The form ὀλοτελής is a ἀπ. λεγόμ. in the N. T., but occurs occasionally in later Greek; comp. Plutarch, de Placitis Philos. § 21, p. 909 B.

καὶ] 'and'—to specify more exactly; the copula appending to the general prayer one of more special details; see Winer, Gr. § 53. 3, p. 388, and comp. notes on Phil. iv. 12.

ὠάκληρον κ.τ.λ.] 'may your spirit
...be preserved entire;' not ‘your whole spirit...be preserved.’ Auth., Wordsw., comp. Syr.; ὅλοκληρον, as its position shows, not being an epithet but a secondary predicate; see Donalds. Cratyl. § 302, and comp. notes on Col. ii. 3. This distinction seems to be clearly maintained by all the ancient Vv. (except appy. Syr.); some, as Vulg., al., preserving the order of the Greek, others, as Æth., rendering ὅλοκληρον by an adverb placed at the end of the clause. The adj. ὅλοκληρον is a δις λεγόμενον in the N. T. (here and James i. 4), and serves to mark that which is ‘entire in all its parts’ (ἐν μηδείς λεγόμενον, James i. c.), differing from τέλειος as defining rather what is complete, while the latter marks what has reached its proper end and maturity. In a word, the aspect of the former word is (here especially) mainly quantitative, of the latter mainly qualitative; comp. Trench, Synon. § 22, and for exx. see the large collection of Wetst. in loc., one of the most pertinent of which is Lucian, Macrobr. § 2, εἰς γάρας ἀφίκεσας ἐν ὑγιασμωσίᾳ τῇ ψυχῇ καὶ δολκλήρῳ τῷ σώματι. See also Elsner, Obs. Vol. ii. p. 278. The predicate clearly belongs to all three substantives, though structurally connected with the first. ὑμῶν τῷ πνεύμα κ.τ.λ.] ‘your spirit and soul and body;’ distinct enunciation of the three component parts of the nature of man: the πνεῦμα, the higher of the two united immaterial parts, being the ‘vis superior, agens, imperans in homine’ (Olah.); the ψυχή, ‘vis inferior que agitur, movetur, in imperio tenetur’ (ib.), the sphere of the will and the affections, and the true centre of the personality; see Ohlhausen, Opusc. p. 154. Beek, Selen. ii. 12, 13. p. 30 sq., Schubert, Gesch. der Seele, § 48, Vol. ii. 495 sq., comp. Vitrings, Obs. Sacr. p. 549 sq., and more especially Destiny of the Creature, Serm. v., where this text is considered at length, and the scriptural distinction between the πνεῦμα and ψυχή discussed and substantiated. It may be remarked that we frequently find instances of an apparent dichotomy, ‘body and soul’ (Matth. vi. 25, x. 28, Luke xii. 22, 23), or ‘body and spirit’ (1 Cor. v. 3, vii. 34, cf. Rom. viii. 10), but such passages will be found to be only accommodations to the popular division into a material and immaterial part; the ψυχή in the former of the exceptional cases including also the πνεῦμα, just as in the latter case the πνεῦμα also comprehends the ψυχή; see Olsh. l. c., p. 153 note, and contrast the ineffectual denial of Loesner, Obs. p. 381. To assert that enumerations like the present are rhetorical (De W.), or worse, that the Apostle probably attached ‘no distinct thought to each of these words’ (Jowett), is plainly to set aside all sound rules of scriptural exegesis. Again to admit the distinctions but refer them to Platonism (Lünen.) is equally unsatisfactory, and equally calculated to throw doubt on the truth of the teaching. If St Paul’s words do here imply the trichotomy above described (comp. Usteri, Lehrb. p. 384 sq.), then such a trichotomy is infallibly real and true. And if Plato or Philo have maintained (as appears demonstrable) substantially the same views, then God has permitted a heathen and a Jewish philosopher to advance conjectural opinions which have been since confirmed by the independent teaching of an inspired Apostle. ἀμέμπτως] ‘blamelessly;’ the adverbial predication of quality appended to
24 Χριστοῦ τηρηθεὶς. πιστὸς ὁ καλῶν ὁμᾶς, ὦ καὶ πνεῦμα.

25 Ἀδελφοί, προσεύχεσθε περὶ ἡμῶν. Πray for us. Salute the brethren, and cause this Epistle to be read before the Church.

τηρηθεὶς, ὀλόκληρον (see above) involving that of quantity. On the meaning of ἀμέμπτως, 'in quo nihil desiderari potest,' and its distinction from ἀμωμος, see notes on ch. ii. 10, and Titm. Synon. r. p. 29.

ἐν τῇ παρουσίᾳ κ.τ.λ.] Time—the coming of Christ to judgment—when the preservation of the ὀλόκληρα is especially to be evinced and found to be realized: comp. notes on ch. ii. 19. On the more exact way in which this ὀλόκληρα may be ascribed to body, soul, and spirit, see Destiny of the Creature, p. 107.

24. πιστὸς κ.τ.λ.] 'Faithful is He who calleth you,' 'qui vocat,' Clarom., scil. God the Father; comp. i Cor. i. 9, and see notes on Gal. i. 6. The tense is neither to be pressed as implying an enduring act (Baumg.-Crus., Bisp.), nor to be regarded as identical with the aor. 'qui vocavit,' Vulg., Goth., but simply to be considered as timeless, and as equivalent to a substantive, 'your Caller;' see notes on Gal. v. 8, and Winer, Gr. § 45. 7, p. 316. Πιστὸς here in ref. to God implies a faithfulness and trueness to His nature and promises (1 Cor. i. 9, πιστὸς ὁ Θ. δι' αὐτοῦ ἐκλήθητε, x. 13, 2 Cor. i. 18, 2 Tim. ii. 13), and hence becomes practically synonymous with ἀληθῆς, Chrys., Theod.; ἐν γὰρ τῷ πνεύμα τῷ ἐπαγγελματίᾳ πιστὸς ἐστι λαλῶν, Athanas. contr. Arian. i. 10, Vol. i. p. 478 (ed. Bened.), see Reuss, Thèol. Chrét. iv. 13, Vol. ii. p. 124. ὦς καὶ πνεῦμα] 'who also will do,' not exactly 'what I wish' (De W.), nor ἐφ' ὁ ἐκάστους sc. ὅσοι (Gecum., Theoph.), but simply 'that same thing (Arm.), scil. τὸ ἀμέμπτως ὁμᾶς τηρηθῆναι (Bisp., Lühe), or, as the identity of subject suggests, τὸ ἀγάσασαι and τὸ τηρηθῆναι,—in a word, the substance of the prayer expressed in the preceding verse. In such cases there is really no ellipse of any pronoun; πνεῦμα is merely 'nude positum,' receiving its more exact explanation from the context; comp. Koch in loc., and Schömann on Iseus, de Apost. Narr. § 35, p. 372.

25. προσεύχεσθε περὶ ἡμῶν] 'pray for us;' comp. Eph. vi. 19, Col. iv. 3, 2 Thess. iii. 1, Heb. xiii. 18. De Wette and Alf. remark that περὶ is here less definite than ὑπὲρ; but it is very doubtful whether in this and similar formulæ in the N. T. the difference is really appreciable; see notes on Eph. vi. 19, Fritz. Rom. i. 8, Vol. i. p. 26, and for the general distinction between the prepositions, notes on Gal. i. 4, and on Phil. i. 7. The prayer was doubtless intended to include reference both to his own personal state and to the general success of his Apostolic work; comp. Cocceius in loc. Whether Silvanus and Timothy are included in ἡμῶν is perhaps doubtful: Lacm. inserts in brackets καὶ before περὶ ἡμῶν, but on authority [BD] a few mss.; Clarom., Sangerm., Syr.-Phil., Goth.] scarcely sufficient.

26. ἅπασασθήσεται κ.τ.λ.] 'Salute all the brethren;' concluding exhortation, apparently addressed to the Elders of the Church (consider ver. 27). In the parallel passages, Rom. xvi. 16, 1 Cor. xvi. 20, and 2 Cor. xiii. 12 (ἐν ἀγάφῃ φίλ.), see Fritz. Rom. i. c.), comp. 1 Pet. v. 14, the exhortation is ἅπασα
V. 24—27.


27. [ἀγίοις ἄδελφοῖς] The reading is very doubtful. Rec., Scholz, and Tisch. ed. 7, insert ἁγίοις with AKL; most mss.; Syr. (both), Vulg., Copt., Goth., Æth. (Platt), Arm.; Chrys., Theod. (De Wette, Koch). It is omitted by Lachrm. and Tisch. ed. 1, 2, with BDEFG; 6 mss.; Clarom., Æth. (Pol.); Ambst. (Lüneum., Alf.). Though the ecclesiastical authorities strongly preponderate for the omission, still the almost unanimous testimony of the Vv., and the probability that a word, here used somewhat uniquely by St Paul in adjectival connexion with ἄδελφοις, should be omitted as superfluous, prevent our excluding it altogether from the text: comp. Heb. iii. 1. The epithet is certainly not without pertinence in reference to the adjuration and strength of language which marks the verses: all the brethren, viewed generally as Christians, were holy (comp. Numb. xvi. 3), and would especially profit by having this letter read to them.

σασθε ἀλλήλους: ἐπειδὴ φιλήματι αὑτοῦ ἀπασχολεῖ ὦν ἡμῶν ἀπόν δὲ ἐτέρων αὑτοὺς ἀστάτσεται, Chrys. The Oriental custom of kissing in their greetings (Winer, RWB. s.v. 'Kuss,' Vol. 1. p. 688) is here enhanced with Christian characteristics: it is to be a φιλήμα αἶγον, a φίλημα ἀγάπης, 1 Pet. v. 14, an 'osculum pacis,' Tertull. de Orat. cap. 14, a φίλημα μυστικόν, Clem.-Alex. Paedag. III. 11, Vol. 1. p. 301 (ed. Potter),—whether as given after prayer (Just. M. Apol. 1. 65; comp. Const. Apost. II. 57, τὸ ἐν Κυρίῳ φίλημα), or more probably as a token of brotherly love and holy affection,—no idle, meaningless, and merely pagan custom of salutation. On this custom, see more in Bingham, Antiq. III. 3; Augusti, Archæol. Vol. II. p. 718 sq., Coteler on Const. Apost. l. c., and Fritz. Rom. xvi. 16, Vol. III. p. 310. The prep. ἐν may here possibly mark the accompaniment (see notes on Col. iv. 2), but is more naturally taken as simply instrumental; the φίλημα being that in which, so to say, the ἀστάτος was involved; see notes on ch. iv. 18.

27. ἐνορκίζω ὑμᾶς κ.τ.λ.] 'I adjure you by the Lord.' This very strong form of entreaty has been differently explained. There does not seem sufficient reason for concluding from ver. 12, 13, with Olsh., that there had been such differences between the Elders and the Church of Thessalonica as to suggest a fear that the Epistle might not be communicated to the church at large; as the language of those verses is admirably calculated both to speak respect for the Elders, and to conciliate the Church. That the expression arose from slight distrust combined with a θερμὴ διάνοια towards his converts (Chrys., Theoph.) is improbable; that it was a customary form with St Paul (Jowett 1) is indemonstrable; that the inspired Apostle was not master of his words or did not know their value (Jowett 2) is monstrous. We therefore may perhaps fall back on the reason hinted by Theodoret and expanded by recent expositors,—that a deep sense of the great spiritual importance of this Ep., not merely to those who were anxious about the κομψονοι (ch. iv. 13) but to all without exception, suggested the unusual adjuration: οὕτως προστάθηκεν, πάσι τὴν ἐκ τῆς καταγωγῆς ὁφελείαν
ΤΙΠΟΣ ΘΕΣΣΑΛΟΝΙΚΕΩΝ

28 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

The objections of Baur are briefly but satisfactorily answered by Neander, Planting, Vol. ii. p. 126 (Bohn). The verb ἐνθλᾶμεν is not found elsewhere, and is even omitted in the best modern lexicons.  

28. Ἡ χάρις κ.τ.λ. The concluding benedictions of St Paul's Epp. are somewhat noticeably varied. Adopting the best attested readings, we may observe that the shortest form is ἡ χάρις μεθ' ὑμῶν, Col. iv. 18, 2 Tim. iv. 22 (preceded by ὁ Κύριος Ἰ. Χ. μετὰ τοῦ πνεύμ. σου), and similarly ἡ χ. μετὰ πάντων ὑμῶν, Tit. iii. 15, [Heb. xiii. 25.] and ἡ χ. μετὰ σοῦ, 1 Tim. vi. 21; the longest being the familiar benediction in 2 Cor. xiii. 13. Of the rest we have first, ἡ χ. τοῦ Κυρίου ἡμῶν Ἰ. Χ. μετὰ πάντων ὑμ. ἐν Χ. Ἡ. Secondly, ἡ χ. τοῦ Κυρίου ἡμῶν Ἰ. Χ. μετὰ τοῦ πνεύματος ὑμῶν, as Phil. 25, Gal. vi. 18 (adding ἀδελφοῖ), Phil. iv. 23 (om. ἡμῶν). And lastly, ἡ χ. μετὰ πάντων τῶν ἀγαπητῶν τοῦ Κυρίου ἡμῶν Ἰ. Χ. ἐν ἀφθαρσίᾳ, Eph. vi. 24. See Koch on Phil. 25, p. 135 sqq. The ἡμῶν [Rec. with AD3EKLN; mss.] is appy. rightly omitted by Lachm. and Tisch. with BD1FG; mss.; Clarom., Sangerm., Vulg. (Amiat.), al., being very probably a liturgical addition.
ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β.
INTRODUCTION.

THIS short but important Epistle was written by the Apostle to his converts at Thessalonica a short time after his First Epistle, and apparently from the same place. If, as seems highly probable, Corinth be regarded as the place from which the First Epistle was written (see Introd. to the First Ep.), we may reasonably suppose the present Epistle to have been written from the same city: the same companions (ch. i. 1, comp. 1 Thess. i. 1) were still with the Apostle (contrast Acts xviii. 18); similar forms and circumstances of trial appear to have been surrounding him (ch. iii. 2, compared with 1 Thess. ii. 16, Acts xviii. 6).

The exact time at which the Epistle was written cannot be determined. If the First Epistle was written soon after the arrival of Timothy from Macedonia (ch. iii. 6), and towards the commencement of the Apostle’s eighteen-month stay at Corinth (Acts xviii. 11), we shall probably not be far wrong in placing the date of the Second Epistle towards the end of the first twelve months of the Apostle’s residence there (comp. ch. iii. 2 with Acts xviii. 12, and consider ver. 18, ἐπὶ προσμεῖνας ἡμέρας ἱκανάς), and thus but a few months after that of the First Epistle. We may then specify the autumn of A.D. 53 as an approximately correct date: see Davidson, Introd. Vol. ii. p. 449.

The circumstances which gave rise to the Epistle seem clearly to have been some additional information which the Apostle had received concerning the disquieted state of the minds of his converts. Whether this reached him through the bearer of the First Epistle, or formed the substance of a letter from the elders of the Church of Thessalonica, must remain mere conjecture. This much however seems to be certain, that some letter had been circulated at Thessalonica purporting to come from the Apostle (ch. ii. 2) which, combined probably with some teaching equally said to be derived from St Paul (comp. notes on ch. ii. 2), had added
greatly to the general excitement, and rendered it necessary for this Second Epistle to be written, and to be vouched for by a clear mark of genuineness (ch. iii. 17). The purport of the letter and the teaching was clearly to the effect that the day of the Lord was at hand; and it does not seem improbable that this might have been based on some expressions in the First Epistle (ch. iv. 15, 16, 17, v. 2 sq.), which had been distorted or exaggerated so as better to keep alive the feverish anxiety and unregulated enthusiasm of the converts in this busy city. We may thus perhaps, with Davidson (Introd. Vol. II. p. 448), consider it more probable that the Second Epistle was an indirect than a direct result of the First. It was apparently not so much designed to correct innocent misapprehensions of the former Epistle (Paley, al.) as to remove a positively false construction which had been put—whether with a partly good or mainly bad intent we know not—both on that Epistle and on the Apostle's general teaching.

The whole Epistle indeed is so clearly supplemental to the First (comp. also ch. ii. 15) that we may without hesitation reject the opinion of Grotius and Ewald, who reverse the order of the two Epistles.

The main object of the Epistle then was to calm excitement, and to make it perfectly plain that the Lord's second Advent was not close at hand, nay, that a mysterious course of events previously alluded to (ch. ii. 5), of which the beginning could confessedly be already recognised (ver. 7), had first to be fully developed. Corrective instruction is thus the chief subject; with this however is associated cheering consolation under afflictions (ch. i. 4 sq.), and direct exhortation to orderly conduct (ch. iii. 6), industry (ver. 8 sq.), and quietness (ver. 12).

The authenticity and genuineness are supported by early and explicit external testimonies (Irenæus c. Hær. III. 7. 2, Clem.-Alex. Strom. v. p. 655, ed. Pott., Tertullian de Resurr. Carn. cap. 24), and have never been called in question till recently. The objections however are of a most arbitrary and subjective character, and do not deserve any serious consideration. Complete answers will be found in Lünemann, Einleitung, p. 163 sq., and Davidson, Introd. Vol. II. p. 454 sq.
ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β.

Apostolic address and salutation. ΠΑΥΛΟΣ καὶ Σιλουανός καὶ Τιμό- I. θεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ. χάρις 2 ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

2. πατρὸς ἡμῶν] The reading is doubtful. Tisch. (ed. 2, 7) omits, and Laehm. brackets ἡμῶν with BDE; 3 mss.; Clarom., Sangerm.; Theoph.; Ambrst. (ed.), Pel. (Lūnem., d[i]). C is deficient. The pronoun is retained in Rec. with AFGKLN; appy. great majority of mss.; Syr. (both), Aug., Vulg., Goth., Æth. (both), Copt., Arm.; Chrys., Theod., al. (Griesb., but marked with o),—and appy. rightly; for on the one hand the preponderance of external authority is very decided, and on the other the probability of an omission either accidentally or intentionally, owing to the ἡμῶν just preceding, is not much less than the probability of an interpolation to conform with other Epistles.

1. Παῦλος καὶ Σιλουανός καὶ Τ.] The same form of salutation as in the First Epistle; see notes in loc. The only difference lies in the addition of ἡμῶν to πατρὶ, which, contrary to what we might have expected, does not appear to have suggested any variety of reading. For a brief account of Silvanus and Timothy, who are here, as in the First Ep., associated with the Apostle as having co-operated with him in founding the Church of Thessalonica, see notes on 1 Thess. i. r.

2. χάρις ὑμῖν καὶ εἰρήνη] Regular form of salutation, uniting both the Greek χαίρεται and the Hebrew נֶאֶשֶׁר (Gen. xlii. 23, Judges vi. 23, al.); to χάρις ὑμῖν οὕτω τίθην ὡσπερ ἡμῖν τῷ χαίρειν ἐν ταῖς ἐπιστολαῖς Theod.-Mops. p. 145 (ed. Fritz.); see more in notes on Eph. i. 2, and in the long and laborious note of Koch on 1 Thess. i. 1. The remark of Thom. Aquin. is not without point, 'χάρις quæ est principium omnium boni, εἰρήνη quæ est finale bonorum omnium; see also notes on Col. i. 2. ἀπὸ θεοῦ πατρὸς ἡμ.] 'from God our Father;' scil. as the source from which it emanates. In 2 John 3 we find παρὰ in the same combination, but with a difference of meaning that in the present case (in ref. to God) is scarcely appreciable, and depends perhaps entirely on the usage and mode of conception of the writer. St John, for example, uses παρὰ (with gen.) and ἀπὸ in a propor-
We thank God for your faith and patience. He will recompense you and avenge you. May He count you worthy of His calling.

We are bound to give thanks, scil. St Paul, Silvanus, and Timothy. Though we must be cautious in pressing the plural in every case, yet in the present, when we remember the relation in which Silvanus and Timothy stood to the Church of Thessalonica, it can hardly be overlooked: see notes on 1 Thess. i. 2. On this use of εὐχαριστεῖν in the sense of χάρω ἐξειρ. see notes on Phil. i. 3, and for the constructions of εὐχαρ., notes on Col. i. 12. The occurrence in this connexion of so strong a word as ὀψέλευμεν is well worthy of note.

περὶ ύμῶν] 'concerning you;' with no very appreciable difference from ὑπὲρ (Eph. i. 16) in the same formula; see notes on 1 Thess. i. 2, v. 25, and for the distinction between these propositions in cases where they appear less interchangeable, see on Gal. i. 4, and on Phil. i. 7.

καθὼς ἥξιον ἐστὶν] 'as it is meet;' not on the one hand a mere parenthetical addition to the preceding εὐχαρ. ὀψελ. ('ut par est,' Beza), nor yet on the other an emphatic statement of the 'modus eximius' (Schott; καὶ δὴ λόγου καὶ δὲ ἔργων, Theoph. 2) in which such a εὐχαριστία ought to be offered, but simply a connecting clause between the first member of the sentence and the distinctly causal statement ὅτι ὑπεραυξάνει κ.τ.λ. which follows, and with which καθὼς ἥξιον κ.τ.λ. stands in more immediate union. Thus, as Lüne. well observes, while the ὀψέλευμεν states the duty of the εὐχαριστία on its subjective side, καθὼς κ.τ.λ. subjoins the objective aspects. Few probably will hesitate to prefer this simple and logical explanation to any assumption so injurious to the inspired writer as that of a tautology designed to supply the place of emphasis (Jowett).

ὅτι will thus be not relatif, 3 [quod] Syr., but distinctly causal, 'quoniam,' Vulg., Clarom., Äeth. (both), Goth., Syr.-Philo., in close union with the clause immediately preceding. It may be remarked that few particles in St Paul's Epp. cause a more decided discrepancy of interpretation than ὅτι. Bet see the merely objective (Winer, Gr. § 53. 9, p. 398) and the strictly causal force (id. 8. b, p. 395) of the particle it is not only often very difficult to decide, but in several passages (e. g. Rom. viii. 21) exegetical considerations of some moment will be found to depend on the decision.

ὑπεραυξάνει] 'increaseth above measure;' a ἀπ. λεγόμ., in the N. T. and not a very common word elsewhere, comp. Andoc. contr. Alecb. p. 32 (ed. Steph.), τοῦ ὑπεραυξαμένου. The predilection of St Paul for emphatic
compounds of *ὑπέρ* has been noticed and briefly illustrated on Eph. iii. 20; see also Fritz, Rom. v. 20, Vol. 1. p. 351. It may be observed that *ὑπερανάψει* appears to be associated with πιστεύει as conveying more distinctly the idea of organic evolution and growth (comp. Matth. xvi. 20, Luke xvi. 6), while with ἀγαπή a term is used which expresses more generally the idea of spiritual enlargement, and of extension toward others; comp. notes on I Thess. iii. 12.

ἐνὸς ἐκάστου κ.τ.λ. 'of every one of you all toward each other;' not without distinctive emphasis,—first, in specifying that this ἀγάπη was not merely general, but was individually manifested (Ἰη ἦν παρὰ πάντων ἡ ἀγάπη εἰς πάντας, Theoph.), and secondly, in showing that it was not restricted in its exhibitions to those who loved them, but extended to all their fellow-Christians at Thessalonica; ἤταν μερικῶς ἀγαπώμεν, οὐκ ἀγάπη τοῦτο ἀλλὰ διάστασις: εἴ γὰρ διὰ τῶν Θεοῦ ἀγάπης πάντας ἀγάπα, Theoph.

On this verse see five practical sermons by Manton, Works, Vol. iv. p. 420—458 (Lond. 1698).

4. ἡμᾶς αὐτοῖς 'we ourselves;'—as well as others, whether among you or elsewhere, who might call attention to your Christian progress more naturally and appropriately than those who felt it to be humanly speaking due to their own exertions, but who in the present case could not forbear. De Wette compares I Thess. i. 8, but it may be doubted whether St Paul had here that passage very distinctly in his thoughts. To refer ἡμᾶς αὐτοῖς to St Paul himself, in contrast to his associates included in the preceding plural verbs (Schott), seems distinctly illogical: and to leave open the possibility that this may be only an instance of 'false emphasis or awkwardness of expression' (Jowett) can only be characterized as a subterfuge at variance with all fair, sound, and reasonable exegesis. The distinction between ἡμείς αὐτοῖς (in which the emphasis falls on the ἡμείς) and αὐτοῖς ἡμείς (in which it falls more on the αὐτοῖς, comp. I Thess. iv. 9) is illustrated by Krüger, Sprachl. § 51. 2. 8. The order αὐτοῖς ἡμᾶς is here actually given by BN; 7 mss. ἐν ὑμῖν ἐκαυχάσθαι 'boast in you;' you were the objects of it, and the sphere or rather substratum of its manifestation; comp. Winer, Gr. § 48. a. 3. a, p. 345, and see notes on Gal. i. 24. The somewhat rare form ὑκαυχάσθαι is found a few times in the LXX, e.g. Psalm lii. 1, cvi. 47, al., in eccl. writers, and in Ἀσίπ., Fab. cccxiii. p. 139 (ed. Schneider). The reading is not by any means certain: Rec. with DE(FG καυχάσασθαι) KL; mss.; many Ff., reads καυχάσθαι; but the probability that the change to the simpler and more common form is due to a corrector is in this case so great that the reading of Lachm. and Tisch., supported by AB; 17, must be considered to deserve the preference. C is deficient.

ἐν τοῖς ἐκκλ. τοῦ Θεοῦ 'in the Churches of God,' scil. in Corinth and its neighbourhood, where the Apostle was at the time of writing this Ep.; comp. Acts xviii. 11, and see Wieseler, Chronol. p. 254 sq. The remark of Chrys., ἐν ταῦτα δεικνύει καὶ πολὺν παρέλθυτα χρόνον 'he gav ὑπομονή ἀπὸ χρόνου φαινεται πολλοί, οὐκ ἐν δόο καὶ τριῶν ἡμέραις,—must be received with reservation; as there seems no reason for
thinking that the Epistle was written any later than the spring of 54 A.D., probably a few months earlier; comp. Lœnem. Einleit. p. 160.

τῆς ὑπομονῆς ὑμῶν καὶ πίστεως] ‘your patience and faith;’ precise subjects of the Apostle’s boasting. There is no ἐν δὲ δόαίς in these words, sill. ὑπομονῆς ἐν πίστει, Grot., — ever a doubtful and precarious assumption (see Fritz. on Matth. p. 853 ff. Exe. iv. where this grammatical formula is well considered), nor does πίστις here imply ‘fiducia constitia confessionis’ Beng., ‘Treue,’ Lœnem.,—a doubtful meaning of πίστις in the N. T., especially when the more usual meaning has just preceded (ver. 3) in reference to the same subjects. The Thessalonians evinced faith in its proper and usual sense, in bearing up under their tribulations, and believing on Him while they were bearing His cross.

On the meaning of ὑπομονή (here almost taking the place of ἡλίξις, Neand. Planting, p. 479, Bohn), which in the N. T. seems ever to imply not mere ‘endurance,’ but ‘brave patience,’ see notes and ref. on 1 Thess. i. 3.

πάσιν seems clearly to belong only to διωγμοῖς; the article would otherwise have been omitted before θλίψεων. The distinction between the two words appears sufficiently obvious: διωγμός is the more special term (‘injurias complectitur quas Judæi et ethnici Christianis propter doctrinæ Christianæ professionem imposuerunt,’ Fritz.), θλίψις the more general and comprehensive; see Fritz. Rom. viii. 35, Vol. ii. p. 221.

αἰς ἀνέχεσθε] ‘which ye are enduring,’ ‘quae sustinetis,’ Vulg., Clarom.; ordinary and regular attraction (Winer, Gr. § 24. 1, p. 147)—for ἡν αὐχεῖ, if we follow the analogy of 2 Cor. xi. 1, 2 Tim. iv. 3,—or for ἁς αὐχεῖ, if we follow the more usual structure of the verb in classical Greek. In the N. T. αὐχεῖαι is associated most commonly with persons, and but rarely with things; in both cases however it is followed by a gen., while in earlier Greek it generally, esp. with persons, takes the accus.; see Rost u. Palm, Lex. s. v. Vol. i. p. 227. The present tense shows that the application is still going on, and is in no way at variance with 1 Thess. i. 6, ii. 14 (contrast Baur, Paulus, p. 488, notes), which refer to an earlier persecution that appears to have partially subsided before the first Epistle was written. The present allusion, as Lœnem. rightly observes, is to some fresh outbreak. On this verse and on the remaining verses of the chapter, see sixteen practical sermons by Manton, Works, Vol. v. p. 393—514 (Lond. 1698).

5. ἐνδείγμα κ.τ.λ.] ‘(which is) a token or proof of the righteous judgment, &c.;’ appositional clause to the whole foregoing sentence, and practically equivalent to δὲ ἐντεῦθεν ἐνδείγμα κ.τ.λ.; comp. Phil. i. 28 (where observe the comparatively slight difference of meaning between the two verbals], and see Fritz. Rom. xii. 1, Vol. iii. p. 16. The apposition here seems to be not accusativial (Rom. xii. 1, 1 Tim. ii. 6), but nominativial, ἐνδείγμα not referring merely to the clause that more immediately involves the verb, but to all the preceding words, τῆς ὑπομονῆς—ἀνέχεσθε: the
endurance of all their persecutions and their afflictions in patience and faith formed the 

\[ \text{ἐνδέχεσθαι τῷ δικαίῳ κρίσιν τοῦ Θεοῦ; comp. Rom. viii. 3, and see Winer, Gr. § 59. 9, p. 472.} \]

The reference of \[ \text{εἰς τὸ καθαίρωθαι} \] to the Thessalonians (\[ \text{τῆς ἁσιλείας τοῦ Θεοῦ ὑπὲρ ἡς καὶ ἁπάντησιν τῆς αὐτοκράτορος τῆς φυλακῆς,} \] Est.) is grammatically plausible, but both logically and exegetically improbable and unsatisfactory: the proof of the righteous judgment of God was not to be looked for in the Thessalonians themselves, but in their acts and their patient endurance.

\[ \text{τῆς δικαίας κρίσεως] ‘the just judgment,’ that will be displayed at the Lord's second coming (comp. ver. 7), when they who have suffered with and for the Lord will also reign with Him; comp. 2 Tim. ii. 12. To refer the \[ \text{δικαία κρίσις} \] solely to present sufferings as perfecting and preparing the Thessalonians for future glory (Olah.) is to miss the whole point of the sentence: the Apostle’s argument is that their endurance of sufferings in faith is a token of God’s righteous judgment and of a future reward, which will display itself in rewarding the patient sufferers, as surely as it will inflict punishment on their persecutors; \[ \text{εἰς τὸ σαφῆς} \] \[ \text{τῶν} \] \[ \text{κυνδύων} \] \[ \text{τὰ ἄθλα,} \] \[ \text{καὶ τὴν} \] \[ \text{τῶν} \] \[ \text{οὐρανῶν} \] \[ \text{προσδέχεσθε} \] \[ \text{βασιλείαν,} \] \[ \text{τῷ} \] \[ \text{ἀγωνοθέτου} \] \[ \text{τὴν} \] \[ \text{δικαιαν} \] \[ \text{ἐπιστάμενον} \] \[ \text{ψήφον,} \] \[ \text{Theod.} \]

\[ \text{εἰς τὸ καθαίρωθαι] ‘that ye may be counted worthy,’ general direction of the \[ \text{δικαία κρίσις} \] and object to which it tended. This infinitival clause has been associated with three different portions of the preceding sentence: \[ \text{(a) with} \] \[ \text{εἰς} \] \[ \text{ἀνέχεσθε,} \] \[ \text{scil. ‘quae perseverantia} \] \[ \text{vestra} \] \[ \text{judicii divini justissimorum omnia futuri pignori inservit, quod hoc attinet ut digni judiciemini,’} \] \[ \text{Schott 2;} \] \[ \text{(b) with} \] \[ \text{δικαίας κρίσεως,} \] \[ \text{so as to mark either (1) the result to which it tended, Lünem., or (2) the aim which it contemplated, De Wette. Of these, while (a) causes the really important member \[ \text{ἐνδέχεσθαι τῷ καθαίρωθαι} \] \[ \text{κ. τ. λ.} \] \[ \text{to relapse into a mere parenthesis, and (b) infringes on the almost regular meaning of } \] \[ \text{εἰς τὸ} \] \[ \text{with the infin.,} \] \[ \text{(c) preserves the logical sequence of clauses and the usual force of} \] \[ \text{εἰς τὸ} \] \[ \text{with the infin. Whether however the result or the aim is here specified is somewhat doubtful. The decidedly predominant usage in St Paul’s Epp. of} \] \[ \text{εἰς τὸ} \] \[ \text{with the infin. suggests the latter (Winer, Gr. § 44. 6, p. 295, Meyer on Rom. i. 20, note): as however there seems some reason for recognising elsewhere in the N. T. a secondary final force of} \] \[ \text{εἰς τὸ} \] \[ \text{see notes on 1 Thess. ii. 12), we may perhaps most plausibly in the present case regard the} \] \[ \text{καθαίρωθαι κ. τ. λ.} \] \[ \text{not purely as the purpose, ‘in order to,’ Alf., but rather as the object to which it tended: the general direction and tendency of the κρίσις was that patient and holy sufferers should be accounted worthy of God's kingdom.} \]

\[ \text{τῆς βασιλείας τοῦ Θεοῦ] ‘the kingdom of God;' His future kingdom in heaven, of which the Christian here on earth is a subject, but the full privileges of which he is to enjoy hereafter; see notes on 1 Thess. ii. 12, and comp. Bauer's treatise there alluded to, de Notione Regni Div. in N. T. in Comment. Theol. Part ii. p. 120 sq.} \]

\[ \text{ὑπὲρ ἢς καὶ πάσχετε] ‘for which ye are also suffering;' not exactly ‘pro quo consequendo,'} \]
Est., but, with a more general reference, 'in behalf of which,' 'for the sake of which,'—the ὑπὸ marking the object for which ('in commodum cujus,' Usteri, Lehrb. II. 1. 1, p. 116) the suffering was endured (comp. Acts v. 41, Rom. i. 5, see Winer, Gr. § 48. 1, p. 343), while the καὶ with a species of consecutive force supplies a renewed hint of the connexion between the suffering and the καταξιωθῆναι κ.τ.λ. On this force of καὶ, see Winer, Gr. § 53. 3, p. 387, and comp. notes on 1 Thess. iv. 1. The clause thus contains no indirect assertion that sufferings established a claim to the kingdom of God (καὶ τὸν πᾶσχην προσβαίνει ἡ βασιλεία τῶν ὦφρασιων, Theoph.), but only confirms the idea elsewhere expressed in Scripture that they formed the avenue which led to it (οὕτως δεὶ ὦτ τῆς βασιλείας εἰσελθαίν, Chrys.), and that the connexion between holy suffering and future blessedness was mystically close and indissoluble; comp. Acts xiv. 22, Rom. viii. 17. On the general aspects of suffering in the N. T., see Destiny of the Creature, p. 36–43.

6. εἰπέρ δικαίων] 'if so be that it is righteous;' confirmation, in a hypothetical form, of the preceding declaration of the justice of God, derived from His dealings with their persecutors. The εἰπέρ thus involves no doubt (οὐκ ἐπὶ ἀμφιβολίας τέθεικεν, ἀλλ' ἐπὶ βεβαιώσεως, Theod.), but only, with a species of rhetorical force, regards as an assumption ('εἰπέρ usurpatur de quae esse sumitur,' Hermann, Viger, No. 310) what is really felt to be a certain and recognised verity; τίθησι τὸ εἰπέρ ὦτ ἐπὶ τῶν ὑμολογημένων, Chrys. On the force of εἰπέρ, see Klotz, Devar. Vol. II. p. 528, and on its distinction from εἴγε, comp. notes on Gal. iii. 4. The word δικαίων evidently points back to the δικαία κράτει in ver. 5, not with any antithetical allusion to the grace of God (comp. Pelt), but in simple and immediate reference to His justice as regarded under the analogies of strict human justice (ἐν γὰρ παρὰ ἀνδρώποις τούτο δικαίων, πολλῷ μᾶλλον παρὰ τῷ Θεῷ, Chrys.), and as inferred from His own declarations: comp. Rom. ii. 5, Col. iii. 24, 25. παρὰ Θεῷ [before God, 'with God,' 'apud Deum,' Vulg.

.. ὧν διδάσκαλον κ.τ.λ.] 'to those that afflict you affection;' the 'jus talionis' exhibited in its clearest form: the θλιβούντες are requited with θλίψεις, the θλιβόμενοι with ἀνέσεις. Theoph. subjoins the further comparison; οὕτω εἰπέρ δεὶ ἐπαγγέλθη μὴν θλίψεις πρόσκαιροι, οὕτω καὶ αἱ τοῖς θλιβούντις ὡς ἀνταποδιδόσαμεν παρὰ Θεοῦ πρόσκαιροι ἐστοί, ἀλλ' ἀνέλυτητον καὶ αἱ ἀνέσεις μὴν τοῖς τοιούτους.

7. τοῖς θλιβομένοις] 'who are afflicted;' passive, clearly not middle, 'qui pressuram toleratis,' Beng., as the antithesis would thus be marred, and the illustration of the 'jus talionis' rendered somewhat less distinct. ἀνέσει ὑμῶν] 'rest with us;' rest in company with us who are writing to you, and who like you have been
exposed to suffering; see ch. iii. 2. To give ἡμῶς a general reference (De W.) would not be strictly true, and would impair the encouraging and consolatory character of the reference; ἐπέρει τὸ μεθ' ἡμῶς, ἵνα κουσώμοις αὐτῶν λάθη καὶ τῶν ἀγώνων καὶ στεφάνων τῶν ἀποστόλων, Ὀεκυμ. "Ἀρεσί is similarly used in antithesis to θλίβεθαι and θλίψις in 2 Cor. vii. 5, viii. 13; it properly implies a relaxation, as of strings, and in such combinations stands in opposition to ἐπίτασις; comp. Plato, Republ. i. p. 349 π, ἐν τῇ ἐπί­τασει καὶ ἀνέσει τῶν χορδῶν. It here obviously refers to the final rest in the kingdom of God; and forms one of the elements of its blessedness considered under simply negative aspects; comp. Rev. xiv. 13. ἐν τῇ ἀποκάλυψις (1 Cor. i. 7, comp. Luke xvii. 30) is here suitably used in preference to the more usual παρουσία, as perhaps hinting that though now hidden, our Lord's coming to judge both the quick and dead will be something real, certain, and manifest; νῦν γάρ, φησίν, κρύφτεται, ἀλλὰ μὴ ἀλήτευ ἀποκαλύφθηναι γάρ καὶ ὡς Θεὸς καὶ Δικαιοσύνη, Theoph. ἀν' οὕρανον] Predication of place: it is from heaven, from the right hand of God where He is now sitting, that the Lord will come; comp. 1 Thess. iv. 16, and Pearson, Creed, Art. vii. Vol. i. p. 346 (ed. Burton). μεθ' ἀγγέλων δυνάμ. αὐτοῦ 'accompanied with the angels of His power;' predication of manner; the Lord will come accompanied with the hosts of heaven, who shall be the ministers of His will and the exponents and instruments of His power. The gloss of Theoph. and Ὀεκυμ. 2, δυνάμεως ἀγγέλους, τουτέστι ὅτι ἀποκάλυψις, followed by Auth., al., but found in none of the best Vv. of antiquity, is now properly rejected by all modern commentators. The gen. appears simply to fall under the general head of the gen. possessivus, and serves to mark that to which the ἀγγέλων appertained, and of which they were the ministers; comp. Bernhardy, Synth. iii. 44, p. 161, Winer, Gr. § 34. 3. b, p. 211 (note). The Syr. inverts the clause, sc. ἑνὶ τοῖς ἀγγέλοις, and may have suggested the equally incorrect and inverted paraphrase of Michaelis, 'das ganze Heer seiner Engel;' the former however is corrected in Syr.-Phil., and the latter has been properly rejected by all recent expositors. On the force of μετά in this combination, see notes on 1 Thess. iii. 13.

8. ἐν φλογὶ πυρός] 'in a flame of fire,' i.e. encircled by, encompassed by a flame of fire; continued predication of the manner of the ἀποκάλυψις;
The peculiar force of the subjective negation, see notes on 1 Thess. iv. 5, and comp. Winer, Gr. § 55. 5, p. 428 sq. τοῖς μὴ ὑπακούσιν τῷ εὐαγγελίῳ τοῦ Κυρίου ἥμων Ἰησοῦ', 9 οἵτινες δίκην τίσουσιν ὀλέθρον αἰώνιον ἀπὸ προσώπου

'in libris V. T. sejernumo ignis et flamma commemoratur, ubi de presentia et efficacitate Numinis divini singulari modo patefaciendā, presertim de judicio divino, sermo est, Exod. iii. 2 sq., Malach. iv. 1, Daniel vii. 9, 10,' Schott. The addition thus serves not only to express the majesty of the Lord's coming, but is noticeable as ascribing to the Son the same glorious manifestations that the Old Test. ascribes to the Father. The Syr., Æth. (Platt), and, if the punctuation can be trusted, some of the other Vv. (comp. Theoph. 1) connect this clause with διδόντος ἐκδίκησιν as an instrumental clause (Jowett actually unites both interpr.), but without plausibility; the attendant heavenly hosts and the encircling fire seem naturally to be associated as the two symbols and accompaniments of the divine presence.

διδόντος ἐκδίκησιν] 'awarding vengeance,' soil. τοῦ Κυρίου Ἰησ., not in connexion with ἐπόβας, which would not only be a halting and unduly protracted structure, but would wholly mar the symmetry of the two clauses of manner. The formula διδόναι ἐκδίκησιν only occurs here in the N. T., but is occasionally found elsewhere; see Ezek. xxv. 14, and comp. ἀποδοθῶν ἐκδ. in Numb. xxxi. 3. No exx. of its occurrence have been adduced from classical Greek; ἐκδίκησις ἐποβάσας is found in Polyb. Hist. iii. 8. 10. τοῖς μὴ ἐλεόσιν Θεόν] 'to those who know not God,' who belong to a class marked by this characteristic; first of the two classes who will be the future objects of the divine wrath, 'qui in ethicē ignorantiā de Deo versantur' (Beng.),—in a word the Heathen. On the
for τίσουσιν (Lünem., Alf.—who however mix up two usages), but explicatively ('who truly'), or even simply classically, with ref. to the class or category to which the antecedents are referred, and to the characteristics which mark them; see notes on Gal. ii. 4, and on Phil. ii. 20. The brief distinction of Krüger (Sprachl. § 50. 8), that ὄν has simply an objective aspect, ἐστι one qualitative and generic, will in most cases be found useful and applicable. For other and idiomatic usages, see Elleudt, Lex. Sophocl. s. v. Vol. II. p. 381 sq., and comp. Schaefer, notes on Demosth. Vol. II. p. 531. δικαιν τίσινον] 'shall pay the penalty.' This formula does not occur elsewhere in the N. T. (comp. however δικαιν ὑπέκεισθαι, Jude 7), but is sufficiently common in both earlier and later Greek, and is copiously illustrated by Wetst. in loc. ἐλεφθον αἰώνιον] 'eternal destruction'; accus. in apposition to the preceding δικαιον: on ἐλεφθος, comp. notes on I Tim. vi. 9. All the sounder commentators on this text recognise in αἰώνιος a reference to 'res in perpetuum futurum' (Schott), and a testimony to the eternity of future punishment that cannot easily be explained away: ποῦ τοιν πό Οργενεσταλ οἱ τέλος τῆς κολάσεως μυθόμενοι; αἰώνιον τὰυτὴν ὁ Παύλος λέγει, Theoph.; comp. Pearson, Creed, Art. xiii. p. 465 (ed. Burton). In answer to the efforts of some writers of the present day to give αἰώνιος a qualitative aspect, let it briefly be said that the earliest Greek expositors never appear to have lost sight of its quantitative aspects; ἄρκτος αἰώνιον τἀυτὴν ἀποκάλεσας, Theod. Further for remarks on this subject, see notes and ref. in Destiny of the Creature, Serm. iv., and for a discussion of the grave question of the eternity of divine punishments, Erbkam, in Stud. u. Krit. for 1838, p. 422 sq. The reading of Lachm. (non marg.) ἐλεφθος [with A; 2 mss.; Ephr., Chrys. (ms.)] is far too feebly supported to deserve much consideration. ἀπὸ προσώπου τοῦ Κυπ.] 'removed from the presence of the Lord.' These words have received three different explanations, corresponding to the three meanings, temporal, causal, and local, which may be assigned to the preposition. Of these ἀπὸ can scarcely be here (a) temporal (ἀρκεῖ παραγενέσθαι μίνων καὶ ἀφθινὰ τοῦ Θεοῦ καὶ πάντες ἐν κολάσει καὶ τιμωρίᾳ γίνωσκαν, Chrys., comp. Theoph., Κεκυμ.,) as the subst. with which it is associated (not παράσεθαι) seems wholly to preclude anything but a simple and quasi-physical reference. Equally doubtful is (b) the causal translation; for though ἀρκεῖ may be thus associated with neuter and even passive verbs, as marking the personal source whence the action originatea (see exx. in Winer, Gr. § 47. a, p. 332, comp. Thiersch, de Pentat. II. 15, p. 106), yet, on the other hand, such a connexion in the present case would involve the assumption that προσώπου τοῦ Κυπ. was a periphrasis for the personal τοῦ Κυπ. (Acts iii. 19, cited by De W., owing to the dissimilar nature of the verbs, is no parallel), and merely equivalent to 'præsente Domino' (comp. Pelt)—a resolution of the words in a high degree precarious and doubtful. We therefore adopt (c) the simply local translation, according to which ἀπὸ marks the idea of 'separation from' (Olsh., Lünem.), emkedma ['de devant'] Ἀθ., while
ΤΟΥ ΚΥΡΙΟΥ ΣΗΜΕΙΩΝ \(\text{ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β.} \)

ἐλθή ἐνδοξασθήναι ἐν τοῖς ἁγίοις αὐτοῦ καὶ θαυμασθήναι ἐν πάσιν τοῖς πιστεύσασιν, ὧν ἐπιστεύθη τὸ μαρτύριον

προσώπου τοῦ Κυρ. retains its proper meaning, and specifies that perennial fountain of blessedness (comp. Psalm xvi. 11, Matth. xviii. 10, Rev. xxii. 1), to be separated from which will constitute the true essence of the fearful ‘poena damnii’ (Jackson, Creed, xi. 20. 9): see further details in Schott and Lüdem. in loc., by both of whom this view is well maintained. The article before Κυπλοῦ is omitted by DEFG; io mas. ἀπὸ τῆς δόξης κ.τ.λ. ‘from the glory of His might;’ not ‘His mighty glory,’ Jowett,—a most doubtful paraphrase, but the glory arising from, emanating from His might (gen. originis, comp. notes on 1 Thess. i. 6), the δόξα being regarded, so to speak, as the result of the exercise of His λογία, and as that sphere and halo which environs its manifestations. The assumption of De W. that in this clause ἀπὸ has a causal force is perfectly gratuitous.

10. ὅταν ὑλή] ‘when He shall have come;’ specific statement of the time in which the preceding δικην τίσονων shall be brought about and accomplished; τότε γὰρ τοῦ κρατοῦ ἡ δικαιαν, φύσιν θαυμάσων ἀπαντάτε, Theod. On the force of ὅταν with the aor. subj. as referring to an objectively possible event, which is to, can, or must, take place at some single point of time distinct from the actual present, but the exact epoch of which is left uncertain, see Winer, Gr. § 42. 5, p. 275, and esp. Schmalfeld, Synt. § 121, where the nature of the construction is well discussed. The most natural and idiomatic mode of translation is briefly noticed in notes to Transl. ἐνδοξασθήναι ἐν κ.τ.λ.] ‘to be glorified in (the persons of) His saints;’ infinitive of design or purpose,—note equivalent to ἐστείλει κ.τ.λ. (Jowett), from which it is grammatically distinguishable as involving no reference to mode or degree; see notes on Col. i. 22, where both formulae are briefly discussed. The verb itself is a δις λεγμ, in the N.T. (here and ver. 12), and, except in the LXX (Exod. xiv. 4, Isaiah xlv. 25, xlix. 3, al.) and eccl. writers, is of rare occurrence. The prep. seems here very distinctly to mark—not the mere locality ‘among His saints’ (Michael.), still less the instruments or media of the glorification (ἐν διά ἐστι, Chrys., Beng.), but the substratum of the action, the mirror as it were (Alf.) in which and on which the δόξα was reflected and displayed; comp. Exod. xiv. 4, Isaiah xlix. 3, and see notes on Gal. i. 24.

Lastly, the ἠγία do not here appear to be the Holy Angels, but, as the tacit contrasts and limitations of the context suggest, the risen and glorified company of believers; contrast 1 Thess. iii. 13, where both πάντες, and the absence of all notice of the unholy, suggest the more inclusive reference. θαυμασθήναι κ.τ.λ.] ‘to be wondered at in all them that believed;’ scil. owing to the reflection of His glory and power which is displayed in those who believed on Him while they were on earth; ‘obstupescent Christum in credentibus tam magnum et gloriosum esse,’ Cocceius. The aor. πιστεύσασιν [Rec. πιστεύσαν] but in opp. to all MSS.; many Vv. and Fr.] is here suitably used in connexion with the period referred to: at that time the belief of the faithful would belong to the past; comp. Wordsw. in loc. For exx. of this pass. use of θαυμάζω, see Kypke, Obs. Vol. II. p. 342. ὧν ἐπιστεύθη
handwritten
Clarom.), not of making so (comp. Syr. Copt., al.), a meaning not lexically demonstrable; compare Rost u. Palm, Lex. s. v. The contrary is urged by Osh., on the ground that the context shows that the call had been already received: κλησις however, though really the initial act (comp. 1 Thess. ii. 12), includes the Christian course which follows (Eph. iv. 1), and its issues in blessedness hereafter; κλησις ουν ενταῦθα λέγει την δια των πράξεων βεβαιωμένην, ἢτις καὶ κυρίως κλησις ἐστιν, Theoph., see notes on Phil. iii. 14, and comp. Reuss, Théol. Chrét. iv. 15, Vol. ii. p. 145. πληρώσαν τά σαν κ.τ.λ. 'fulfil, bring to completion, every good pleasure of goodness,' 'ut expelat omnem dulcedinem honestatis, h. e. ut plenam et perfectam, quâ recreemini, honestatem vobis impertiat,' Fritz. Rom. x. 1, Vol. ii. p. 372, note. The meaning of these words is not perfectly clear. The familiar use of εὐδοκία, εὐδοκία, in ref. to God (Eph. i. 5, 9, Phil. ii. 13), suggests a similar reference in the present case (Ecum., Theoph. in part, Beng., al.); to this however there is (1) the exegetical objection that ἀγαθωσία, though occurring 4 times in St Paul's Epp., is never applied to God, and (2) the more grave contextual objection that the second member ἐπίγον πίστεως, equally undefined by any pronoun, certainly refers to those whom the Apostle is addressing. It seems safest then to refer the present member to the Thessalonians; εὐδοκία marking the good pleasure they evinced, and the defining gen. ἀγαθωσίας (gen. object, Krüger, Sprachl. § 47, 7, 1,—not of apposition, Alf.) the element in which it was so manifested, or more exactly, the object to which the action implied in the derivative subst. was especially directed; see Scheuerl. Synt. § 17, 1, p. 126. The attempt to refer the expression partly to God and partly to the Thess. (Osh., comp. Theoph.), or to regard the operation of the believer and that of the Spirit as blended and confused (Jowett), is in a high degree precarious and unsatisfactory. On the meaning of εὐδοκία, see the good note of Fritz. l. c. Vol. ii. p. 369 sq., and on the meaning of ἀγαθωσία (moral goodness) and its distinction from ἀγαθότης, notes on Gal. v. 22. ἐπίγον πίστεως] 'the work of faith,' the work which is the distinctive feature of it; ἐπίγον being that which marks, characterizes, and evinces the vitality of the πίστις, almost 'the activity of faith,' not however merely as τὴν ὑπομονὴν τῶν διωγμῶν, Theoph., but ὑπομονὴν as exhibited in the various circumstances of Christian life and duty. On the exact meaning and construction of these words, see notes on 1 Thess. i. 3, and comp. Reuss, Théol. Chrét. iv. 19, Vol. ii. p. 205. [ἐν δύναμι] 'with power,' i.e. powerfully,—specification of manner annexed to the verb πληρώσαν, with which it is associated with a practically adverbial force; comp. Rom. i. 4, Col. i. 29, and see Bernhardy, Synt. v. 7, p. 209. The analogous use of σὺν (comp. Scheuerl. Synt. § 22, b, p. 180) is not found in the N. T. 12. ὅτις ἐνδοξε. κ.τ.λ. 'in order that the name ... be glorified;' reiteration of the purpose (not merely result, ἐνδοξάσθαι, Theoph.) stated generally in verse 10, in special reference to the converts of Thessalonica. It is not easy to define the exact difference be-
I. 12, II. 1.

τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ εἰν ὑμῖν καὶ ὑμεῖς ἐν αὐτῷ κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

Be not disquieted concerning the Lord's coming. The Man of Sin, as ye know, must first be revealed; and then shall be destroyed by the Lord.

'tερωτώμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ Π. τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ

between the present use of δὲ (used comparatively rarely by St Paul; only 6 times excluding quotations), and the corresponding one of ἀλλ' (Donalds, Craul. § 196) involves some obscure reference to manner, while ἡ (in app. connected with the reflexive η, or the pronoun of the second person, comp. Donalds. Craul. § 139) may retain some tinge of its primary reference to locality. The real practical differences however are these, (a) that δὲ has often more of an eventual aspect; (b) that it is used with the future and occasionally associated with ἕν,—both which constructions are inadmissible with the final ἡ; see Klotz, Devar. Vol. ii. p. 629 sq.

τὸ ὄνομα τοῦ Κυρίου is not a mere periphrasis for δ Κύριος, but specifies that character and personality as revealed to and acknowledged by men; comp., but with caution, Bretschn. Lex. s. v. 6, p. 291, and notes on Phil. ii. 10. The assertion of Jowett in loc. that these words have 'no specific meaning' cannot be sustained, and is language in every way to be regretted.

The addition Χριστοῦ [Rec., Lachm. in brackets, with AFG; Vulg., Syr. (both); Chrys.] is rightly rejected by Tisch. with BDEKLN; Clarom., Sangerm., Copk., Sahid., al.; Theod. (ms.), Ecumum., al. έν αὐτῷ ἐν 'Him;' not in reference to τὸ ὄνομα τοῦ Κυρίου (Lünem.), but to the immediately preceding Ἰησοῦ. The exact notion of reciprocity (comp. notes on Gal. vi. 14) would be best maintained by the former reference; but, as Alf. correctly observes, the present expression is used far too frequently and exclusively in ref. to union in our Lord Himself to admit here of any different application.

κατὰ τὴν χάριν] 'in accordance with the grace;' the χάριν is the 'norma' according to which the glorification took place, and thence, by an intelligible transition, that of which it is regarded as a consequence; τοῦ Θεοῦ ἡμῶν κ.τ.λ. This is one of the passages supposed to fall under Granville Sharpe's rule (comp. Middl. Gr. Art. p. 56, ed. Rose), according to which Θεός and Κύριος would refer to the same person. It may be justly doubted however whether, owing to the peculiar nature of Κύριος (Winer, Gr. § 19. 1, p. 113), this can be sustained in the present case; see esp. Middleton, p. 379 sq., and comp. Green, Gr. p. 216.

CHAPTER II. 1. 'Ερωτώμεν δὲ ὑμᾶς.

'Now we beseech you;' transition by means of the δὲ μεταβατικῶν (see notes on Gal. iii. 8) from the Apostle's prayers for his converts to what he claims of them, and the course of conduct he exorts them to follow. On the meaning of ἐρωτάω, see notes on 1 Thess. iv. 1. ὑπὲρ is here certainly not introductory of a formula of adjuration (Vulg., perhaps Αθη. [baenta,—often so used], Beza, al.), as such a meaning, though gram.
matically tenable (Bernhardy, *Synt. v.* 21, p. 244,—partially, but appy. without full reason, objected to by Winer), is by no means exegetically probable, and is without precedent in the language of the N.T. The more natural interpretation is to regard the prep. as approximating in meaning to περί (Winer, *Gr.* § 47.1, p. 343; comp. Würz., *Sprachl.* § 68. 28. 3), but still distinct from it, as involving some trace of the idea of benefit to or inheritance of the παροιμία; comp. *Wordsworth in loc.*, and see notes on Phil. ii. 13. The subject of the παροιμία had been misunderstood and misinterpreted, and its commodum therefore was what the Apostle wished to promote. ημῶν ἐπισυναγωγής ἐπ' αὐτοῦ, εἰς τὸ μὴ ταχέως σαλευθήματα ὑμᾶς ἀπὸ τοῦ νοὸς μηδὲ θροείσθαι,

2 Χριστοῦ καὶ ἡμῶν ἐπισυναγωγής ἐπ' αὐτοῦ, εἰς τὸ μὴ ταχέως σαλευθήματα ὑμᾶς ἀπὸ τοῦ νοὸς μηδὲ θροείσθαι,
II. 2, 3.

μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι’ ἐπιστολῆς ὡς δι’ ἡμῶν, ὡς δι’ ἑνέστηκεν ἡ ἡμέρα τοῦ Κυρίου. μή 3

demovearsis,' Schott; comp. Rom. vi. 7, ix. 3, 2 Tim. iv. 18 (ei), al., and Winer, Gr. § 66. 2, p. 547. μὴ δὲ ἰδροεῖς; 'not yet be troubled;' stronger expression than the foregoing, introduced by the slightly ascensive μήτε; see notes on 1 Thess. ii. 3 (Transt.). The verb ἰδροεῖ is derived from ἰδρωμαι, and connected with τρω; comp. Donalds. Cratyl. § 272 properly denotes 'clamorem tumul­tuantem edere' (Schott), and thence, by a natural transition, that terrified state (ταραξασθαί, Zonaras), which is associated with and gives rise to such outward manifestations. In later writers μη ἰδροεῖ comes to mean little more than μη γαμάσης, Lobeck, Phryn. p. 676. The reading of Rec. μήτε [with D^2 EKL; several Ff.] is rightly rejected by Lachm. and Tisch. on the preponderating external authority of ABD (giving it also before διὰ λόγου) F (giving μὴ δὲ thrice, but μήτε with διὰ λόγου) Gn; Orig. The change from the disjunctive negative was probably suggested by the following μήτε, the true relation of the negatives not having been properly understood. μήτε διὰ πνεύματος] 'neither by spirit;' scil. of prophecy; διὰ προφητελας' των γὰρ προφητελαν ὑποκρινόμενα ἐπιλάνων τῶν λαῶν ὡς ἢν παρόντος τοῦ Κυρίου, Theoph. The second negation is here, by means of the thrice repeated μήτε, divided into three members; see exx. and illustra­tions in Winer, Gr. § 55. 6, p. 437, where the distinctive character of μηδὲ and μήτε, their meaning, and sequence, are well delineated. μήτε διὰ λόγου may be either regarded, (a) as an independent member distinguished both from what precedes and follows, or (b) may be connected more closely with the third negative member, both being associated with ὡς δι’ ἡμῶν. In the former case λόγου forms a species of antithesis to πνεύματος as denoting oral teaching, less marked by supernatural or prophetic characteristics (διὰ ταυτας ἱδαν γας ϕωνα γενομένης, Theoph.); in the latter the λόγου stands contrasted with ἐπιστολῆς, as marking what the Apostle had communicated by word of mouth in contradistinction to what he had written; μη πιστεῖν ...μήτε εἰ πλασάμενον ὡς εἰ αὐτοῦ γραφείαν ἐπιστολὴν προφέρονει, μήτε εἰ ἄγραφος αὐτὸν ἐφηκέναι λόγους, Theod. Of these (b) seems slightly the most probable, especially as λόγος and ἐπι­στολη are found similarly combined in ver. 15. To extend ὡς δι’ ἡμῶν to the first clause, either partially (Jowett) or completely (Nusselt), seems illogical; oral or written communications might be ascribed to the absent Apostle, but the πνεῦμα could only have been recognised as working in him (De W.) when he was with them; comp. Lünem. in loc. ὡς δ’ ἡμῶν] 'as (coming) through us,' represented to come from us as its mediate authors; the ὡς as usual marking the erroneous aspects under which the λόγος or ἐπιστολή was designed to be regarded: 'particula ως substantivis participiis totisque enunciationibus praeposita rei veritate sublatâ aliquid opinione errore simulacrome uti declarat,' Fritz. Rom. ix. 33, Vol. ii. p. 360, comp. notes on Eph. v. 22. It seems impossible to understand these words otherwise, especially when coupled with the notice in ch. iii. 17, than as implying that not only oral but written communications, definitely as­cribed to St Paul, were, not conceived (Jowett), but actually known by the
Apostle to have been lately circulated in the Church of Thessalonica: καὶ γάρ καὶ ἐνπαυσότατοι πλάνωτες ὡς παρὰ Παῦλου σταλέσας ἔκρουν ὁ ἡγούμ., Theoph., comp. Neander, Theol. Christ. iv. 21, Vol. ii. p. 239, 243. For Kyplov Rec. reads Χριστοῦ with D[K]; most mss.

3. μὴ τις κ.τ.λ.] 'Let no one deceive you in any way;' not only in any of the three ways before specified (Theoph., Ecum.), but, with a more completely inclusive reference,—in any way, or by any artifice whatever; πάντα κατὰ ταύτων τὰ τίς ἀπάντησε ἐξεβαλέν έξω, Theod. On the form ἔξω, comp. notes on 1 Tim. ii. 14.

ότι έὰν μὴ ἔλθῃ ----- because (the day will not arrive) unless there come; slight grammatical irregularity owing to the omission of any member involving a finite verb (such as οὐ γενήσεται ἡ παροσία τοῦ Κυρίου, Theoph., or η ἡμέρα οὐκ ἐννοήσεται) which can easily be supplied by the reader; see Winer, Gr. § 64. 7, p. 528, comp. Donalds. Gr. § 583. β, note. The most natural punctuation is not a comma before οὔτε, as in Lachm., Tisch., Buttm., but a colon, as in Mill, and as suggested by Lünemann.

ἡ ἀποστασία] 'the falling away,' the definite religious apostasy that shall precede the coming of Antichrist, and of which it is not improbable that the Apostle had informed them by word of mouth; see ver. 5, and comp. Green, Gram. p. 155. It is hardly necessary to say that ἀποστασία is not an abstract for a concrete term (αὐτῶν καὶ τῶν ἀντιχριστῶν ἀποστασίαν, Chrys.; so Theod., Theoph., Ecum. 1), nor again a political (Nosselt) or politico-religious (Kern) falling away, whether past or future, but simply, in accordance with what seems to be the regular use of the word (Acts xxi. 21, comp. 2 Chron. xxix. 19, 1 Mac. ii. 15), that
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religious and spiritual apostasy ('diabolicam apostasiam,' Iren. adv. Her. v. 25. 1), that falling away from faith in Christ (ἀνορθωσιναποκάθωσιν, Ecum.) of which the revelation of Antichrist shall be the concluding and most appalling phenomenon; comp. Luke xviii. 8. The paulo-post future view, according to which the ἀνορθωσις refers to the revolt of the Jews from the Romans (Schoettg. Hor. Hebr. Vol. I. p. 840), is thus opposed to the probable technical meaning of the word, while that of Hammond, who mainly refers it to the lapse to Gnosticism, fails to exhibit its generic reference, and to exhaust its prophetic significance. On the form of the word, a later form for ἀνορθωσις, see Lobeck, Phryn. p. 528.

ἀνορθώσασθαι 'be revealed,'—a very noticeable expression: as the Lord's coming is characterized as an ἀνορθώσασθαι (ch. 1. 7), so is that of Antichrist. As He is now spiritually present in His Church, to be personally revealed with more glory hereafter, even so the power of Antichrist is now secretly at work, but will hereafter be made manifest in a definite and distinctive bodily personality. The kal has here appy. its consecutive force (see notes on 1 Thess. iv. 1); the revelation of Antichrist was the aggravated issue of the ἀνορθωσις.

ὁ ἀνθρ. τῆς ἀμαρτίας 'the man of Sin,' the fearful child of man (obs. the distinct term ἀνθρωπος) of whom Sin is the special characteristic and attribute, and in whom it is as it were impersonated and incarnate; ἀνθρωπος δὲ αὐτοῦ ἀμαρτίας προστάγλευσεν, ἐπειδὴ ἀνθρ. ἐστι τῆς φύσεως, πάσας ἐν ἑαυτῷ τοιῷ διαφόρων δικάμορος τῆς ἐνεργειας, Theod. On this gen. of the 'predominating quality,' which is commonly classed under the general head of the gen. possessivus, see Scheuerlein, Synt. § 16. 3, p. 115, Winer, Gr. § 34. 3. b, p. 211 sq. For ἀμαρτίας, BN; 10 mss. read ἄνωθεν. ὁ ἑαυτός τῆς ἡμείας. 'the son of perdition;' he who stands in the sort of relation to it that a son does to a father, and who falls under its power and domination, 'cujus finis est interitus,' Cocceius [Phil. iii. 19]; see John xvii. 12, where this awful name is given to Judas, and comp. Evang. Nicod. cap. 20, where it is applied to Satan; see Thilo, p. 708. The transitive (Pelt), or mixed trans. and intransitive meaning (ὡς καὶ αὐτὸς ἄμαρτεσθαι καὶ ἀποκαθιστάσθαι τοῦτον γενόμενον, Theod., comp. Ecum.), seems to be phraseologically doubtful; comp. Winer, Gr. § 34. 3. b, p. 213, and notes on 1 Thess. v. 5.

4. ὁ ἄντικειμένος 'he that opposeth,' the adversary. [qui adversarius est] Syr., comp. Copt., Æth.; participial substantive defining more nearly the characteristics of Antichrist; comp. Winer, Gr. § 45. 7, p. 316. The adversary, though assimilating one of the distinctive features of Satan (ὁ ἐγείρων τοῦ ἄνθρωπον τῆς ἀμαρτίας τῆς ἀνορθωσίας ἄρα ὁ σατανᾶς; oδηγῶν αὐτῷ ἀνθρωπίας τινὰ πέσαν αὐτοῦ ἔχομεν τῆν ἐνεργείαν, Chrys., see Wieseler, Chronol. p. 564, Hofmann, Schrift.
II. 2, Vol. II. p. 617. The patristic references will be found in the Excur­sus of Lünem. p. 204, and at length in Alford, Prolegom. on this Epistle. The object of the opposition (ἀντικείμ.), it need scarcely be said, can be none other than Christ,—He whose blessed name is involved in the more distinctive title (ὑπεραιρόμενος) of the adversary, and to whom that son of perdition, as Origen well says, is κατὰ διάμετρον ἐναρτίος, contra Cels. vi. 64.

The present grammatical connexion, which (see above) is as old as Syr., is rightly adopted by De W., Lünem., and most modern commentators: the absence of the art., urged by Pelt, only shows that the ἐπί πάντα, κ.τ.λ. is not a different person from the ἀντικείμενος, but by no means specifies that both are to be united in connexion with ἐπί πάντα κ.τ.λ.; comp. Winer, Gr. § 19. 4, 5, p. 116 sq. In a case like the present the article really performs a kind of dou­ble duty; it serves to turn ἀντικ. into a subst., and also indicates that the two participles refer to the same in­dividual.

καὶ ἐπειραμόμ. κ.τ.λ.] 'and (who) exalteth himself above (and against) every one called God,' scil. every one so called, whether 'eum qui verissime dicitur Deus' (Schott), or those esteemed so by the heathen; the participle being prefixed to avoid the appearance of placing on a level or including in a common designation τῶν Θεῶν and the so-called gods of paganism; comp. I Cor. viii. 5, λεγό­μενοι θεοί, Eph. ii. 11. The verb ἐπειραμ. occurs (probably) twice in 2 Cor. xii. 7, and serves to mark the haughty exaltation (ὑψωθήσεται καὶ μεγαλωθήσεται ἐπί πάντα θεῶν, καὶ λαλήσει ὑπέργεια, Dan. xi. 36, Theod.), while ἐπί with its general local mean­ing ('supra,' Vulg., 'ufar,' Goth.) of 'motion with a view to superposition' (Donalds. Gr. § 483) involves the more specific and ethical one of op­position: comp. Matth. x. 27, and Winer, Gr. § 49. 1, p. 363 sq. ἐπί πάντα λεγόμ. Θεῶν] This characteristic of impious exaltation is in such striking parallelism with that ascribed by Daniel to 'the king that shall do according to his will' (ch. xi. 36), that we can scarcely doubt that the ancient interpreters were right in referring both to the same person,—Antichrist. The former portion of the prophecy in Daniel is appy. correctly referred to Antiochus Epiphanes, but the con­cluding verses (ver. 36 sq.) seem only applicable to him of whom Antiochus was merely a type and shadow; comp. Jerome on Dan. xi. 21, and see Pri­deaux, Connection, Part II. Book 3 (ad fin.). If this be correct, we may be justified in believing that other types of Antichrist may have ap­peared, and may yet appear before that fearful Being finally come. If asked to name them, we shrink not from pointing to this prophecy, and saying that in whomsoever these dis­tinctive features he found—whosoever wields temporal, or temporal and spi­ritual power, in any degree similar to that in which the Man of Sin is here described as wielding it—he, be he pope or potentate, is beyond all doubt a distinct type of Antichrist. From such comparisons the wisest and most Catholic writers have not deemed it right to shrink; see Andrewes, Serm. VI. Vol. IV. p. 146 sq., and compare the ref. at the end of Wordsworth's long and important note on this pas­sage.

ἡ σέβασμα] 'or object of worship,' scil. of divine worship,—a further definition appended to Θεῶν.
The special interpretation of Bengel, founded on the connexion of σέβασμα and σεβαστός, 'Caesaris majestas et potestas Romae maxime conspicua,' is wholly at variance with the prevailing use of the word (Acts xvii. 23, Wisdom xiv. 20, xv. 17, Bel 27 [Theod.], see Suicer, Thesaur. s. v. Vol. ii. p. 942), and still more so with the generic terms of the prophecy. 'so that he sitteth down:' his arrogance rises to such an impious height as to lead to this uttermost act of unholy daring; 'ωστε minus hic consilium quam sequelam innuere videtur,' Pelt. The verb καθίσαι is here not transitive (1 Cor. vi. 4, Eph. i. 20), but in accordance with its nearly regular usage in the N. T. intransitive; comp. Thom.-Mag. p. 486 (ed. Bern.). The pronoun is thus not reflexive (Grot.), but is introduced and placed prominently forward to mark the individualizing arrogance ('hicipse, qui quaevis sancta et divina contemnit,' Schott) of this impious intruder. The interpolation after θεοῦ of ἡ καθίσαι adopted by Rec. with D'EKL(FG 1 τω Θ.); mss.; Syr., Syr.-Phil. with an asterisk, Ar. (Pol.); Chrys., al., is rightly rejected by Lachm., Tisch., with A BDIN; 10 mss.; Clarom., Sangerm., Augiens., Boern., Vulg., Goth. (?), Copt., Sah., Æth., Arm.; Origen (3), and many Ff. C is deficient.

εἰς τὸν ναὸν τοῦ Θεοῦ 'in the temple of God' (the 'adytum' itself, not the mere lepbo, literally 'into,' with the not uncommon pregnant force of the preposition in connexion with ήνω, καθίσεσαι k.r.l.; comp. Winer, Gr. § 50. 4, p. 368 sq., Buttm. Med. p. 175. The exact meaning of these words has been greatly contested. Are they (a) merely a figurative or metaphorical expression (1 Cor. iii. 17, comp. Eph. ii. 21) for the Church of Christ, ῥᾶς παναχώδου εκκλησίας (Chrys.), according to the views of most of the interpreters of the fourth century? Or do they refer to (b) the actual temple of God at Jerusalem (Matth. xxvi. 61), which prophecy seems to declare may be restored (Ezeck. xxxvii. 26; see Todd on Antichr. p. 218), as proposed by Irenæus (Har. v. 30. 4), and as adopted, though with varying modes of explanation, by the majority of recent German commentators? If we are called on to decide absolutely, the combination (opp. to Alf.) of local terms and the possibly traditional nature of the interpr. of Irenæus must decidedly sway us to (b). It may be asked however whether in so wide a prophecy we are wise in positively excluding (a). May it not be possible that a haughty judicial or dictatorial session in the Church of Christ may be succeeded by and culminate in a literal act of ineffable presumption to which the present words may more immediately though not exclusively refer? Combined or partially combined interpretations are ever to be regarded with suspicion, but in a prophecy of this profound nature they appear to have some claim on our attention. ἀποδεικνύωντα k.r.l.] 'exhibiting himself that he is God;' not merely 'a god,' Copt., or even 'tamquam sit Deus,' Vulg. (compare Syr.), but [quod sit Deus] Syr.-Phil.,—with a studied reference to the execrable assumption of an unconditioned glory, dignity, and independence, which will characterize the God-opposing session of the son of perdition: so, with an effective paraphrase, Æth. 'et dicet omnibus sit Deus.' The participle thus does not mark the 'cona-

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5 έαυτόν ὅτι ἐστὶν Θεός. Οὐ μνημονεύετε ὅτι ἐτὶ ὄν πρὸς ὃ ὑμᾶς ταῦτα ἐλεγον ὑμῖν; καὶ νῦν τὸ κατέχων οἴδατε εἰς
tus' (πειρώμενον ἀποδεικνύοντα, Chrys.),—this must be from the nature of the case,—but the continuing nature of
the act, the impious persistence of this developed outcoming of frightful and intolerable selfishness; see Müller on
Sin., Book i. 3. 2, Vol. i. p. 145, comp. Book v. Vol. ii. p. 480 (Clark). For examples of this use of ἀποδεικνύοντα,
see Loesner, Obs. p. 384, and for the force of the compound ἀπόθεσεν, (spectandum aliquid proponere'), Winer,
de Verb. Comp. iv. p. 16.
5. Οὐ μνημονεύετε] 'Remember ye not;' emphatic, reminding them, with
some degree of implied blame, of the definite oral communications which had been made to them during the
Apostle's first visit; ἰδον γὰρ καὶ παράνοος ἥκουσαν ταῦτα λέγοντος, καὶ πάλιν ἑδειθησάν ὑπομνήσας, Chrys.
πρὸς ὑμᾶς] 'with you;' so 1 Thess. iii. 4. On this combination of πρὸς
with the acc. and verbs implying rest, see notes on Gal. i. 8, iv. 18. The ταῦτα is clearly the substance of the
two preceding verses.
6. καὶ νῦν τὸ κατέχων. ob.] 'and now what restraineth ye know.' The
difficulty of these words is twofold, (1) lexical, turning on the meaning of νῦν, (2) exegetical, in reference to the
explanation that is to be given of τὸ κατέχων. With regard to the first, the temporal particle subsequently
connected with τὸ κατέχων (ver. 7), and the preceding ἦτο (ver. 5), both seem to suggest the temporal use of
νῦν (Wieseler, Chronol. p. 259 note); the order of the words however and the context are so very distinctly in
favour of the logical use (Hartung, Partik. νῦν, 2. 2, Vol. ii. p. 25; see notes on 1 Thess. iii. 8), that on the
whole that meaning is to be preferred;
see esp. Lünem. in loc. who has appy.
brought valid arguments against the
temporal meaning. To investigate (2) properly would far outstrip the limits of this commentary. I may however
say briefly—that after most anxious consideration I believe that a modification of the current patristic view is
much the most plausible interpretation. The majority of these early writers referred the restraining influence to the Roman Empire, 'quis nisi Romanus status!' Tertull. de
Resurr. cap. 24: so Chrys., Theoph., Òcüm., Cyril of Jerus., al. In its
literal meaning this cannot now be sustained without artificial and unhistorical assumptions: if however we
refer the τὸ κατέχων to what really formed the groundwork of that interpretation—the restraining power of
well-ordered human rule, the principles of legality as opposed to those of ἀνόημα—of which the Roman Empire
was the then embodiment and manifestation, we shall probably not be far from the real meaning of this very
mysterious expression. Of the numerous other views, we may notice
the opinion of Theod. and Theod.-Mops., that the τὸ κατέχων in τὸ τοῦ
Θεοῦ ὁρὸς, as certainly being at first sight plausible; but to this the τὸς ἐκ
μέσου γένηται introduces an objection that seems positively insuperable.
Further information will be found in the Excursus of Pelt (who however
adopts the view of Theod.), p. 185 sq., in the thoughtful note of Olish., the
discussion of Lünem. p. 204 sq., the useful summary of Alford, Proteg.,
on this Epistle, and the good note of Wordsw. in loc.; comp. also Hof­
mann, Schrifth. ii. 2, Vol. ii. p. 613
sq. eks τὸ δποκαλ.] 'that
II. 5, 6, 7.

τό ἀποκαλυφθήναι αὐτῶν ἐν τῷ ἑαυτοῦ καίρῳ. τὸ γὰρ ἡ ὑπὸ ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων

he should be revealed;" purpose contemplated in the existence of the restraining principle. This ἀποκάλυφας was not to be immediate (οὐκ έἶπεν δὲ ταχέως ἐσταί, Chrys.), or fortuitous, but was to be deferred till the ὁ ἑαυτοῦ καίρος,—the season appointed and ordained by God. On the correct insertion of ἐστι, see notes on Eph. ii. 12.

7. τὸ γὰρ ὑπὸ ἐνεργεῖται τῆς ἀνομίας. 'For the mystery of lawlessness;' confirmatory explanation of the preceding statement: the mystery of lawlessness is truly at work; but its full manifestation cannot take place till the removal of the restraining power. On this blending of the explanatory and argumentative forces of γὰρ, see notes on 1 Thess. ii. 1.

The meaning of ὑπὸ ἐνεργεῖται τῆς ἀνομίας is somewhat doubtful. Considered merely grammatically, the gen. does not seem to be that of the agent (Theod.), or that of opposition (Lünem., and Alf.—who however seems to mix it up with a gen. continentis), but simply a gen. definitivus (comp. Madvig, Synt. § 49) or gen. of the 'characterizing principle or quality' (Scheuerl. Synt. § 16. 3, p. 115),—the mystery of which the characterizing feature, or, so to say, the active principle, is ἀνομία; comp. Joseph. Bell. Jud. i. 24. 2, τὸν 'Ἀντιπάτρον βίον οὐκ ἐν ἀμάρτοις τις ἐλεύθερος καί άνομηριὼν. The transition from this gen. to that of ethical content is so easy and natural, that it is often difficult to decide whether the gen. belongs to that category or to that of the possess. gen.; see Scheuerl. l.c.

The genitival relation of ὑπὸ ἐνεργεῖται τῆς ἀνομίας is often somewhat plausibly contrasted with the present expression (Andrewes, Serm. iii. Vol. i. 34), but really seems to be different; see notes on 1 Tim. iii. 9.

This mystery of ἀνομία is no personality, scil. Antichrist, or any real or assumed type of Antichrist (Νεώκṣα ἐναντίατη φύσις, Chrys.), but all that mass of uncombined and so to say unorganized ἀνομία, which, though at present seen only in detail and not revealed in its true proportions, is even now (ἡ ἀνομία) aggregating and energizing, and will hereafter (ἐν τῷ ἑαυτοῦ καίρῳ) find its complete development and organization in the person and power of Antichrist. On the meaning of ὑπὸ ἐνεργεῖται, here placed emphatically forward as standing in tacit antithesis to ἁποκάλυφθηναι, ver. 6, 8,—see notes on Eph. v. 32, and comp. Sanderson, Serm. ix. (ad Aul.), Vol. i. p. 227 (ed. Jacobs.). ἐνεργεῖται 'is working;' 'operator,' Vulg. [incipit efficax esse], Syr., comp. Æth.; clearly not passive, 'efficax redditur' (Schott), which would not only be here inappropriate but is opposed to the prevailing use of the word in the N.T.; see notes on Gal. v. 6, and on the different constructions of the word, notes on ib. ii. 8. In the middle it stands either absolutely or followed by ἐν.

τῆς ἀνομίας 'lawlessness;' in appropriate and illustrative antithesis to the principle of order and legality involved in the probable meaning of τὸ κατέχων. On the meaning of ἀνομία ('in qua cogitatur potissimum legem non servari,' Titm.) and its distinction from διάκτια, see Titm. Synon. i. p. 48, Trench, Synon. Part ii. § 16, and notes on Tit. ii. 14.

μόνον ὁ κατέχων κ.τ.λ.' 'only until he that now restraineth shall have been removed;' rhetorical change of the usual order; see exx. in Winer, Gr. § 61. 3.
8 ἀρτι ἐως ἐκ μέσου γένηται· καὶ τότε ἀποκαλυφθήσεται

p. 485, and comp. Gal. ii. 10, μένου τῶν πτωχῶν ἵνα μηνημονεύσωμεν, where the emphatic words are similarly attached to the semi-elliptical μένον. As however in Gal. l. c. so here it is not necessary to supply definitely any verb to complete the ellipsis (‘tantum ut qui tenet nunc teneat,’ Vulg., comp. Auth.), still less to connect μένον with what precedes (Kypke, Obs. Vol. ii. p. 342). The μένον belongs to ἐως, and simply states the limitation involved in the present working of the μνήμην τῆς ἀνομίας: it is working already, but only with unconcentrated action until the obstacle be removed, and Antichrist be revealed. So rightly as to structure Chrys., ἡ ἀρχή ἡ Ῥωμαίκη διὰν ἄρθὴ ἐκ μέσου, τότε ἐκεῖνος ἦσσεν. The only other plausible structure is the supplement of ἐως, but the objection of Lünen., that in the present case a word of such real importance could scarcely be omitted, seems reasonable and valid. The greatest difficulty however is the change of gender in the designation of the restraining principle. Perhaps the simplest view is to regard it, not as a studied designation of a single individual (e.g. St Paul, Schott, p. 249), or of a collection of such (e.g. the saints at Jerusalem, Wieseler, Chronol. p. 273, or, more plausibly, the succession of Roman Emperors, Wordsw.), but merely as a realistic touch, by which what was previously expressed by the more abstract τὸ κατέχων is now represented as concrete and personified; comp. Rom. xiii. 4, where the personification is somewhat similarly introduced after, and elicited from, a foregoing abstract term (ἐξουσίας).

ἀρτι is to be closely connected with ὁ κατέχων, and simply refers to time regarded as present to the writer. On the derivation and meaning of the word, see notes on 1 Thess. iii. 6.

[ἐως ἐκ μέσου γένηται] On this connexion of ἐως with the subjunctive without ἵνα,—a construction especially characteristic of later writers, see Winer, Gr. § 41. 3, p. 266. The distinction acutely drawn by Herm. (de Partic. ἀν., II. 9, p. 109) between such formulae as μὴν ἔσσε ἐως θάνω (de mortibundo) and ἐως ἄν θάνω (de eo qui non ita propinquam sibi putaret mortem esse) and repeated by Klotz (Devar. Vol. ii. p. 568) cannot with safety be applied in the N.T.; nor can we with distinct probability ascribe the omission of ἵνα to any idea of design supposed to be involved in the sentence (it is actually inserted here by FG), as suggested by Green, Gram. p. 64, note. We have only an instance of that obliteration of finer shades of distinction which characterizes the later and decadent Greek. The phrase ἐκ μέσου γέννεσθαι is illustrated by Wetstein and Kypke (Obs. Vol. ii. p. 343): it indicates the removal of any obstacle, of anything ἐν μέσῳ ἰν (Xen. Cyrop. v. 2. 26, cited by Lünen.), leaving the manner of the removal wholly undefined; comp. ἄρθὴ ἐκ μέσου ὑμῶν, 1 Cor. v. 8, ἔσται ἐκ τοῦ μέσου, Isaiah lvii. 2.

8. καὶ τότε | and then,—then when ὁ κατέχων shall have been removed; the primary emphasis clearly falling on the particle of time, the secondary and subordinate on ἀνωτάτην ἀνομίαν. ὁ ἄνομος | the lawless one; identical with the foregoing ὁ ἄνθρωπος τῆς ἀμαρτ., the changing designation serving appropriately to echo the preceding term (ἀνομία), which defines more nearly the evil principle that the Man of Sin will
II. 8, 9.

8. ἀνελεί] So Lachm., Tisch. ed. 1, with ABD 1; 10 mss.; al.—ἀνέλαι is the reading of FGN4—ἀνέλαι of Ν. Rec., Tisch. ed. 2, 7, read ἀναλώσει with D/EKL; mss., Ff. C is deficient. In spite of the possibility of conformation to Isaiah xi. 4, it seems best to retain the reading to which so great a preponderance of MS. authority points.

especially develop: 'Exlex ille qui nullus legum vinculis coerceri vult, sed omnia jura divina et humana suo ipsius arbitrio subjicit,' Vorst, ap. Pol. Syn. ὃν ὁ Κύριος κ.τ.λ. 'whom the Lord Jesus shall consume with the breath of His mouth;' relative sentence describing, with a consolatory glance forward to the final issue, the ultimate fate of Antichrist; καὶ τι μετὰ ταύτα; ἐγγύς ἡ παραμυθία ἐπάγει γὰρ ὁ ὁ Κύριος κ.τ.λ., Chrys. The forcible expression τῷ πνεύμα τοῦ στόμα αὐτοῦ has received different explanations. It has been referred (a) by the Greek commentators to the words of power (φθέγξεται μῦνον, Chrys.; comp. Theod., Theod.-Mops., al.) issuing from the Lord's lips; (b) by Athan. (ad Scrap. i. 6, p. 655), Theoph. 2, al., to the Holy Spirit; but is most simply regarded (c) as a vivid declaration of the glorious and invincible power of the coming Lord, 'cui sufficiat halitus oris quo ἀνόμος ille perdatur,' Schott; comp. Isaiah xi. 4 (from which these words may have been derived), Wisdom xi. 20, 21, and the pertinent quotations from Rabbinical writers collected by Wetst. in loc.: on the word καταργέω, comp. notes on Gal. v. 4. The reading is hardly doubtful: ὁ Κύρι. Ἰησοῦς is supported by ADE/FGLN; 10 mss.; Syr. (both), Vulg., al. Rec. omits Ἰησοῦς with BE/KL1; most mss.; Arab. (Pol.); Orig., al. C is deficient. τῇ ἐπιφανείᾳ τῆς παρονμ. ἀντού 'with the manifestation of His coming;' not with a semi-theological reference to the glorious manifestation ('inlustratione,' Vulg., 'brightness,' Auth., 'vi salutari,' Kypke, Ols. Vol. ii. p. 343) of Christ at His second coming (comp. notes on 1 Tim. vi. 14, and Tit. ii. 13, where τῆς δόξης is definitely added), but with simple reference to His visible coming ('aspectu adventus sui,' Clarom., Eth.) and actual local appearing; στῆσε τὴν ἀπάτην καὶ φανερῆ ἀπόν, Chrys., Theoph.

9. ὃς ἐστίν ἡ παρονμία] Return to the time and subject of Antichrist's coming, after the anticipatory allusion to his final overthrow; the ὦ resuming and re-echoing the ὦ of verse 8. The ethical present ἐστίν marks the certainty of the future event; see Winer, Gr. § 40. 2, p. 231, Bernhardy, Synt. x. 2, p. 371. The instant repetition of παρονμία in the new connexion is remarkable. κατ' ἐνέργ. τοῦ Σατ. 'according to the working of Satan;' not here 'in consequence of' (De-W., comp. notes on ch. i. 12), but, in accordance with the more usual force of κατά, 'in agreement and correspondence with' an ἐνέργεια such as belongs to and might be looked for from Satan; comp. notes on Eph. i. 19, and Col. i. 29. The remark of Bengel is full of deep thought,—'ut ad Deum se habet Christus, sic e contrario ad Satanam se habet Anti-
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ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ B.

Σατανᾶ ἐν τάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν ψεύ-

τοι δους καὶ ἐν τάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' 

cristus.' ἐν τάσῃ

δυνάμ. κ. τ. λ. [in all power and signs and wonders of lying],—in every form of (see notes on Eph. i. 8) power, signs, and wonders, leading to and tending to develop ψεύδος: ἐν being no 'nota dativi' (Olsh.), but marking the sphere and domain of this [ἀντιπαρα-

tàCTJ7] παροσθία (comp. notes on 1 Thess. i. 5), and both πάση (comp. Winer, Gr. § 59. 5, p. 466) and the gen. being associated with all the three substantives. The exact nature of the geni-

tival relation is not perfectly certain: ψεύδος may be regarded as (a) a gen. of the origin, (b) of the characterizing quality or essence (see notes on ver. 7), or lastly, (c) of the 'point of view' (Scheuerl. Synt. § 18, p. 129). Of these (a) is by no means probable; but between (b) and (c) it is very difficult to decide. Perhaps the object specified in ver. 11, and the analogy of ἀπάτῃ ἀδικίας (ver. 10), scil. 'fraus quæ ad improbitatem spectat' (Schott 1, Winer, Gr. § 30. 2. β, p. 170), may here incline us to the latter; so Chrys.

2, εἰς ψεύδος ἐγγιν. For exx. of these more lax connexions of the gen., see Winer, Gr. l. c.

The three substantives might seem to be climactic; it was not only in an element of power (see notes on 1 Thess. i. 5), but one of signs, and further one of prodigies, that the working of Satan took place; as however we find a varied order (Acts ii. 22), and as the difference between σημεία ('res insolites quibus Deus aliquid significet,' Fritz.) and τέρατα ('quaœ ut inusitata observari soleant,' ib.) exists less in the things themselves than in the mode of regarding them, we may perhaps most naturally consider the substantives as studiedly accumulated so as to give


10. καὶ ἐν τάσῃ κ. τ. λ. [and in all (every kind of) deceit of iniquity;] generic and comprehensive term appended by the collective καὶ to the foregoing list of more special details; comp. Winer, Gr. § 53. 3, p. 388, and notes on Phil. iv. 12. On the geni-
tival relation, see above, ver. 9, and Winer, Gr. § 30. 2. p. 170, and on the meaning of ἀδικία ('de quæcumque improbite dictur quatenus τῇ δικαλὴ repugnat,' Tittm.), notes on 2 Tim. ii. 19. The reading of Rec. τῇ ἂδ. [with DEKLK; mss.; Hippol., Chrys., Theod.] is rejected by Lachm. and Tisch. on the higher authority of ABFGN; mss.; Orig. (6), Cyr.-Jer.

τοῖς ἀπολλυ-

μένοις] 'for those that are perishing;' dat. incommodi, belonging to the general head of the dative of interest; see Krüger, Sprachl. § 48. 4. The more exactly specifying τοῖς ἀπολλ. has no reference to any 'decretum repubationis' (comp. even Pelt, 'damnationi a Deo devoti'), but either like εἰτιν marks the certainty of the event ('qui certissime sunt peritiur,' Turret.), or perhaps more simply, with merely a temporal parallelism, points to those who 'are perishing' at the time in contemplation,—not too without reference to the present existence (comp. ver. 7) of such a class (1 Cor. i. 18,
II. 10, 11.

ον τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέχαντο εἰς τὸ σωθῆναι αὐτοὺς. καὶ διὰ τούτο τέμπει αὐτοῖς ὁ Θεὸς ἐνέργειαν 11

2 Cor. ii. 15, iv. 3), of which those here specified will be the continuance and development. The consolatory nature of the tacit limitation is not overlooked by the Greek commentators; μὴ φοβηθής ἀγαπητέ, ἀλλ’ ἄκουε λέγουτας αὐτοῦ εν τοῖς ἀπολλ. Ἀρχεῖς, αὐτί καὶ μὴ παρεγένοντο εἰκόνος οἰκον ἐπεισόδησαν, Chrys. 'Εις is prefixed to τοῖς ἀπολλ. by Rec. but only on the authority of ὈΕΚΛΝ; mas.; Syr. (both); Orig. (i), al. ἀνθ’ ἄν ἦν 'for that,' 'in requital for that' (τι ἂν τὸ κέρβος; Chrys.), Luke i. 20, xii. 3, xix. 44. Acts xii. 23, comp. Lev. xxiv. 20; explanatory statement of the cause of the judicial dispensation of God, and of the justness and deservedness of their punishment. On this meaning of ἀνθ’ ἄν (properterea quod'), see Herm. Viger, No. 33, Winer, Gr. § 47. a, p. 326, and for exx. see the list collected by Westst. on Luke i. 20, and Raphel, Annot. Vol. i. p. 442. τὴν ἀγάπην τῆς ἀληθής. ‘the love of the truth;' not 'charitatem veram,' Anselm (cited by Corn. a Lap.), but 'the love felt for the truth,' 'di­lectionem veritatis,' Pseud.-Ambr.,—ἀληθή, not being a gen. of quality, but the simple and common gen. objecti; comp. Winer, Gr. § 30, p. 167, Krüger, Sprachl. § 47. 7, 1 sq. 'Η ἀληθεία is opposed to τὸ ψεύδος (ver. 11). It seems somewhat perverse in Jowett to deny that this implies any higher degree of alienation from the truth than the less distinctive ὁκ ἐδέχαντο τὴν ἀληθείαν: surely it is one thing not to receive the truth,—an unhappy state that might be referable to a mental obliquity for which some excuse might be found,—and another to receive no love of it, to be open to no desire to seek it, to be worse than indifferent to it; 'ubri veritas summopere amabili, ibi se quodammodo amor veritatis insinuat,' Cocceius. The prosopopoeia (ἀγάπην ἀληθείας τῶν Κήρων κέκλησεν) adopted by Theod., Theop., and Ecum., is artificial, and unsupported by analogy.

11. καὶ διὰ τούτο [that they might be saved] object that would have been naturally contemplated in their reception of it; and which was disregarded and nega­tived by their pursuing the contrary course; 'non ita sibi chari fuerunt ut cogitarent de vitâ aeternâ,' Cocceius.

καὶ διὰ τούτο 'And for this cause;' almost 'so for this cause,' καὶ serving to mark the correspondence between the judgments and the course of conduct that had provoked them, and perhaps involving partly a consecu­tive and partly a contrasting force; comp. note on the uses of καὶ, on Phil. iv. 12. τέμπει 'doth send;' not so much an ethical (see ver. 9) as a direct present; the mys­tery of iniquity is even now at work (ver. 7), and is even now calling down on itself the punishment of judicial obduracy. There is no need for ex­plaining away τέμπει (οὐχορθηθεὶς φα­νεράτην πλάνην, Theod., comp. Theod.—Mops., Theop., Ecum.), nor is it right merely to ascribe it to a form of thought in the age of the Apostle (Jowett), nor enough to say merely that 'whatever God permits He or­dains,' Alf. The words are definite and significant; they point to that 'judicial infatuation' (Waterl. Serm. Vol. v. p. 486,—differently however in Vol. iv. p. 363) into which, in the development of His just government of the world, God causes evil and error to be unfolded, and which He brings into punitive agency in the
case of obstinate and truth-hating rejection of His offers and calls of mercy; comp. Müller, Doctr. of Sin, Book v. Vol. i. p. 471 (Clark), and see two able Sermons on this text by South, Serm. Vol. ii. p. 192—228. The reading of Rec. πέμπεις [D改动; mss.; Clarom., Augiens., majority of Vv., and many Ff.] is rightly rejected by most modern editors, being inferior in uncial authority to πέμπει [ABD FG; 67; Vulg. (Amiat.), Orig. (3), al.], and a correction of it that would easily suggest itself.

ἐνέργειαν πλάνης] 'an in-working of error;' not πλάνων ἐνέργον, Εκκυμ.,—here a most questionable solution of the governing subst. (see Winer, Gr. § 34. 3, p. 211), but, in accordance with δυνάμει—ψεύδον, of which ἐνέργη πλάνης is a kind of summary,—'a working which tends to enhance and develop πλάνη, the gen. being (as ψεύδος in verse 9) that of 'the point of view;' τά ἐργα ἀ ποιεῖ [Ἀντίχρ.] εἰς τὸ πλανάσθαι, Theoph. On the meaning of πλάνη (erroria, Vulg.), see notes on 1 Thess. ii. 3, and Eph. iv. 14. εἰς τὸ πιστεύσαι κ.τ.λ. 'to the intent that they should believe the lie,' opposed to 'the truth' (ver. 10), scil. the falsehood implied in the preceding words οὐ ἔστιν—ἀδικίας (Green, Gram. p. 141), not falsehood generally, as Middl. Gr. Art. p. 383 (ed. Rose); clause stating the purpose of God ('non meram sequelam,' Schott) in sending to them the ἐνέργη πλάνης by His judicial act. He sends a power of a nature designed to work out the appointed issue, and to bring about a state which involves its own chastisement. On the force of εἰς τὸ in sentences similar to the present, see Meyer on Rom. i. 20.

12. [ἐν τῇ ἀδικίᾳ] The reading is not quite certain; ἐν is given by Rec. and Tisch. ed. 2, 7, with AD改动; most mss.; Orig. (2), Chrys., Theod., but is enclosed in brackets by Lachm., and was rejected by Tisch. ed. 1, with BD FG; 7 mss.; Orig. (3), Hippol., al. C is deficient. As, though the construction with the simple dat. is not found in the N. T., the omission of the preposition may have been suggested here by a desire to preserve a parallelism of clauses, we still retain the ἐν in the text, but deem it necessary to mark the increased doubt which the authority of ἰ. produces by enclosing the word in brackets.
We must thank God that He hath chosen and called you. Hold what we delivered unto you; and may God establish you.

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We must thank God that He hath chosen and called you. Hold what we delivered unto you; and may God establish you.

(1), many Ff. The evidence is thus very evenly balanced.

eὐδοκιμάσεις [ἐν] τῷ δέκυ. 'took pleasure in unrighteousness.' On the meaning of εὐδοκεῖν ('re aut persona delectari,' Fritz.), compare notes on 1 Thess. ii. 8, but see esp. the elaborate note of Fritz. Rom. x. Vol. II. p. 369 sq.

13. Ἡμεῖς δὲ 'But we,' scil. the Apostle and his companions, Silvanus and Timothy (ch. i. 1), not St Paul alone (Jowett),—placed by means of the opposition δὲ in contrast with those alluded to in the foregoing verses.

ὁφείλομεν 'are bound,' Auth., 'operet,' Copt. [σεμερήθαι]; the verb ὁφείλειν, as in ch. i. 3, expressing the duty on its subjective side, 'das innerlich Ge-drungenfühlen,' Lünem. On the connexion of εὐχαριστεῖν with ψεῦδ, and on the meaning of the verb, see notes and ref. on 1 Thess. i. 2.

dέδαλοι κ.τ.λ.] Similarly, 1 Thess. i. 4, αἴδελοι ἡγαπημένοι ὑπὸ Θεοῦ,—except that Κυρίου here, as nearly always in St Paul's Epp., refers to our Lord, not to God the Father. Though love, as Alf. remarks, is in this sort of collocation somewhat more usually referred by St Paul to the First Person of the blessed Trinity (ver. 16, Eph. ii. 4, al.), yet such references to the Second Person are by no means without precedent; comp. Rom. viii. 37, Eph. v. 2, 25. ὃς εἶλατο κ.τ.λ.] 'that God chose you;' objective sentence ('quod,' Vulg., 3, Syr.), stating the matter and grounds, surely not 'the reason,' Alf. (comp. Eth., Auth.), of the εὐχαριστία; see 1 Thess. ii. 13, 1 Cor. i. 14, and on objective sentences generally, or as they are sometimes termed 'expositive' sentences, consult Schmalfeld, Synt. § 163 sq., Donalds. Gr. § 584 sq. The verb αἰλεῖσθαι is a ἀπ. λεγόμ. in St Paul's Epp. in reference to the divine ἐλεον, the term ἐλεονθάνατι being used in 1 Cor. i. 27, 28, and Eph. i. 4; comp. i Thess. i. 4, and Reuss, Théol. Chrét. iv. 14, Vol. ii. p. 133 sq. Rec. reads εἰλατο with K; most mss., but the Alexandrian form εἰλατο (see Lobeck, Phryn. p. 183) is rightly adopted by Lachm., Tisch., and most modern editors, with greatly preponderating authority [ABDEFLNM; some mss.; Theod. (ms.)]. On these forms in the N.T., see Tisch. Prolegom. p. lvi (ed. 7), and the somewhat opposing comments of Scrivener, Introd. to N. T. viii. 6, p. 416.

ἀν' ἀρχῆς] 'from the beginning,' scil. of all things, 'from eternity;' so 1 John i. 1, ii. 13, but not elsewhere in St Paul's Epp., where the more distinctive formula πρὸ καταβολῆς κόσμου (Eph. i. 4), πρὸ τῶν αἰώνων (1 Cor. ii. 7), πρὸ χρὸνων αἰώνων (2 Tim. i. 9), and more restrictively, ἀπὸ τῶν αἰώνων (Eph. iii. 9), are used to express the same or a similar idea. The reference to the beginning of the gospel-preaching (Michaelis, al.) is rightly rejected by Schott and Lünem., as requiring some explanatory supplement either immediately connected with ἀρχῇ (Phil. iv. 15) or obviously involved in the context (1 John ii. 7, 24). Finally the reading ἀπαρχῆς (Lachm., Tisch. ed. 1) has the good external support of BFG; 5 mss.; Vulg., but is inferior in external authority to ἀν' ἀρχής.
14 πίστει ἀληθείας, εἰς ὁ ἐκάλεσεν ὤμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ

which had taken place ἐσ' ἀρχῆς, but with those issues contemplated by the elasto which had their commencement in time. So rightly Theoph., εἰς τοῦτο γὰρ ἐκάλεσεν ὤμᾶς, φησιν' εἰς τοῦτο, ποιεῖ· εἰς τὸ σωθηναί διὰ (?) τοῦ ἄγιασμον καὶ τῆς πίστεως. After δὲ FGN; Vulg., al. add καὶ.

ὁμᾶς] The reading of Lachm. ὤμᾶς has the support of ΑΒΔ¹; a few mss.; Clarom., Sangerm., Augiens., and,—— as ὤμᾶς might have been a conformation to the preceding ὤμᾶς,—is plausible, but hardly sufficiently supported by external authority to be admitted with confidence.

dιὰ τοῦ εὐαγγ. ἡμῶν] 'by means of our Gospel,' scil. 'the Gospel we preached,' that which involved the αἰκόν which is the antecedent of τοῦ, comp. Rom. x. 17, and Ustel'i, Lehrb. ii. 2. 2, p. 267. On the exact genitival relation of ἡμῶν, see notes on 1 Thess. i. 5. εἰς περιποίησιν κ.τ.λ.] 'unto the obtaining of the glory of our Lord J. C.,' 'in acquisitionem gloriam,' Vulg., Copt., compare 1Eth. 'ut vivatis in gloria Domini;' more exact specification of the preceding εἰς σωτηρίαν (ver. 13), the term περιποίησις giving the σωτηρία the aspect of a κατά (Hesych., Suid.), and that of a glory of which Christ was—not the author (Pelt), but, in accordance with the analogy of Scripture—the Lord and possessor; see John xvii. 24, comp. Rom. viii. 17. See esp. notes on 1 Thess. v. 9, where this meaning of περιπ. is briefly investigated. Of the two other interpretations of περιφ.,—(a) active, with reference to God, scil. ἢν δόξαν περιποίησιν τῷ ὑπὸ αὐτοῦ, Ecum.; and (b) passive (comp. Eph. i. 14), δόξης being resolved into an adj., scil. 'gloriosa
II. 14, 15, 16. 121

Χριστοῦ. ἀρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε ταῦτα ἑπ’ ἑτέρους ἡμῶν. αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἑτέρος εἶναι ὑποκοινωνίαν ἐστὶν.
16. καὶ ὁ Θεὸς ὁ πάτερ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δοῦσ

17 παράκλησιν αἰώνιαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, παρά-

καὶ ὁ Θεὸς ὁ πάτερ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δοῦσ

17 παράκλησιν αἰώνιαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, παρά-

our Lord himself;' concluding prayer after exhortation, as in ch. iii. 16 (πᾶλιν εὐχὴ μετὰ παρακλήσεως τοῦτο γὰρ ἐστὶν ὄντως βοηθείαν, Chrys.), the δὲ contrasting the succeeding prayer with the foregoing exhortation, and the ἀνετὰ giving force and dignity to the mention of our Lord as compared with the preceding ἡμῶν; comp. the similar concluding prayers in 1 Thess. iii. 11, v. 23, in both which cases however the connexion is less close, and the contrasting force, both of the particle and the pronoun, somewhat less emphatic. Our Lord is put first in the enumeration (2 Cor. xiii. 13), contrary to the Apostle's usual habit of writing, either on account of the recent mention of Him in ver. 14, or from the feeling that it was by His grace alone that they could have strength to carry into practice the preceding exhortations; 'per gratiam Christi venitur ad Patria amorem,' Bengel on 2 Cor. l.c. This unusual order is not left unnoticed by Chrys. and the Greek expositors; τῷ τῷ τάξεως ἐναλλαγῆ τῶν ὁμοτιμῶν δεκτοῖς, Theod. The readings throughout the clause are somewhat doubtful. Besides the variation given in the critical note, Lachm. differs from Tisch. in inserting ὁ before Χριστὸς [with A], and including it in brackets before Θεὸς [BD1 omit]. ὁ Θεὸς ὁ πάτερ ἡμῶν) 'God our Father.' This exact form of expression, though so strongly supported here, does not appear to occur elsewhere. ὁ ἀγαπήσας κ.τ.λ. seems to refer only to God the Father. The union of Father and Son, esp. as shown by the subsequent singular verb, is I confess so mystically close that it is difficult to speak with complete confidence (Alf., but see his previous note), still the usual reference of ἀγαπή to the Father (see above) may incline us here to the more exclusive reference. The arbitrary reference of the first of the two participles to Christ, and of the second to God the Father (Baumg.-Crus.), is almost obviously untenable. παράκλη-

σιν αἰώνιαν) 'eternal comfort;' the best shade of meaning for παράκλησις here. Ἀλώνιος is used not appy. with any specially qualitative reference to an ἔλπίς τῶν μελλόντων (Chrys., Theoph.), but mainly in a temporal sense, in contrast to the transitory and fleeting nature of earthly joys (Olah.): the ἔλπις τῶν μελλόντων is embodied in the ἔλπις ἀγαθή, 'la perspective d’un heureux avenir,' Reuss, Théol. Chrét. iv. 9, Vol. ii. p. 85; comp., though with a slightly different reference, τὴν μακραίναν ἔλπιδα, Tit. ii. 13. Ἀλώνιος is used in the N. T. as an adj. of two terminations except here and Heb. ix. 12.

ἐν χάριτι) 'in grace;' adjunct of manner, not to both preceding participles (ἀγαπ. being more usually undefined, Rom. viii. 37, Gal. ii. 20, al.), but to ὁδοῦ (Schott, and appy. Chrys.,
Finally, pray for the advance of the Lord’s word, and for us. He will establish you; and may He guide your hearts.

II. 17, III. i.

[Ta òlòtòv προσεύχεσθε, ἀδελφοί, III. περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζηται καθὼς καὶ πρὸς

(Ecum.), the ἐν as usual defining the sphere and element in which the love is evinced and the consolation vouchsafed. In cases like the present the line of demarcation between the above reference to ethical locality and the instrumental use (χάρις, Chrys.) is really very shadowy. It can scarcely be doubted that such a use has arisen from the inclusive nature of the Aramaic ḫ, and it is well not to be unduly narrow in interpretation; still in most of the expressions similar to the present there is a theological idea,—an idea of an encompassing element of grace, which it seems desirable to retain; comp. notes on I Thess. ii. 3.

17. παρακαλέσω] ‘comfort;’ opt. and sing., as in I Thess. iii. 11, where see notes. The Apostle does not say merely ὑμᾶς, but ὑμῶν τὰς καρδίας (comp. Col. ii. 2); it was the καρδία, the seat of their feelings and affections (comp. notes on I Tim. i. 5, Beck, Seelenl. iii. 24, p. 92 sq.), the καρδία that was so full of hope and fear about the future, that the Apostle prayed might receive comfort. This meaning (κοινωνία [consoletur]) Syr., comp. Aeth., seems thus in the present case more suitable than ‘exhortetur,’ Vulg., as a translation of παρακαλέσω; see notes on I Thess. v. ii. οὐκ ἑτριχεῖ] ‘establish (you);’ βεβαιώσατα, ὥστε μὴ σαλεύσῃς μηδὲ παρακλίνεσθαι, Chrys.; comp. i Thess. iii. 2. The obvious supplement ὑμᾶς is inserted by Rec. with ΕΚΕbreadcrumbs; KL; mss., but rightly rejected by Lachm. and Tisch. with very decidedly preponderating uncial authority.

[ἐν παντὶ ἐργῷ κ.τ.λ.] ‘in every good work and word;’ both παντὶ and ἀγαθῷ being clearly connected with the two intervening substantives. The slightly unusual order [Rec. however gives λόγ. κ. ἐργ.,—but only with FGK; mss.] has apparently caused the Greek commentators (silet Theod.) to assign the doubtful meaning δόγματα to the simple word λόγῳ. This is by no means probable; the association with ἐργῷ (comp. Fritz. Rom. XV. 18, Vol. III. p. 268), and still more the inclusive παντὶ, seem both decisive for the ordinary meaning. It is singular that Chrys. (so Theoph.) should have here taken ἐν as instrumental; clearly the εἴργον καὶ λόγος are not the means by which, but the elements in which the στηριγμὸς takes place.

CHAPTER III. i. Τὸ λοιπὸν] ‘Finally,’ ‘as to what remains to be said;’ similar in meaning to λοιπὸν (I Thess. iv. 1), but owing to the article slightly more specific. On the grammatical difference between this formula and the gen. τοῦ λοιποῦ, see notes on Gal. vi. 17. προσεύχεσθε...περὶ ἡμῶν] ‘pray for us;’ ἀνῶν αὐτῶν εὐξάμενοι υπὲρ αὐτῶν καὶ εὐχὴν παρ’ αὐτῶν, Ecum. On the formula προσεύχεσθαι, see notes on Col. i. 3. ἵνα ὁ λόγος κ.τ.λ.] Subject of the
prayer blended with the purpose of making it, as so often in St. Paul's Epp.; see notes on Eph. i. 17. This prayer of the Apostle, as Chrys. has well observed, was not ταῦτα ἡμῶν (εἰς τὸν γὰρ ἐκείνο), but that his Lord's word (compare 1 Thess. i. 8) might speed onward and be glorified. As ever so now his prayer did not involve one single selfish element. "May have free course and be glorified;" currat et clarificetur, Vulg., i. e. may find no obstacles and hindrances (ἀκολούθων συνρέχει, Theod., προκατηγορεῖ, Damasc.) in its onward course (comp. 2 Tim. ii. 2, οὐ διέστειλ), and be manifested, felt, and acknowledged in its true power and glory by all; compare ch. i. 12, but not, as usually cited, Acts xiii. 48, —where, as De W. rightly observes, the word (δεξαμεν) has a somewhat weaker force, more nearly approaching to 'laudare,' comp. Schneider on Xen. *Anab.* v. 9. 32. The middle force adopted by Pelt, 'laudem sibi pareat,' is not supported by the usage of the N.T., nor is it at all accurate to say that ἄξον would have been more naturally used if the verb had been passive. If any other prep. had been used, it would have been ὅτι (Matth. vi. 2, Luke iv. 15) or ἐν (John xvii. 10, al.) with persons; comp. δεξαμ. ... δι' αὐτῆς [ἀρχαιας] in John xi. 4. Πρὸς however is perfectly suitable, as denoting the locality reached where the glorification took place. On the use of πρὸς with verbs implying rest, &c., see notes on Gal. i. 18. καθὼς καὶ πρὸς ἰμάσα] 'even as it is also with you;' the καί gently contrasting them with others where a similar reception had taken place, and the clause 'tacitā laude' (Est.) reminding them of their previous and present readiness to receive the Word; comp. 1 Thess. i. 6 sq. 2. καὶ ἵνα ἴδομεν] 'and that we may be delivered,' that we may by our freedom co-operate in this advance of God's word. To find here a mere shrinking of the flesh on the part of the Apostle from the dangers that awaited him (Jowett) is to assign to the Apostle a character that never belonged to him, and which such passages as Rom. xv. 31 (see ver. 32, which shows the true reason) and 2 Cor. i. 8 most certainly do not substantiate. How much keener are the perceptions of the older commentators; διπλὴ μὲν ἡ αἰτίας εἶναι δοξή, μία δὲ δύος εἴστι τῶν γὰρ ποιησάντων ἠπτωμένων, ἀκολούθως καὶ ὅ τοι κηρύγματος εὐσυρέχει λόγος, Theod. τῶν ἄτοπων κ.τ.λ.] 'perverse and wicked men,' or, in the more derivative sense of the term ἄτοπος,—'inquis et malis hominibus,' Clarom.; comp. Syr. [Διν](n) [(malorum et perversorum), where the order is appy. reversed. The word ἄτιος, frequently used by Plato, and in connexion with κανός (Rep. III. p. 405 D), ὀμοιοτός (Legg. I. p. 646 b), and ἄδησις (Tim. p. 48 b, Legg. vii. p. 797 A), properly signifies ὅ μη ἔχων τότον (Suid. s. v.), and thence derivatively, as the same lexicographer observes, κακός, ὀμοιοθάν (see Bekk. *Anecd.* p. 460, *Hexych.* πωνηρός, ἀσχολος), with concomitant ideas of 'mischief,' &c., according to the context; see Luke xxiii. 41, Acts xxv. 5, xxviii. 6, Philo, *Legg. Alleg.* III. § 17, ἄτοπος λέγεται εἶναι ὃ φαίνεσ, ἄτοπον δὲ ἐστι κακῶν δύοθέν τιν ἂν (Vol. I. p. 98, ed. Mang.), and the exx. collected by Kypke, *Obs.* Vol. II. p. 145 sq. Who these men were
is somewhat doubtful. The most natural supposition is that they were perverse and fanatical Jews (not Christians, on account of what follows) at Corinth, who were then opposing the word of God and the Apostle's ministry of it; comp. Acts xviii. 12 sq. and Wieseler, Chronol. p. 256. The remark of Tertullian seems to have always been very true in reference to the early Church, — "synagogas Judaeorum fontes persecutionum," adv. Gnost. Scorp. cap. 10.

οὐ γὰρ πάντων ἡ πίστις] 'for the faith doth not pertain to all men,' reason for the foregoing clause and the mention of those alluded to in it. The definite ἡ πίστις can here only refer to ' faith' in the Christian sense (τὸ πιστεύειν, Ἐκκ., and perhaps Syr. ἀληθινόν: the expansion of Schott, 'fides sincera et constans,' in contrast to false Christians (ψευδάδελφοι, Gal. ii. 4), seems inconsistent with the use of the simple unqualified substantive. For exx. of this not uncommon use of the possessive gen., see Krüger, Sprachl. § 47. 6, 8, and comp. Acts i. 7, Winer, Gr. § 30. 5, p. 176. Wetstein in loc. quotes the well-known proverbial saying οὐ παντὸς ἀνδρὸς ἐς Κύριον ἐσθ' ὁ πλοῦς, cited by Suidas s.vv. οὗ παντός, Vol. ii. p. 1220 (ed. Bern.).

3. πιστός [κτλ.] 'But faithful is the Lord;' antithesis to the member immediately preceding, with a paronomasia, or rather play on the word, suggested by the preceding πίστις; comp. 2 Tim. ii. 13, and see exx. in Winer, Gr. § 68. 2, p. 561, where the distinction is drawn between simple paronomasia and a play on words (Wortspiel) where a fresh or slightly changed meaning is introduced. There seems no reason for departing, either here or in ver. 4, from the usual reference of οὗ Κύριος to the second person of the blessed Trinity; comp. notes on ch. ii. 13. The reading adopted by Lachm., ὁ Θεός [ADFG; Vulg. (not Amiat.), Armen. (marg.); Latin Ff.], seems to be a correction, and conformation to the more usual formula, 1 Cor. i. 9, x. 13, 2 Cor. i. 18.

ὁς στηρίζει υμᾶς] 'who shall establish you,' not perhaps without a faint explanatory force in the relative, 'being one who will, &c.;' comp. notes on 1 Tim. ii. 4, and on Col. i. 25, 27. The form στηρίζει (found in B) is noticed by Winer, Gr. § 15, p. 82, and is not without analogy in Alexandrian Greek.

dό τοῦ τοιχοῦ 'from the Wicked One.' Here as elsewhere in the N.T. it is extremely doubtful whether τοῦ τοιχοῦ refers to evil in the abstract (see Rom. xii. 9), or to the Evil One (1 John v. 18, comp. Eph. vi. 16, and notes in loc.). The context alone must decide; and this in the present case, in spite of the reference to ch. ii. 17, στηρίζει ἐν παντὶ ἔργῳ καὶ λόγῳ, urged by Lünem. and repeated by Alff., seems rather in favour of the masculine,—(1) in consequence of the probable ref. to the Lord's prayer, where the Greek commentators (whose opinion in such points deserves full consideration) adopt the masc.,—and (2) from the tacit personal antithesis suggested by the preceding Κύριος. The ancient Vv., whose testimony would here have been of considerable importance, do not seem to afford us any sure indications of the view they adopted. The same word, we may observe, is used by Syr. both here and in 1 John v. 18,
4. пепо́йдамен δὲ ἐν Κύριῳ ἐφʼ ὑμᾶς ὁτι ᾧ παραγγέλλω.
5. μεν καὶ ποιεῖτε καὶ ποιήσετε, ὁ δὲ Κύριος κατευθύναι

where the meaning is not doubtful.

4. пепо́йдамен δὲ ἐν Κυρ.] 'Yea we have trust in the Lord;' declaration of the Apostle's trust in his converts,—the δὲ subjoining with a faint antithesis to the simple future just preceding ('ei que jam significata est similia notio quodam modo opponitur,' Klotz, Devar. Vol. ii. p. 361) the Apostle's present trust and convictions, and paving the way for the exhortations in ver. 6 sq. ; καὶ τοῦτο εἰς προτεροτυπὴν αὐτῶν τέλειον, ητα μακάμες οίς ἔχει δόξας περὶ αὐτῶν τῶν εργῶν βεβαιῶσοι ταῦτα, Theod. This пепо́йдας was now as ever ἐν Κυρίῳ: it was not only a trust in His φιλανθρωπία (Chrys.), but a trust in Him as the blessed sphere and element in which alone it could be truly felt and entertained: see Phil. ii. 19, and notes on Ἐφ. iv. 17, vi. 1.

ἐφʼ ὑμᾶς] 'in regard of you;' the proposition marking the ethical direction of the пепόйдας; comp. Matth. xxvii. 43, 2 Cor. ii. 3, and see Winer, Gr. § 49. i, p. 363. It is very difficult to draw clear lines of demarcation between the ethical uses of πρός, ἐπὶ, and εἰς, in combinations like the present. To speak somewhat generally, we may perhaps say that πρός with the acc. commonly indicates simple ethical motion (comp. Donalds. Crat. § 169, 171); ἐπὶ with the same case mental direction with an idea of approximation (Donalds. Crat. § 172) and a more defined expression of the erga (Luke vi. 33) or contrā (Matth. x. 21); εἰς direction or destination with the idea of having actually reached the object (comp. Krüger, Sprachl. § 68. 21. 5, and notes on Philem. 5), and with a wider and more inclusive notion of general behaviour however characterized. For the distinctions between εἰς, πρὸς, and κατά, see notes on Tit. i. 1.

ὁτι ᾧ παραγγέλλω.] 'that the things which we command;' objective or expositive sentence (Donalds. Gr. § 584, see notes on ch. ii. 13), stating the matter of the Apostle's confidence. The ἀ παραγγέλλω,—clearly not 'quæ praepimus,' Pelt,—here refers most naturally to the commands which the Apostle is now in the act of giving to his converts, and links the present verse in an easy and natural way to ver. 6.

καὶ ποιεῖτε κ. ποιήστε. belongs to the apodosis of the sentence, καὶ...καὶ presenting both ποιεῖτε and ποιήστε, simultaneously in a single predication; see notes on 1 Tim. iv. 10. There is in this verse much variation of reading. After παραγγέλλωμεν Rec. inserts ὅμως, but it is rightly omitted by Lachm., and Tisch. with BD1ON; 2 ms.; Vulg., al. The insertion may have been suggested by ver. 6. Also Lachm. reads παραγγέλλομεν [ὡς καὶ ἐποίησατε καὶ] ποιεῖτε καὶ ποιήσετε, but the reading in this extended form is supported only by B, as FG (which insert καὶ ἐποίησα) omit καὶ ποιήσετε. It is doubtful however whether the καὶ should be retained before ποιεῖτε as it is omitted by ΔΑ1Ν8; Syr. Observe that C is deficient.

5. ὁ δὲ Κύριος κ.τ.λ.] 'But may the Lord direct your hearts;' repetition of the Apostle's prayer, introduced in the form of a gentle antithesis (δὲ) to what precedes,—'I doubt you not, my confidence is in the Lord; may He however vouchsafe His blessed aid;' ἀμφοτέρων ἡμῖν χρησ καὶ προθέσεως ἀγαθῆς καὶ τῆς ἀνωθέν συνεργείας, Theod. The appearance of τοῦ Χριστοῦ
in the concluding member of the verse has led Basil (de Spir. Sanct. cap. 21), Theod., Theoph., Ec., and recently Wordsworth, to refer ο Κύριος to the Holy Spirit. This however is unnecessary, and indeed contrary to the language of the N.T.; Κύριος appy. not being so applied even in the debatable passage 2 Cor. iii. 18, see Meyer in loc. On the compound κατευθύνει (eπι�οποιεῖ, Theoph.), see notes on 1 Thess. iii. 11, and on the meaning of καρδία in such combinations (here the centre of the active will and its practical applications), see Delitzsch, Bibl. Psych. iv. 12, p. 202, Beck, Sbeilen. iii. 24, p. 94, 95.

εἰς τὴν ἀγάπην τοῦ Θεοῦ] 'into the love of God;' principle to which and into which the Apostle prays that his converts may be guided. The only doubt is whether τοῦ Θεοῦ is a gen. subjecti, under the more specific form of a gen. auctoris, scil. 'amor quem Deus homini num quasi infundit animis,' Pelt,—or simply a gen. objecti, 'amor erga Deum,' Beng., τὸ ἀγάπησαι αὐτῶν, Theoph. The latter is most natural; the love of God is indeed the 'virtutis Christi anre fons limpidissimus,' Schott; see Matth. xxii. 37.

τὴν ὑπομονὴν τοῦ Χριστοῦ] 'the patience of Christ.' The meaning of these words is also slightly doubtful, owing to the different aspects in which the gen. may be regarded. Analogy with what precedes would suggest (a) a gen. objecti, 'patient waiting for Christ' (Auth., Chrys. 2, Theoph. 2), but would introduce a meaning of ὑπομονῆς that is appy. not lexically defensible, and certainly is contrary to the usage of the N. T. Of the other meanings, (b) the gen. auctoris or causa efficientis (Pelt) is plausible, but appy. less simple than the more inclusive possessive gen. (Lünem., Alfr.), 'patience such as Christ exhibited;' ἢ θυμόμοιμεν ὡς ἐκεῖνος ὑπέμενεν, Chrys. 1, Theod. 1, comp. 1 Pet. ii. 21. On the meaning of the word ὑπομονῆς, see notes on 1 Thess. i. 3. The addition of the art. before ὑπομονῆς which Rec. omits has the support of all the MSS. most ms. and Greek Fl.

6. Παραγγέλλωμεν δὲ ὑμῖν, ἀδελφοί, ἐν ὑπόμοια τοῦ Κυρίου Ἰησοῦ Χριστοῦ, στελλόμεθα ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ

that is appy. not lexically defensible, and certainly is contrary to the usage of the N. T. Of the other meanings, (b) the gen. auctoris or causa efficientis (Pelt) is plausible, but appy. less simple than the more inclusive possessive gen. (Lünem., Alfr.), 'patience such as Christ exhibited;' ἢ θυμόμοιμεν ὡς ἐκεῖνος ὑπέμενεν, Chrys. 1, Theod. 1, comp. 1 Pet. ii. 21. On the meaning of the word ὑπομονῆς, see notes on 1 Thess. i. 3. The addition of the art. before ὑπομονῆς which Rec. omits has the support of all the MSS. most ms. and Greek Fl.
προς θέσσαλονικείως β.

ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ τὴν παράδοσιν
7 ἦν παρελάβοσαν παρ’ ἡμῶν. αὐτοὶ γὰρ οἴδατε πῶς


The main difficulty is the reading. Lachm. (text) adopts παρελαμβάνειν with BFG; 3 mss.; Goth., Syr.-Phil., al., but scarcely with plausibility, as the change would have been so easily suggested by the seeming difficulty of construction in the 3rd plural. The same may be said of Rec. παρελαμβάνειν, which however has only the authority of a few mss. and Syr. The choice then lies between παρελαμβάνειν [Schols., with D3D4EKLN; mss.; Greek F.] and t'he text παρελαμβάνειν [Grießh., Tisch., Lachm. in marg., with ΔN; Basil, and Ἐλάμβανον, D1]. The majority of Versions support the third person plural: C is deficient. The tendency to grammatical correction coupled with the known existence (Sturz, de Dial. Alex. p. 60, Matth. Gr. § 201. 5) and prevalence even to a late period (Loebeck, Phryn. p. 349) of the form -οῦν in the 3rd plur. of the imperfect and second aor., induces us to acquiesce in the probable, though not strongly supported reading παρελαμβάνειν; so Olsli., Lünem., Alf., and Wordsworth.

For yourselves know;' confirmation of the wisdom and pertinence of the foregoing exhortation, and more esp. of the modal clause immediately preceding, by an appeal to their own knowledge and observation. The Thessalonian converts knew 'of themselves' πᾶς δὲ κ.τ.λ., and needed not that the Apostle should inform them.

For yourselves ought to imitate us;' a simple and intelligible
III. 7, 8. 129

'dei μμεισθαι Ἦμας, ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν, οὖν 8 δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόψῳ καὶ μόχθῳ νύκτα καὶ ἡμέραν ἑργαζόμενοι πρὸς τὸ μὴ ἐπι-

'brachylogy.' The more natural sequence would have been πῶς δεὶ περιπατεῖν καὶ ἡμᾶς μμεισθαι, but the more brief mode of expression is probably designedly chosen, as throwing emphasis on the μμεισθαι, and giving the whole appeal more point and force. It is somewhat doubtful whether the plural is to be referred to St Paul alone, or to the Apostle and his associates. From comparison with i Thess. ii. 9, where the ref. seems to be the more inclusive one, we shall most probably be justified in adopting the same view in the present case.

ὅτι οὐκ ἠτακτήσο::rn:] 'in that we behaved not disorderly.' This is appy. one of those cases in which the causal sentence approaches somewhat nearly, not so much to the modal (comp. Ἀθ., κανά [sic: quemadmodum], Peile, 'how') as to the relative (comp. Syr.  ὑπάλληλος [qui non ambulavimus]) or to the expositive sentence, with both of which it has some logical and grammatical affinity; comp. Winer, Gr. § 60. 6, p. 479. It was not so much 'because' St Paul and his associates οὐκ ἠτακτήσαν, as 'seeing that,' 'in that,' such was the case, that the Thessalonians came to know how ('quasi rationes vivendi,' Beng.) to imitate them. In a word, the εὐράξεια was not so much a cause, as a causa sine quâ non of the knowledge. This use of στρ., which might perhaps be termed its 'sub-causal' or 'secondary causal' use, deserves some attention, esp. in the N. T. The verb ἄστακτειν is a ἀπρ. λεγόμ. in the N. T., as is ἄστακτος (i Thess. ν. 14), while the adv. only occurs in ver. 6, 11, the whole group being thus peculiar to these Epp. The word is here practically synonymous with περιπατεῖν ἄστακτως, ver. 11: it occurs occasionally in classical Greek, sometimes in a more restricted reference to τὰ σπανιακά, e. g. Demosth. Olynth. III. p. 31, τὸν ἄστακτοντας ('qui disciplinam militarem labefactant,' Woll), sometimes, as here, with a more general reference, e. g. Xen. Oyrop. viii. 1. 22; see Kypke, Obs. Vol. ii. p. 345.

8. οὐδὲ δωρεὰν ἄρτον ἐφάγω.] 'nor ate we bread for naught.' Δωρεάν is an adversial accusative implying either 'sine justâ causâ,' Gal. ii. 21 (see notes), or, as here, 'gratis,' Vulg., Syr.,—the true idea of λαμβάνων δωρεάν being 'its accipere ut nihil referas, nulla progressâ causâ accipiendi,' Tittm. Synon. ii. p. 161. The formula ἄρτον φαγεῖν appears to be Hebraistic (comp. Προσφορά, Gen. xiii. 25, 2 Sam. ix. 7, 10, al.), implying really little more than the simple verb φαγεῖν (r Cor. ix. 4), but, like all these Hebraistic turns, being full of force and expressiveness; comp. Winer, Gr. § 3, p. 26 sq.

ἐν κόψῳ καὶ μόχθῳ.] 'in toil and travail;' scil. ἄρτον ἐφάγομεν; adjunct of manner, involving a tacit opposition to the preceding δωρεάν. On the meaning and derivation of these words, and the apparent distinction between them, see notes on i Thess. ii. 9.

νίκται καὶ ἡμ. κ.τ.λ.] 'working during night and day;' participial explanation of the preceding ἐν κόψῳ καὶ μόχθῳ, more remotely dependent on the foregoing ἐφάγομεν; see Winer, Gr. § 45. 6, b, p. 314. Lünem. connects the
participial clause closely with ἐν κοπῶν καὶ μόχθῳ, according to which ἐργῇ would have a more distinctly modal force. This is perfectly admissible; the emphatic position of διαφέρων however suggests the sharper antithesis which the separation of the members here seems to introduce. The reading νυκτὸς καὶ ἵμαρα [Lachm. (non marg.) with BFG; 5 mss.; Chrys. (ms.), Dam.] has very strong claims to attention. Still it may have been suggested by 1 Thess. ii. 9, where precisely the same words are used in reference to the same subject.

9. οὐχ ὅτι 'not that;' limitation of what precedes, to prevent the preceding declaration being misapprehended and misapplied: the Apostle reserves his ministerial right and privilege of receiving if need be support from his converts; comp. 1 Cor. ix. 4 sq. On the use of this formula ('ex dialecticis, ut sita dicam, formulam Paulo solemnibus,' Pelt), which is found several times in St Paul's Epistles (2 Cor. i. 24, iii. 5, Phil. iii. 14, iv. 11, 17), see Hartung, Partik. Vol. ii. p. 154, comp. Herm. Viger, No. 253.

ἐξουσίαν 'power,' 'right,' scil. τοῦ μὴ ἐργῆ. (De W.), or more naturally τοῦ διαφέρων φαγεῖν ἄρτων (Lünemann.),—the latter being the principal statement of the preceding verse. The word ἐξουσία ('ius, licentia, auctoritas, aliqualid faciendi,' Schott) is used exactly similarly in 1 Cor. ix. 12.

ἐαυτοὺς 'ourselves;' with reference to the Apostle and his associates. On this use of εαυτοὺς for ἡμᾶς ἀφοίροι, ἡμᾶς αὐτοὶ, see Winer, Gr. § 22. 5, p. 136, and for exx. in classical Greek, Krüger, Sprachh. § 51. 2. 15.

eis τὸ μῆμ. ἡμᾶς] 'that ye should, to the intent that ye, imitate us;' not merely an objective member, but as usual specifying the object and purpose of the εἰς τῶν διδόναι; comp. Winer, Gr. § 44. 6, p. 295.

10. καὶ γὰρ 'For also,' 'for besides;' second confirmation of the wisdom and pertinence of the preceding warning that they ought to avoid those that were walking disorderly,—the γὰρ being co-ordinate with the preceding γάρ in ver. 7, and the καὶ having appy. a conjunctive force, and serving to connect this argumentative clause with that in ver. 7, and thus more thoroughly to substantiate the κατὰ τὴν παραδ. ὡς κ.τ.λ. Lünemann, followed by Alf., makes καὶ ascensivo, and refers it to τοῦτο παρηγγέλλα, as bringing out an additional element in the reminiscence. This is somewhat forced: καὶ γὰρ has two usages in the N. T.,—one in which the conjunctive force of καὶ prevails ('et enim,' Beza), the other ('nam etiam;' 'nam et,' Vulg.,—but not Clarom., which omits 'et') in which the ascensivo force is predominant; see Winer, Gr. § 53. 8, p. 397, and notes on Phil. ii. 27. The latter has been undoubtedly far too often overlooked in the N. T. (comp. Fritz. Rom. xi. 1, Vol. ii. p. 433), but is not to be obtruded in a passage like the present, where the context (contrast 1 Thess. iii. 4) and sequence
III. 9—12.

of argument seem somewhat decidedly in favour of the conjunctive use.

On the use of ποιεῖν with elvai and verbs implying rest (παρ' ὑμῖν, μεθ' ὑμῖν, Theoph.), comp. notes on Gal. i. 18, and see 1 Thess. iii. 4, and ch. ii. 4 (els).

tοῦτο] 'this,—that follows;' the pronoun being placed emphatically forward to direct attention to the succeeding declaration; comp. Winer, Gr. § 23. 5, p. 145. The partially pro-verbial statement which follows is illustrated by Weistgen in loc., and Schoettg. Hor. Hebr. Vol. i. p. 850: the most pertinent quotation is Bereischith, xiv. 12, 'R. Hunna dixit: fecit servum manumissum coram se ipso, ut si non laboret non manducet.'

The exhortation is expressed in the form of a kind of 'enthymeme' (Whately, Logic, ii. 3. 7, p. 121), the portion to be supplied being 'atqui quilibet edit; ergo quilibet laborato,' Beng. On the use of ό ου following el, when the negative is closely united with the verb, see notes on 1 Tim. iii. 5, and the exx. collected by Winer, Gr. § 55. 2, p. 423 sq., Gayler, de Part. Neg. ch. v. p. 99 sq.

11. áκούομεν γάρ κ.τ.λ. 'For we hear that there are some walking, &c.;' ground for the reiteration of the Apostle's previous παραγεγέλια. In cases like the present the predicative participle is not merely equivalent to an infinitive mood, but is idiomatically used as marking the state or action as now in existence, and coming before the observation of the writer as such; see Winer, Gr. § 45. 4, p. 308 sq., — where there is a good collection of exx.; comp. also Schmalfeld, Synt. § 217. 2, p. 437, and esp. the able tract of Weller (Bemerk. zum Gr. Synt. Meining. 1845), where the distinctions between the finite verb with δει, with the infin., and with the participle, are carefully stated, and illustrated by numerous examples.

ἀπάκτως] See notes on ver. 7. μηθείν εργαζόμενοι ἀλλὰ περιεργαζόμενοι. See notes on ver. 7.

[et nihil quidquam ope- rantes nisi vana] Syr.; more exact specification of the preceding περιεργάζεσθαι by means of a forcible paronomasia which cannot but be weakened in translation; comp. [De- mosth.] Phil. iv. p. 150, είς δὲ ἑργάζεται περιεργάζεται, and Quintil. Inst. Orat. vi. 3. 54, 'non agere dixit, sed satagere.' The verb περιεργάζεται is a ἀπάκτως λεγόμενον in the N.T., and serves to mark the ἀνόητον πολυπραγμονοφην (Theod.), the 'pravam curiositatem et sedulitatem' (Pelt), which marked the actions of those to whom the Apostle referred; contrast πράσσεσαι τά θεϊν in 1 Thess. iv. 11, comp. περιεργαζόμενον in 1 Tim. v. 13, and see the good notice of this verb in Suicer, Theaur. s. v. Vol. ii. p. 670.

12. τοῖς δὲ τοιούτοις] 'Now to all such,' the article with τοιούτοι marking the whole class of persons that come under the same denomination, and have the same characteristics, as those previously mentioned; so Gal. v. 21. See Krüger, Sprachl. § 50. 4, 6, Jelf, Gr. § 453. β, and Kuhner on Xen. Mem. i. 5. 2.

K 2
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The sentiment is well illustrated by Schoettg. and Wetst. in loc. from the Rabbinical writings, out of which the following deserves citation; 'quo tempore homo panem proprium edit, animo composito ac sedato est; si vero panem parentum aut liberorum comedib, non animo tam sedato est, ne dicam de pane peregrino,' Aboul R. Nathan, cap. 30.

13. υμεῖς δέ, άδελφοικαί, ἓν ἐνκακήσητε καλοποι-
καὶ παρακαλοῦμεν 'anadvkhort (them),' εἶτα [et petimus ab ʃ
iiis] Syr.,—τούς ταύτας (Schott), or more simply αὐτοὺς (Lünem.), being here supplied zeugmatically, as it is called, to παρακαλ., which is only found with the accus. This παράκλη-
σις is εν Κυρίω Ἰησοῦ Χρι-
στῷ ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτών ἄρτον
I3 ἐσθίωσιν. ύμεῖς δέ, ἀδελφοί, ἓν ἐνκακήσητε καλοποι-
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I3 ἐσθίωσιν. ύμεῖς δέ, ἀδελφοί, ἓν ἐνκακήσητε καλοποι-
καὶ παρακαλοῦμεν] 'and exhort (them).'
III. 13, 14.

οὐντες. εἰ δὲ τῆς οὖχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς 14 ἐπιστολῆς, τούτων σημειώσθε καί μὴ συναναμίγνυσθε

καὶ δὲν its less restricted meaning. The exact definition of this καὶ δὲν lies in the specifications of the context.

On the form ἄκακαν [Lachm., Tischl. with ΑΓDΝ] and the somewhat doubtful ἄκακαν [Rec.], see the remarks and distinctions in notes on Gal. l.c.

14. τῷ λόγῳ ἡμῶν κ.τ.λ. 'our word conveyed by the epistle;

[sermonibus nostris istis qui sunt in epistola]. It is doubtful whether δὰ τῆς ἐπιστολῆς to be joined (a) with the following verb σημειώσθε, or (b) with the preceding subst.; τῷ λόγῳ. scil. τῷ δὰ τῆς ἐπιστολῆς ἀποσταλέντι, Ἐκευ. The former is adopted by Ἀθ., (Pol.), Beng., Pelt, Winer (Gr. § 18. 9. note 3, p. 108), and others, either (a1) in the simple sense, 'note in epistolā,' Ἀθ., scil. 'in epistolā ad me scripta illum suin notis depingite,' Ετ.,—τῆς ἐπιστολῆς referring to the letter which St Paul would in that case receive from the Thess. (see Winer); or (a2) in the more artificial sense, 'hac epistolā ferei severius tractaе,' Ετ., (comp. Beng.),—τῆς ἐπιστολῆς in that case referring to the present epistle. Of these last mentioned (a2) seems clearly forced and improbable, while (a1), though somewhat more plausible, lies open to the contextual objection that the present order of words would tend to throw an emphasis on δὰ τῆς ἐπιστ. which cannot be accounted for, and further to the still graver exgetical objection that a letter would seem uncalled for after the precept in ver. 6, where the course to be pursued by the Thessalonians is already stated. We retain then (b) with Syr., not improbab'y Vulg., Copt., Goth. [the exact order of the Greek is preserved], Chrys. (app.), Theoph., Ὠεκυμ., and most modern expositors. The objection founded on the omission of the art. τῷ after ἡμῶν is not of weight, as δὰ τῆς ἐπιστ. is so associated with τῷ λόγῳ ἡμ. as to form with it only a single idea; see exx. in Winer, Gr. § 20. 2, p. 123. It may be observed that this is one of those cases in which the use of the art. in the N.T. seems slightly to differ from that in the best Attic Greek. While in the latter the article is rarely omitted, except after verbal substantives (Krüger, Sprachl. § 50. 9. 9), or where the structural connexion of the prepositional member with what precedes is palpably close, this omission of the art. in the N.T. is so far from unusual, that its insertion usually implies some degree of emphasis; see Fritz. Rom. iii. 25, Vol. i. p. 195 (note).

σημειώσθεν] 'mark,—scil. by avoiding his company (comp. ver. 6), as more fully specified in the words which follow. So paraphrastically Syr.

τῶν ἡμῶν [sepurartur a obias], comp. Ἀθ.—Platt. The verb σημειώσθαι is a ἐκ. λεγόμ. in the N.T.: it properly implies in the active 'signo distinguere' (Schott), e. g. ἐπιστολάς φραγίδι, Dion. Hal. Antiq. iv. 57, and thence in the middle 'sibi notare aliquid' (Polyb. Hist. xxii. 11. 12),—more correctly, according to the Atticists, ἀποστάθησθαι (Thomas-Mag. p. 797. Herodian, p. 420, ed. Kock), or as here, with a more intensive force, 'notā (censori§.) notare,' the middle having what has been termed its 'dynamic' character, Krüger, Sprachl. § 52. 8. 4. For a large list of verbs of this class, see Schmalfeld, Synt.
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15 αὐτῷ, ἵνα ἑντραπῇ, καὶ μὴ ὡς ἐχθρόν ἤγεισθε, ἀλλὰ Ἴνα νοσθετείτε ὡς ἀδελφόν. αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης δῶν ὑμῖν τὴν εἰρήνην διὰ πάντος ἐν πάντι τρόπῳ. ὁ Κύριος μετὰ πάντων ὑμῶν.

§ 35, p. 44 sq., and compare notes on Col. iv. 1.

μὴ συναναμενον [γυναίκας] 'keep no company with;' present, pointing to the course they were to follow. The double compound συναμέληγν. (Athen. Deipn. vi. 68, p. 256 A) is used in a sense little differing from the simpler and more usual συναμέληγν., and probably only in accordance with the noticeable tendency of later Greek to accumulate prepositions in composition. The reading is doubtful; Lach. omits καὶ with ABD3EN; 17; Clarom., Sangerm., Goth., Copt.; Chrys.; Tert., al., — and reads συναμεληγνθαι in which he is supported as to the termination by ABD3EFGN; on this last reading it is impossible to pronounce from the Manuscript evidence, on account of the constant interchange of ε and αι by itacism. Of the Versions Clarom., Sangerm., Copt., Goth., support the infinitive, Vulg., Syr., Augiens., the imperative.

ίνα ἑντραπῇ] 'that he be shamed,' ut confundatur,' Vulg.; passive, — not with a middle sense, 'ad se ipsum quasi redire,' Pelt (comp. Grot., 'ut pudore tactus ad mentem meliorem redeat'), — a meaning for which there seems no sufficient reason either here or in Tit. ii. 8 (where see notes). The active occurs in 1 Cor. iv. 14.

15. καὶ does not stand 'here instead of ἀλλὰ' (Jowett; comp. De W., 'aber'), — a most precarious statement, — but, with its usual and proper force, subjoins to the previous exhortation a further one that was fully compatible with it, and in fact tended to show the real principle on which the command was given: it was not punitive, but corrective.

ὡς ἐχθρόν] 'as an enemy,' 'in the light of an enemy;' the ὡς being used (here almost pleonastically, comp. φιλον γάρ σε ἵγευμαι, Plato, Gorg. p. 473 A) to mark the aspect in which he was not to be regarded; comp. notes on ch. ii. 2, and on Col. iii. 23.

On νοσθετεῖν, see notes and ref. on 1 Thess. v. 12.

16. αὐτὸς δεί κ.τ.λ.] 'But may the Lord of peace Himself,' the δεί (as in 1 Thess. v. 23) putting in slight antithesis the prayer with the foregoing exhortation, and the αὐτὸς enhancing the dignity of the subject; comp. notes on ch. ii. 16, where however the antithesis is somewhat more distinctly marked. On the meaning of the word εἰρήνη, not merely 'concord' (ὡς μηδαμύθεν ἥξειν φιλονειλας ἀφορμήν, Chrys.), but peace in its widest and Christian sense,— the deep tranquillity of a soul resting on God, see notes on Phil. iv. 7, and on the nature of the gen., see notes on 1 Thess. v. 23,— but observe that Κύριος can more readily be associated with the gen. as being allied to verbs that regularly govern that case; comp. Krüger, Sprachl. § 47. 26. 8.

διά παντὸς κ.τ.λ.] 'continually in every manner,' — at all times (Matth. xviii. 10, Acts ii. 25, Rom. xi. 10, al., comp. Ast, Lex. Platon. Vol. iii. p. 63) and in every possible mode of manifestation, 'in omnibus quae facitis,' Ἠθ.-Pol.; ὡς πρὸς αὐτὸν εἰρωνεῖν καὶ πρὸς ἄλλας καὶ τῆς τῶν ἐναντίων ἐπιβουλῆς ἀπηλλαξάθη, Theod. The second mode however
III. 15, 16, 17.

Autograph salutation and benediction.

'Ὁ ἀσπασμός τῇ ἐμῇ χειρὶ Παῦ- 17
λο, ὅ ἐστιν σμηεῖον ἐν πάσῃ ἐπιστολῇ. οὗτος γράφω.

enters but slightly into the contemplation of the Apostle, as there is nothing in the Ep. to make us think that τὸ εἰρημένον πρὸς ἄλλοις had been seriously endangered or violated. The reading ἐν πάσῃ τῶς, adopted by Lachm. with A²D²FG; 2 mss.; Vulg., Clarom., Goth.; Chrys. [see the note of Montfaucon], seems to have been suggested by the not uncommon occurrence of the formula (1 Cor. i. 2, 2 Cor. ii. 14, 1 Tim. ii. 8), and perhaps partially by the foregoing allusion to time. The reading of the text is supported by A²BD²EKL; nearly all mss.; Syr. (both), Copt., al.; Theod., Dam., and seems in every way more suitable to the context.

17. 'Ὁ ἀσπασμός κ.τ.λ. 'The salutation by the hand of me Paul,' comp. 1 Cor. xvi. 21, and Col. iv. 18. On the quasi-appositional genitive Παῦλου, see exx. in Jelf, Gr. § 467-4. These words appy. form the commencement of the autograph salutation with which the Apostle attests the genuineness and authenticity of the Epistle (comp. notes on Gal. vi. 11), the two verses having appy. both been written by the Apostle,—not merely ver. 18 (τὸ ἥ χαρις κ.τ.λ. ἀντὶ τοῦ ἐφόδωσαι σε γράφεις εἰλθει, Theod., al.), which, as Lünem. rightly observes, could hardly be termed a direct ἀσπασμός.

Enemies] 'which thing;' not meaning, by attraction (see exx. in Winer, Gr. § 24. 3, p. 150) to the following σμηεῖον, 'which greeting,' but more simply and naturally referring to the preceding words, and to the general fact of their being written τῇ ἐμῇ χειρὶ Παῦλου. These autograph lines formed a σμηεῖον that the Ep. was not ὡς δι’ αὐτοῦ (ch. ii. 2), but was truly and genuinely his own inspired composition.

ἐν πάσῃ ἐπιστολῇ 'in every epistle;' appy. with reference to every future Epistle (τῇ πρὸς οὐσίως δημιου, Theoph. 2) which the Apostle might hereafter deem it necessary so to-authenticate,—not merely those he might have contemplated writing to Thessalonica (Theoph. 1, Lünem.); for consider 1 Cor. xvi. 21, and Col. iv. 18. If it be urged that these last mentioned are the only Epp. in which the autograph attestation seems to have found a place, it may be reasonably answered that the πάσῃ must be understood relatively of every Epistle that was sent in such a way or under such circumstances as to have needed it. All the other Epp. (except 1 Cor., Col., which have the σμηεῖον, and ἕ Θessh., which was sent before circumstances proved it to be necessary) are fairly shown both by De Wette and by Ait. in loc. to have either been delivered by emissaries (2 Cor., Phil.), to bear such marks (Gal. vi. 11, and perhaps the doxology in Rom., Eph.), or to be of such a general character (Rom. Eph. and those to individuals), as to have rendered a formal attestation unnecessary.

οὗτος γράφω] 'so I write;' scil. in such characters as ver. 17 and 18 appeared to be written with. The suppositions that the Apostle here inserted some words (τὸ ἄσπασμα, υμᾶς, ἦ τὸ ἐφόδωσε, ἦ τοι τοιοῦτον, Ξεκυμ.), or adopted a monogram ('conjunctis scilicet apte literis Π et Λ,' according to Zeltner, de Monogr. Pauli, Altorf, 1721; see contra, Wolf in loc.), or lastly 'singulari et inimitabili picturā et ductu literarum expressisse illud
18. [Ἀμὴν] This is omitted by Tisch. (marked by Griesb. with 08) with BN; 17. 44. 67*. 116; Fuld., Harl., Tol.; Ambrst.,—but retained by Rec. and Lachm. As it may not improbably be a liturgical interpolation it is the safest course to insert it in brackets. See notes on Tit. iii. 15.

Gratia, &c. (Beng.),—seem all far too artificial to deserve serious consideration. The oûros simply and naturally points to the visible and recognisable difference between the handwriting of the transcriber and of the Apostle.

18. ᾧ χάρις κ.τ.λ.] The same form of benediction as at the end of 1 Thess. (where see notes), except that the inclusive and significant πάντων is here added,—'all,'—even those who had deserved and received the Apostle’s censure (comp. μετὰ πάντων, ver. 16) were to share in his benediction and farewell prayer; see Pelt in loc., who however joins with it the less probable supposition, ‘ne rixse [none of which appear to have existed] disceptionesque Thessalonicensis turbarent.’
TRANSLATION.
NOTICE.

The following translation has been revised in accordance with the principles laid down in former portions of this work. Experience seems satisfactorily to show that change is undesirable except where our Authorised Version is incorrect, inexact, insufficient, obscure (Pref. to Galatians, p. xxv), or inconsistent with itself in renderings of the less usual words or forms of expression (Notice to Transl. of Pastoral Epistles). The last form of correction is perhaps the most difficult to adjust, as our Translators expressly state that they have not been careful to preserve throughout their work a studied uniformity of translation, and consequently any attempt to do this regularly would reverse the principles on which they acted, and tend to produce what they avoided—dulness and monotony. Still in the same Epistle, and especially in the same context, it is so obviously desirable to be consistent, that here at least changes will have to be introduced. It must however always rest with individual judgment whether the word or expression in question is of such a character as to demand uniformity, or whether it is best left to take its hue from the context. That I have always been judicious in my decisions is more than I dare hope, but still I have striven to make them with a clear recognition of the general principles that characterize the noble Version which I am presuming to revise.

That these points may be more fully considered, and that my opinion, where seemingly capricious or precipitate, may be more completely tested, I have made a few additions to the notes in the shape of reasons for the changes adopted, and I have further
sought to add to the common stock of principles of revision a brief record of my own experiences and my own many difficulties. Sincerely and earnestly do I trust that the revision of our Authorised Version may be undertaken in its own good time, and that that time is not indefinitely remote, still year after year I am made more sensibly to feel that this can only be done by a frank and modest avowal, on the part of every one who has gained any experience, of the real difficulties that attend on the work,—difficulties far more numerous than the inexact and often presumptuous criticism of the day is at all aware of.

I have carefully considered the Revised Translation of these Epistles published by the American Bible Union (Trübner, London, 1856), and have in a few cases profited by its suggestions, still I cannot but feel that this laborious work is at present very far from what we may imagine to be the model of a national Revision.

It may be as well to notice here that the translation of Wiclif is quoted from the New Testament published by Pickering in 1848; that Coverdale's Testament of 1538 is cited from the Paris edition; that the edition of Cranmer employed is that of April 1540; that the Genevan Version is given from the first edition 1560; and that the citations from the Bishops' Bible are made from the first edition 1568. For the remaining Versions, of Tyndale and Coverdale, the Rhemish and the Authorised, I have used Bagster's reprints.
THE FIRST EPISTLE TO THE THESSALONIANS.

PAUL and Silvanus and Timothy to the church of the I. Thessalonians in God the Father and the Lord Jesus Christ. Grace be to you and peace.

We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and toil of love, and patience of hope in our Lord Jesus Christ, in the presence of God and our Father: knowing, brethren beloved of God, your election; because our Gospel came not unto you in word but in power, and in the Holy Ghost and in deep persuasion, as you do bear witness among those that have most resisted. For your faith is made manifest in all the kingdom of God, for your patience and faith in all your persecutions and the sufferings which proceeded from the Jews in Antioch, and Cilicia, and Asia Minor, and everywhere else, because ye are the elect of God.

1. Timothy] So Wicl., Cran., Rheem.: Timotheus, Auth. and remaining Vv. See notes on Col. i. 1 (Transl.). In God] So all Vv. except Auth., Gen., which is in God,—an unnecessary and inexact addition, not adopted by Auth. in the parallel passage 2 Thess. i. 1. And the Lord] So Wicl., Cov. Test., Rheem. (our L.): and in the Lord, Auth. and remaining Vv. The addition of ‘in’ seems unnecessary, and is best reserved for those cases where it is expressed in the Greek, or where, as in 1 Tim. vi. 9 (see notes), there are contextual reasons for its introduction. The mistakes caused by such insertions are well noticed by Blunt, Parish Priest, p. 56. And peace] Auth. adds *from God our Father, and the Lord Jesus Christ.

3. Toil] Similarly Wicl., trauwel: labour, Auth. and the remaining Vv. except Gen., diligent love. Though ‘labour of love’ has from the alliteration become familiar to the ear, it seems desirable here to maintain the more strict translation of κόμος: see notes in loc. In the presence of] So Auth. in ch. ii. 10: in the sight of, Auth. and the other Vv. except Wicl., Cov. (both), Rheem., before. It is of little moment which of these translations is adopted; but as the expression ενωπίω τοῦ Θεοῦ is only used by St Paul in this Epistle, it should be similarly translated throughout.


5. Because] For, Auth. and all
only, but also in power and in the Holy Ghost and in much assurance; even as ye know what manner of men we became among you for your sake. And ye became followers of us and of the Lord, having received the word in much affliction with joy of the Holy Ghost; so that ye became an ensample to all that believe in Macedonia and in Achaia. From you hath sounded forth the word of the Lord not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak anything. For they themselves report of us what manner of entering in we had unto you, and how ye turned unto God from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus who delivereth us from the coming wrath.

Vv. except RHEM., that. Even as] As, AUTH. and all Vv. It is almost impossible to lay down any exact rule for the translation of καθώς. Whether the lighter ‘as,’ or the more expressive and perhaps more literal ‘even as’ or ‘according as’ is to be adopted, must apply be left wholly to the context and to individual judgment. Became] Behaved ourseleves, TYND., CRAN.; have been, Cov. Test., RHEM.; were, AUTH. and remaining Vv.

6. Followers] So AUTH. and all Vv. Though ‘imitators’ would be more exact, it is hardly necessary to displace the present idiomatic and perfectly intelligible translation.

7. Became an ensample] Sim., are become an ens., Cov. Test.: were *en- samples, AUTH.; were an ensample, TYND., Cov., CRAN., BISH. And in Achaia] And *Achaia, AUTH.

8. Hath sounded forth] Sounded out, AUTH., TYND., CRAN., GEN., BISH. The perfect ought always to be observed in translation. Though idiom may occasionally require the aorist to be translated with the usual sign of the perfect, the converse is extremely rare; comp. 2 Cor. i. 9.

But] But *also, AUTH.

Is gone forth] Sim. Cov. Test. (is gone out): is spread abroad, AUTH., Cov., BISH.; sped her self abroad, TYND., CRAN.; is proceeded, RHEM.


10. From heaven] So AUTH. and all Vv. except Wicl., fro heuenes. Many modern Vv. preserve both the article and the plural, but with the familiar usage of the word in the N.T. (e.g. Matth. vi. 9) before us it seems in general passages like the present both harsh and unnecessary to be thus literally precise. Who] So RHEM.: which, AUTH.

Delivereth] So TYND., CRAN., GEN., BISH: delivered, AUTH., Wicl.; hath delivered, Cov. (both), RHEM.

Coming wrath] Wrath to come, AUTH. and all Vv. (w. to comynge, Wicl.).
For yourselves know, brethren, our entering in unto II. you that it hath not been vain: but after that we had suf- fered before, and had been shamefully entreated, as ye know, at Philippi, we were bold of speech in our God, so as to speak unto you the Gospel of God in much conflict. For our exhortation is not of error, nor yet of unclean-
ness, nor in guile: but according as we have been approved of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God which proveth our hearts. For neither at any time used we speech of flattery, as ye know, nor a cloke of covetousness; God is witness: neither seeking glory of men, neither of you nor of others, though we might have used authority as Christ's apostles. But we were gentle in the midst of you, like as a nurse cherisheth her own children; so, being affectionately desirous of you, we had good will to impart to
you, not the Gospel of God only, but also our own souls, because ye became very dear to us. For ye remember, brethren, our toil and travail: working night and day, that we might not be burdensome to any of you, preached we unto you the Gospel of God. Ye are witnesses, and so is God, how holily and justly and unblameably we behaved ourselves to you that believe; even as you know how in regard of every one of you we did so, as a father toward his own children, exhorting you and encouraging you, and testifying that ye should walk worthy of God who is calling you into His own kingdom and glory.

AUTH.; we... wolden, WICL., COV. Test.; we would gladly, RHEM. ἔδοκεν occurs again in ch. iii. 1, 2 These. ii. 12, but it is not possible to preserve a uniform translation.

Impart] So, as to the tense of the infin., WICL. (bitake), RHEM. (deliver): have imparted, AUTH.; have dealt, TYND. and the five remaining Vv.

Became] Similarly WICL., ben made; and RHEM., are become: were, AUTH. and remaining Vv.

Very dear] Similarly COV. Test., RHEM., most deare; and WICL., most derworth: dear, AUTH. and remaining Vv.

9. Toil] Labour, AUTH. and the other Vv. except WICL., traugeyl (giving weariness for μαχαιρον). See notes on ch. i. 3 (Transl.). Working] So WICL., RHEM.: *for labouring, AUTH. It is well to translate σπουρ, σπρείζουσα, always by 'work.' That we might not, &c.] Because we would not be chargeable unto, AUTH., TYND. (grevous), COV., CRAN., GEN., BISH.; that we schulden not grewe, WICL.; lest we shulde be chargeable vnto, COV. Test.; lest we should charge, RHEM.

Preached we] We preached, AUTH. The inversion seems to give a slight force, and to keep in more immediate connexion the participle and its finite verb.

E. T.

10. So is God] So Tynd., COV. (both), CRAN.: God also, AUTH., GEN., BISH.; God, WICL., RHEM. To you] So WICL., RHEM.: among you, AUTH. and the other Vv. except COV. Test., wyth you.

11. Even so] As, AUTH. and all Vv. How in regard of, &c.] How we exhorted and comforted, and charged every one of you, (as a father doth his children, AUTH.: CRAN. alone preserves the correct construction, though with a somewhat free translation, how that we bare soch affectyon vnto every one of you, as a father doth vnto children, exhortyng, confortyng, and besechyng you that, &c. This also seems the more correct position for the clause ος τατιτρ κ.τ.λ., except that it somewhat interferes with the easy run of the sentence. His own] As above in ver. 7: his, AUTH. and all Vv. except CRAN., which omits the pronoun. Exhorting you] AUTH. omits you here; and does not supply it after the following word. Encouraging] AUTH. and all Vv. use the word comfort for παρακαλούντες here: for the constr. of AUTH. see above. Testifying] So AUTH. for μαρπρεσθαί in Gal. v. 3; Eph. iv. 17; here it employs *charge, reading μαρπροῖενον.

12. Should] So WICL.: would,
13 For this cause we also thank God without ceasing, that when ye received from us the word of preaching that is of God, ye accepted not the word of men, but, as it is in truth, the word of God, which worketh also in you that believe. For ye, brethren, became followers of the churches of God which are in Judæa in Christ Jesus, in that ye also suffered the same things of your own countrymen as they too did of the Jews, who killed both the Lord Jesus and the prophets, and drove us out, and please not God, and are contrary to all men, hindering us from...
speaking to the Gentiles that they might be saved,—in order to fill up their sins alway. But the wrath is come upon them unto the very end.

But we, brethren, having been torn from you for a short time, in face, not in heart, the more abundantly en-

 Cov. (both); and forbid, Tynd., Gen.; prohibiting, Rhem. Though the transl. given by Auth. is the usual one of καλόνων and cannot be called incorrect, yet that adopted in the text is here far more forcible. From speaking] To speak, Auth.; see previous note. In order to fill up] To fill up, Auth. But] For, Auth. and all Vv. (forsothe, Wicl.). Vulg. here gives enim for δέ. Is come] So Auth. and all Vv. (Cov. adds already except Wicl.) before came. This certainly seems one of those cases in which our English aorist does not convey the full force of the Greek, but reminds the event too absolutely to the past. While the Greek ἐφάνετο states the fact, but is simply silent as to ‘quam late pateat id quod actum est’ (see notes in loc.), the English ‘came’ seems to express it, and also to imply distinctly that the event with all its issues plainly belongs to the past. Unto the very end] Til into the ende, Wicl.; even to the end, Rhem.; both following the Vulg.: to the uttermost, Auth., Cov. (unto γ' vitemost), Gen. (vitemoste), Bish. (vim.); even to the vitemost, Tynd., Cran.; vntyll the uttermost, Cov. Test. The translation adopted in the text seems more precisely renders φάνηθαι εἰς τέλος than the more qualitative and appy. adverbial ‘to the uttermost;’ see notes in loc.

17. Having been torn from you] Being taken from you, Auth.; desolate fro you, Wicl.; for as much...as we are kept from you, Tynd., Cov. (haue bene), Cran., Gen. (were), Bish.; beynge kep't fro you, Cov. Test.; deprived of you, Rhem. It is almost impossible to represent in English without a paraphrase the highly expressive ἀποφασισθῆναι, which serves so forcibly to convey not only the separation and severance of the Apostle from his converts, but also his desolate and bereaved state while so separated. The present translation, adopted by Murdock (Transl. of Syr. N. T.), Peile, and others, seems to approach this meaning as nearly as any single word that has yet been suggested. Face] Presence, Auth.: προσωπον is translated face in the next clause. The more abundantly endeavoured] More abundantly have hyede, Wicl.: end. the more abundantly, Auth.; enforced the more, Tynd., Cran., Gen., Bish.; haue hastened the more, Cov.; hastened more speedely, Cov. Test.; have hastened the more abundantly, Rhem. Though all the Vv. except Wicl put the adverb after and not before the verb, the latter order is perhaps to be preferred, as throwing the emphasis more distinctly on the ‘more abundantly.’ It may be observed that much caution must be used in adjusting the order of the words in English with regard to emphasis; for while in Greek the emphatic word seems always to have the precedence, the attentive reader will often observe that the contrary is the case in English. In the position of the verb and adverb however the two languages seem to be mainly coincident. The discrepancy between the English and the Greek position of emphasis has been far too
deavoured to see your face with great desire. On which account we fain have come unto you, even I Paul, both once and again,—and Satan hindered us. For what is our hope or joy or crown of boasting? Or is it not also you in the presence of our Lord Jesus at His coming? Verily ye are our glory and joy.

III. Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone; and sent Timothy, our brother and fellow-worker with God in the Gospel of Christ, to establish you, and to exhort you in behalf of your faith that no man be disquieted in these much neglected by modern revisers, many of whom seem to think that in all cases the most complete faithfulness is attained by rigidly following the order of the original; see for example the canons laid down by Wade, Notes on the Revised Transl. of St John, p. iv.

18. *Wherefore, Would, Would fain* Would, AUTH. and all Vv. Few words cause more difficulty to the translator of the N. T. than the verb θέλω: 'wish' is commonly much too weak, 'desire' not always exact, and 'will' and 'would' often liable to be mistaken for mere auxiliaries. In many cases the Translators of our Version appear to have availed themselves of the past tense 'would' as a very suitable and idiomatic translation of the present θέλω; comp. Rom. vii. 15 sq. Here however it is open to the misconception above alluded to.

*Both once* Once, AUTH. And (2) But, AUTH. and all Vv.

19. *Boasting* Rejoicing, AUTH. and the other Vv. except WICL., COV. Test., RHEM., glorie (gloriet, Vulg.). Or is it not also you? Whether see ben not, WICL.: are not even ye, AUTH.: are not evé you it, GEN.: are not yet it, TYND., COV. (both), CRAN., BISH.; are not you, RHEM. It will thus be seen that WICL. alone offers any equivalent to η οὐχί (nonne, Vulg.), and that καί is preserved only by AUTH., GEN. It is frequently difficult to decide whether in interrogations introduced by η οὐχί the η is to be regarded as only giving a greater vividness and abruptness to the question, almost 'What! are not, &c.,' or as really retaining its proper disjunctive force. In the present case, and in more perhaps than are usually so regarded, the latter seems the more correct view.

Lord Jesus] Lord Jesus *Christ, AUTH.*

20. *Verily* Similarly, yes, TYND., COV., CRAN., GEN., BISH.; forsothe, WICL.; for, AUTH., COV. Test., RHEM.

CHAPTER III. 1. *Thought it good* On the transl. of εὔφηκαίρη, see note on ch. ii. 8 (Transl.). Be left behind] Be left, AUTH.; dwelle, WICL.; remayne, TYND. and six remaining Vv.

2. *Timothy* Timotheus, AUTH.: see notes on Col. i. 1 (Transl.). And fellow-worker with God] And *minister of God, and our fellow-labourer, AUTH.* Exhort] So COV. Test., RHEM. (ad...exhortandos, Vulg.): comfort, AUTH., TYND., COV., CRAN., GEN., BISH.

In behalf of] *Concerning, AUTH.*
afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we were to be afflicted; as also it came to pass, and ye know. For this cause, when I too could no longer forbear, I sent with a view of knowing your faith, lest haply the tempter have tempted you, and our toil should prove in vain.

But now when Timothy came unto us from you, and brought us the good tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, as we also to see you,—for this cause were we

3. Be] So Wicl., RHEM.: should be, AUTH. and remaining Vv.

Disquieted] Moved, AUTH. and all Vv. As the word is peculiar and a ἀνατίθηανος it is better to give it a distinguishing translation. In] So all Vv. except AUTH., by; and GEN., with.

4. Were to be afflicted] Should suffer tribulation, AUTH. and all Vv. Wicl., Cov. Test., GEN., RHEM., however give tribulation (as to suffer t., Wicl.). As also] So Cov. Test. (putting also after passe), RHEM.; as &; Wicl.: even as, AUTH. and remaining Vv.

5. I too] Sim., I also, RHEM.: AUTH. and remaining Vv. except Wicl. (which gives & I poul) omit to translate kal.

With a view of knowing] To know, AUTH., Wicl. (for to), Cov. Test., BISH., RHEM.; yf I mighte kn. of, GEN.; that I myghte have knowledge of, Tynd., Cov., CRAN. Haply] So Tynd., Cov. (both); and sim., paraventure, Wicl.; perhaps, RHEM.: by some means, AUTH., CRAN., BISH.; in any sorte, GEN. Have tempted] So Auth., Cov. Test., RHEM. (baith): had t., Tynd., Cov., CRAN., GEN., BISH. Wicl. gives schal tempte. Neither translation is quite exact or strictly idiomatic; the English perfect however seems here to approach more nearly to the present use of the Greek aorist than the pluperfect, and perhaps, owing to the peculiar form of the expression in the original, may be considered as admissible in point of English. Toil] Labour, AUTH. See notes on ch. i. 3 (Transl.). Should prove] Be, AUTH.; be made, Wicl., Cov. Test., RHEM.; had bene bestowed, Tynd., CRAN.; had bene, Cov., GEN., BISH.

6. Timothy] Timotheus, AUTH.: see notes on Col. i. 1 (Transl.). Unto us from you] So Wicl. (to), Cov. Test., RHEM.: from you unto us, AUTH. and remaining Vv.,—a departure from the order in the Greek for which there does not here seem any satisfactory reason. The good tidings] Good t., AUTH. Love] So Tynd., Cov., CRAN., GEN., BISH.: charity, AUTH., Wicl., Cov. Test., RHEM. On this correction see notes on 1 Tim. i. 5 (Transl.). Longing] Desiring greatly, AUTH.; desireynge, Wicl. and remaining Vv.: the eis in εἰδοθεῖν is not intensive; see notes. Cov. gives, desyringe to se vs as we also longe to se you.

7. For this cause] Therefore, AUTH. and all Vv. Were we] We were, AUTH. The transposition seems to keep the sentence a little closer toge-
comforted, brethren, over you in all our necessity and 8 affliction by your faith: since now we live, if ye stand 9 fast in the Lord. For what thanksgiving can we render to God for you, for all the joy which we joy for your sakes 10 in the presence of our God; night and day praying very exceedingly that we may see your face and supply the lacking measures of your faith?

11 Now may God Himself and our Father and our Lord 12 Jesus Christ direct our way unto you. But you may the Lord make to increase and abound in your love towards one another and towards all men, even as we also
abound towards you; to the end He may establish your hearts unblameable in holiness in the presence of God and our Father, at the coming of our Lord Jesus with all His saints.

Furthermore then, brethren, we beseech you and exhort you in the Lord Jesus, that as ye received of us how ye ought to walk and to please God, as indeed ye are walking—that so ye would abound still more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, to wit that ye abstain from Fornication,—that every one of you know how to get himself his own vessel in sanctification and honour, not in lustfulness of desire, even as the Gentiles also which know not God; that no

**Abound (2) Do, Auth.**

**Have received, Auth. and all Vv.**

**As indeed ye are walking** Auth.

*omits this clause.

**That so** Auth. omits *that.

**Still more** More and more, Auth. and the other Vv. except Wicl., RHEM., more; and cov. Test., which gives that ye maye be more plentifullyer.

**To wit that ye** Sim., that yee, Wicl., cov. Test., RHEM. (you): that ye should, Auth., Cov., Cran., Bish.; and that ye shuld, Tynd., Gen.—but Tynd. translates the preceding clause even that ye shuld be holy: Gen. as Auth.

**Know** Should know, Auth.

This clause is parallel to the preceding ‘to wit that,’ &c.

**Possess, Auth., Gen., Bish., RHEM.**

welede [i.e. wield] Wicl.; kepe, Tynd., Cov., Cran.; we, Cov. Test.

**His own** His, Auth. and all Vv.

**Lustfulness of desire** Sim., passion of desire, Wicl.: the passion of lust, RHEM.; the lust of concupiscence, Auth. and remaining Vv.

**Gentiles also** Auth. omits kal in translation.
man go beyond and overreach his brother in the matter: because that the Lord is the avenger of all these things, as also we before told you and did solemnly testify. For God called us not for uncleanness, but in sanctification.

Wherefore then he that rejecteth rejecteth not man but God, who also gave His Holy Spirit unto you.

Now as touching brotherly love ye need not that I write to you; for ye yourselves are taught of God to love one another: for indeed ye do it towards all the brethren that are in the whole of Macedonia. But we exhort you,
brethren, to abound still more, and to study to be quiet, 11 and to do your own business, and to work with your hands, according as we commanded you; in order that 12 ye may walk becomingly toward them that are without, and may have need of no man.

Now we would not have you to be ignorant, brethren, 13 concerning them that are sleeping, that ye sorrow not, even as the rest which have no hope. For if we believe that 14 Jesus died and rose again, even so them that are laid to sleep through Jesus will God bring with Him. For this 15 we say to you in the word of the Lord, that we which are


12. In order that] That, Auth. and all Vv. Becomingly] Honestly, Auth. and all Vv. The translation 'seemly' deserves consideration, but is appy. open to the objection that in point of strict etymology such a form of the adverb is somewhat doubtful; see Trench, on Auth. Vers. ch. II. p. 31. May have] That ye may have, Auth. Need] Lack, Auth. No man] So Auth. Marg.: nothing, Auth. The clause is translated, and that nothing be lackynge vnto you, by Tynd., Cov., Cran., Gen., BisH. (in you).


14. Them that are laid to sleep through Jesus] Them also which sleep in Jesus, Auth.: no Version has attempted to express the Aorist participle.

15. In] So all Vv. except Auth., Gen., by. Which are living and are remaining behind] Which are alive and remain, Auth.; that lyyen that ben residue (or lefte), Wicl.; which live and are remayninge, Tynd., Cov., Gen.; that lyue, whych remayne, Cov. Test.; whych shall lyue, & shall remayne, Cran.; whiche lyue, remayning, BisH.; whiche lyue, whiche are remaining, RheM. It is not easy to give these words a perfectly accurate and perfectly idiomatic translation: 'we the living, the remaining, &c.' would be accurate, but bald; 'we the living who are, &c.' somewhat harsh and appositional. We therefore may perhaps not unwisely retain the 'and,' and also (with Auth.) omit the second relative in translation, as tending to overload the sentence. The slight addition 'behind' seems suggested by the compound ἀρρενοῦς, the prep. probably marking the idea of overplus, and thence, in the present context, of a continuance on earth and
living and are remaining behind unto the coming of the Lord shall in no wise prevent them that are laid to sleep: because the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are living and are remaining behind shall be caught up at the same time together with them in clouds, to meet the Lord in the air; and so shall we ever be with the Lord. So then comfort one another with these words.

V. But concerning the times and the seasons, brethren, ye have no need to be written to. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they shall say Peace and safety; then doth destruction come suddenly upon them, as travail survival; comp. Herod. i. 82.

Shall in no wise] Shall not, AUTH. and all Vv. Great caution is required in the translation of οὐ μὴ in the N.T., as in some cases it appears very doubtful whether any emphatic negation is really contemplated by the writer, and whether the formula was not due to that general tendency to strengthened negation which is often observable in later Greek. Perhaps the simplest and best rule is to be guided by the context,—which here seems to require the stronger form of translation. Prevent] If it be thought necessary to alter this now obsolete word, we may have recourse to the more modern 'precede;' archaisms however as such are not altered in this Revision.

Them that are laid to sleep] Them which are asleep, AUTH.: see note on ver. 14.

16. Because] For, AUTH. and all Vv. In the following words it is perhaps doubtful whether the order of the Greek, which places καραβῆσας as ἀεὶ οἴπαρεα last, might not be advantageously retained, as indeed it is by WICL., RHEM. It tends however to throw away a greater stress on these words than is conveyed by the original.

17. Are living, &c.] Are alive, and remain, AUTH.: see note on ver. 15. At the same—they] Together with them, AUTH., WICL., COV. Test., BISH.; with them also, TYND., COV., CRAN., GEN.; with them, RHEM. On the translation of ἄμα δόω αὑρώς, see notes in loc. In clouds] So WICL.: in the clouds, AUTH. and remaining Vv.

18. So then] Wherefore, AUTH. and the other Vv. except WICL., &c; and RHEM., therefor.
upon a woman with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that the 4 day should overtake you as a thief. For ye all are sons of light, and sons of the day: we are not of the night, nor of darkness. Accordingly then let us not sleep, even as do the rest; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, as we are of the 8 day, be sober, having put on the breastplate of faith and love, and as an helmet the hope of salvation; because God did not appoint us unto wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, that, whether we watch or sleep, we should together live with him. Wherefore comfort each other, and edify one the other, even as also ye do.

6. Accordingly then] Therefore, AUTH. and all Vv. Even as] As, AUTH. The rest] The other, COV. Test.: others, AUTH., RHEM.; other, TYND. and remaining Vv.

8. As we are] Who are, AUTH.: all Versions insert a relative. Having put on] Putting on, AUTH.: see notes in loc. As an helmet] So TYND.: for an helmet, AUTH., CRAN., GEN.

9. Because] For, AUTH. and all Vv. Did not appoint] Hath not appointed, AUTH. and the other Vv. except WICL. (puttide not). Through] So COV. Test.: by, AUTH., WICL., BISH., RHEM.; by the meanes of, TYND., COV., CRAN., GEN.


11. Each other] Your selves together, AUTH., TYND., COV., CRAN., BISH.; one another, COV. Test., GEN., RHEM. One the other] Eche other, WICL.; every one another, CRAN., BISH.; one another, AUTH. and remaining Vv.
12 Now we beseech you, brethren, to regard them which labour among you, and preside over you in the Lord, and admonish you; and to esteem them very exceedingly in love for their work's sake. Be at peace among yourselves. Moreover we exhort you, brethren, admonish the disorderly, encourage the feeble minded, support the weak, be longsuffering toward all men. See that none render evil for evil to any man; but alway follow after that which is good towards one another and towards all men. Rejoice alway; pray without ceasing; in every thing give thanks, for this is the will of God in Christ Jesus toward you. Quench not the Spirit; despise not prophesying: but prove all things; hold fast that which is good. Abstain from every form of evil. But may the


22. Every form of evil] All appearance of evil, Auth., Gen., Bish.,
God of peace Himself sanctify you wholly; and may your spirit and soul and body be kept whole without blame in the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it.

Brethren, pray for us. Salute all the brethren with an holy kiss. I adjure you by the Lord that the epistle be read to all the brethren.

The grace of our Lord Jesus Christ be with you.
I. Paul and Silvanus and Timothy to the church of the Thessalonians in God our Father and the Lord Jesus Christ. Grace be to you and peace, from God our Father and the Lord Jesus Christ.

We are bound to give thanks to God always for you, brethren, as it is meet, because that your faith increaseth exceedingly, and the love of every one of you all towards each other aboundeth; so that we ourselves make our boast in you in the churches of God, for your patience and faith in all your persecutions and the afflictions that ye endure;—which is a token of the righteous judgment of

1. Timothy] So Wicl., Rhe.:
Timotheus, Auth. and remaining Vv.: see notes on Col. i. 1 (Transl.).

2. Grace be] So Tynd., Cov. (both), Cran., Gen.: grace, Auth., Wicl., Bish., Rhe. For εὐαγγελισμόν Tynd., Cov., Gen., give with you; the six remaining Vv. giving to (or unto) you.

3. Give thanks to] So Cov. Test. (unto), Rhe., and Auth. in 1 Thess. i. 2: do thankynge...to, Wicl.; thank, Auth. and 5 remaining Vv. Increase] So Cov. Test., Rhe.:
waxith, Wicl.; groveth, Auth. and remaining Vv. However Cov. Test. omits exceedingly, and Wicl. gives ever(?) reading semper cr.) before waxith. Love] So Tynd., Cov. (both), Cran., Gen., Bish.: charity, Auth., Wicl., Rhe.; comp. notes on 1 Tim. i. 5 (Transl.).

The afflictions] Tribulations, Auth. and the other Vv. except Cov. (both), troubles. No Version inserts the article.

5. Token] So Tynd., Cov., Cran., Gen., Bish.: manifest token, Auth.; ensaumple, Wicl., Cov. Test., Rhe. Ye are also sufferin[g] & yee sufferen, Wicl.; also you suffer, Rhe.; ye also suffer, Auth. and remaining Vv. The change appears to have two advantages, first, that it more distinctly preserves the association of πάθεις, and secondly, that it conveys more fully the present and continuing
God, that ye may be counted worthy of the kingdom of God, for which ye are also suffering. If so be that it is a righteous thing with God to recompense to them that afflict you affliction; and to you who are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of His power in flame of fire, rendering vengeance to those who know not God, and those who obey not the Gospel of our Lord Jesus. Who shall suffer punishment, even eternal destruction away from the face of the Lord and from the glory of His might, when He shall come to nature of the trials of the Thessalonians.

6. If so be that] So AUTH. in Rom. viii. 9, 17, 1 Cor. xv. 15, 2 Cor. v. 3, 1 Pet. ii. 3: seeing, AUTH.; yif ne-thele, Wicl.; verely, TYND., CRAN.; for, Cov. (both), GEN., BISH.; if yet, RHEM.

To them that afflict you affliction] Yildynge to hem that turblen you, Wicl.; tribulation, to them that vexe you, RHEM.; tribulation to them that trouble you, AUTH. and remaining Vv. [ Cov. (both), vnto].

The change seems to preserve more clearly the antithesis, and also to bring more into prominence the 'lex talionis' that is tacitly referred to.

7. Afflicted] Troubled, AUTH. and the other Vv. except RHEM., vexe: see previous note. At the revelation of] So BISH., RHEM. (both giving in); in the schewyng of, Wicl.; in the appearynge of, Cov. Test.: when...shall be revealed, AUTH.; when...shall shewe him sylfe, TYND., Cov., CRAN., GEN. The angels of His power] So AUTH. Marg., Cov. (both), CRAN., BISH., RHEM., and sim. Wicl. (a. of his vertue): his mighty Angels, AUTH., TYND., GEN.

8. In flame of fire] So RHEM., and sim. Wicl. and Cov. Test. (the fl.): in flaming fire, AUTH., TYND., GEN., BISH.; with fl. f., Cov., CRAN.

Rendering vengeance to] So TYND., GEN., BISH. (all giving vnto): taking vengeance on, AUTH. CRAN. gives the transl. of the text, but has a different construction, which shall redre v. vnto. Those who (bis)] Them that...that, AUTH. Lord Jesus] Lord Jesus *Christ, AUTH.

9. Shall suffer punishment, even] Shall be punished with, AUTH. and the other Vv. except Wicl., Cov. Test., RHEM., which follow the Vulg. poenas dabunt in interitu aeternas.

Eternal] So RHEM.: everlasting, AUTH. and remaining Vv. Though here the change is really unimportant, it is still perhaps best to translate this word uniformly, except where the context seems specially and exclusively to imply simple duration. In the present case the alwvs is equally qualitative and quantitative.


10. Shall come] So AUTH. and all Vv. There is some little difficulty in the translation of ἀρχὴ with the aor. subj. Perhaps, as a general rule, it may be said that when the exact rendering 'shall have' is inapplicable (see notes on Tit. iii. 12, Transl.), we may conveniently adopt in transla-
be glorified in His saints, and to be admired in all them that believed (because our testimony to you-ward was believed) in that day. Whereunto we also pray always for you, that our God may count you worthy of your calling and fulfil every good pleasure of goodness and the work of faith with power; that the name of our Lord Jesus may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ.

II. Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto Him, that ye be not quickly shaken from your sober mind, nor yet be troubled, neither by spirit, nor by word nor by letter as coming through us, to the effect that the day of the Lord is now come. Let no man deceive you in any way; because the day shall not come except there

Chapter II. 1. Touching] By, Auth. and all Vv.: see notes in loc.
come the falling away first, and the Man of Sin be revealed, the son of perdition; he that opposeth, and exalted himself against every one called God or an object of worship; insomuch that he sitteth in the temple of God, displaying himself that he is God. Remember ye not that when I was yet with you I used to tell you these things? And now ye know what restraineth, that he may be revealed in his own time. For the mystery of lawlessness is already working, yet only until he who now restraineth be taken out of the way. And then

Because] For, AUTH. and all Vv. The day shall not come] So AUTH., GEN. (both giving that d.): the lorde commeth not, TYND., Cov. (both); the Lorde shall not come, CRAN., I SH. ; no clause is supplied by WICL. or RHEM.

The falling away] A falling away, AUTH., BISH.; departynge aweye (or discencon, WICL.; a revolt, RHEM.; a departynge, TYND., CRAN., GEN.; the dep., Cov. (both), which alone of all the Vy. rightly give the article.

The Man of Sin] So WICL., RHEM.; that man of sin, AUTH., Cov., GEN., BISH.; that synfull man, TYND., CRAN.; the s. man, Cov. Test.

He that opposeth] Who opposeth, AUTH.; that is adversarie, WICL.; which is the adu., Cov. Test.; which is an adv., TYND. and five remaining Vy. It will thus be seen that the Vy. rightly recognise the substantival character of ὁ διάβολος, and unite ἐν τῷ θανατῷ τ. Σ. solely with the following participle. Against] So GEN.: τόπον, WICL.; above, AUTH. and remaining Vy.

Every one called] All that is called, AUTH. and all Vy. except WICL. (alle thing that is seyde). An object of worship] That is worshipped, AUTH. and the other Vy. except Cov., Gods serveyce. Insomuch] So Cov. Test.: so, AUTH. and remaining Vy.

He sitteth] He *as God s., AUTH.

Displaying himself] Shewing himself, AUTH., WICL., GEN., BISH., RHEM.; and shew him selfe, TYND. (giving shall sitt above); and boasteth himselfe, Cov.; boastynge hym self, Cov. Test., CRAN.

5. Used to tell] Told, AUTH.: no Version attempts to give the force of the imperfect.

6. Restraineth] Withholdeth, AUTH. and the other Vy. except Cov. Test., doth withholde; and RHEM., leteth. There does not seem any reason for supplying the pronoun 'him,' with Scholefi. (Hinte, p. 116, ed. 4): we seem bound to preserve the mysterious indefiniteness of the original: Cov. (both) supply it. May be] So Cov. Test., RHEM.: be, WICL.; might be, AUTH. and remaining Vy.

His own] His, AUTH. and all Vy.

7. Lawlessness] Iniquity, AUTH. and all Vy. except WICL., wickidnesse. But TYND. gives that in., and Cov., CRAN., give the in. It seems desirable here to retain this more rigidly literal translation as serving more clearly to indicate the essential character of τὸ καρέχον. Is already working] Dooth already work, AUTH., CRAN., GEN., BISH. Yet only until, &c.] Similarly, tyll he which now onely letteth, Cov., CRAN., BISH.; only he who now letteth, will let, until he, AUTH.; onely that he which holdith nowe, holdeth, til it, WICL.; which onlie loketh, rutil
shall the Lawless One be revealed, whom the Lord Jesus shall consume with the breath of His mouth, and shall destroy with the appearance of His coming; whose coming is after the working of Satan in all power and signs and wonders of lying, and in all deceit of unrighteousness to them that are perishing; because they embraced not the love of the truth, that they might be saved. And for this cause doth God send them a working of error that they should believe the lie; that they may all of them be judged who believed not the truth, but had pleasure in unrighteousness.
But we are bound to give thanks to God alway for you, brethren beloved of the Lord, that God chose you from the beginning unto salvation in sanctification of the Spirit and faith in the truth: whereunto He called you by our Gospel, unto the obtaining of the glory of our Lord Jesus Christ. Accordingly then, brethren, stand fast, and hold the traditions which ye were taught whether by word or by our epistle. But may our Lord Jesus Christ Himself, and God our Father, which loved us, and gave us eternal comfort and good hope in grace, comfort your hearts, and stablish you in every good work and word.

they maye, Cov. Test.; that al may, RHEM. The two slight changes are made to preserve the reading ἄπαντας, and the correct sequence of tenses; comp. Latham, Engl. Lang. § 539 (ed. 4). Judged] So RHEM.: demyde (or damnyde), Wicl.; damned, AUTH. and remaining Vv. Had pleasure in] On the transl. of εὐδοκεῖ, see note on 1 Thess. ii. 8 (Transl.).

13. To God alway] Alway to God, AUTH.: there is here no necessity for deserting the order of the original. That] So Wicl., Cov. Test., RHEM.: because, AUTH.; for because that, TYND., CRAN.; bec. that, Cov., GEN., BISH. Chose you from the beginning] Hath from the beginning chosen you, AUTH. All Vv. except Wicl. (chees) give hath chosen. In (1)] So Wicl., Cov. (both), BISH., RHEM.: through, AUTH., TYND., CRAN., GEN. Faith in the truth] Feith of treuthe, Wicl., GEN. (the f.), BISH. (the tr.), RHEM. (the tr.): belief of the truth, AUTH.

14. Our Lord] The Lord, AUTH. 15. Accordingly then] Therefore, AUTH. and the other Vv. except Wicl., and so. Traditions] So AUTH., Wicl. [tr. (or technygis)], RHEM. The other Vv. vary; ordinances, TYND., Cov. (both), CRAN., BISH.; instructions, GEN.: see note on ch. iii. 6 (Transl.). Were taught] Have been taught, AUTH.: no Version preserves the correct force of the Aorist. By our] So Wicl., Cov. Test., GEN., BISH., RHEM.: our, AUTH.; by, TYND., Cov., CRAN., all expressing ἤμων with λόγον.

16. But may] Now, AUTH. God our Father] God *even our Father, AUTH.: see especially notes in loc.; and on the transl. of ἡ Θεός καὶ πατὴρ ἤμων, notes on Gal. i. 4 (Transl.). Loved] So Wicl.: hath loved, AUTH. and remaining Vv. Gave] So Wicl.: hath given, AUTH. and remaining Vv. [Cov. (both) however omit the second hath, see previous note]. Eternal] So RHEM.: everlasting, AUTH. and remaining Vv.; see notes on ch. i. 9 (Transl.). Comfort] Consolation, AUTH. The change is only made to preserve the same rendering for παράκλησιν...παρακάλεσιν, and indeed is given by AUTH. in 2 Cor. i. 3, 4. In grace] So Wicl., Cov. Test., BISH., RHEM.: through gr., AUTH. and the four remaining Vv. 17. Stablish you] AUTH. retains you in ordinary type, but contrary to the best authorities; see notes. Work and word] *Word and work, AUTH.
III. Finally pray ye for us, brethren, that the word of the Lord may have free course and be glorified, even as it is also with you: and that we may be delivered from perverse and wicked men; for it is not all that have Faith. But faithful is the Lord, who shall establish you and keep you from the Wicked One. Yea we have confidence in the Lord touching you, that ye both do and will do the things which we command. But may the Lord direct your hearts into the love of God and into the patience of Christ.

6 Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother walking disorderly, and not after the tradition

CHAPTER III.

1. Pray ye for us, brethren. Brethren, pray for us. Perhaps this changed order better represents the prominent position of προφανεία θεοῦ. Free course] In the earliest copies of Auth. 'free' is marked as an insertion, but it may fairly be considered as involved in προφανεία. Even as it is also] Even as it is, Auth. The change gives a juster equivalent to καθὼς καὶ. See however notes on 1 Thess. i. 5 (Transl.).

2. Perverse] Vnienuenable (or noyous), Wicl.; importune, Cov. Test.; importunate, Rhem.;—representing Vulg. importunis; disordered, Bish.; unreasonable, Auth. and 4 remaining Vv. It is not all, &c.] All men have not faith, Auth. and the other Vv. except Wicl., faith is not of all men; and Cov., faith is not every man.

3. Faithful is the Lord] The Lord is faithful, Auth. and the other Vv. (our L., Rhem.) except Wicl. (the l. is trewe). Independently of the change of order agreeing better with that of the original, the paronomasia caused by the juxtaposition of πιστὸς and πιστός is more distinctly preserved. The Wicked One] Evil, Auth. and all Vv.; see notes in loc.


6. The Lord] *Our Lord, Auth. Walking] So Rhem.; sim. Wicl. (wandrynge): Auth. (that walketh) and remaining Vv. insert the relative. Though the meaning is practically the same, it still seems desirable in translation, when consistent with our idiom, to mark the anarthrous participle. Tradition] So Auth., Wicl., Rhem.: institucion, Tynd., Cov., Cran., Bish.; ordinance, Cov. Test.; instruction, Gen. If any change be thought necessary, the last of these translations is perhaps to be preferred.
which they received of us. For yourselves know how ye ought to follow us; in that we behaved not disorderly among you, neither ate we bread from any man for naught, but with toil and travail, working night and day that we might not be burdensome to any of you: not that we have not power, but to make ourselves an ensample to you that ye should follow us. For also when we were with you, this we commanded you, that if any will not work, neither let him eat. For we hear that there are some walking among you disorderly, working at no business, but being busy-bodies. Now them that are such we command and exhort in the Lord Jesus Christ that with quietness they work, and eat their own bread. But ye,
brethren, lose not heart in well doing. But if any man
obey not our word by the epistle, mark this man, and
keep no company with him, that he may be shamed.
And count him not as an enemy, but admonish him as
a brother. But may the Lord of peace Himself give
you peace continually, in every way. The Lord be with
you all.
The salutation by the hand of me Paul, which is a
sign in every epistle: so I write. The grace of our Lord Jesus Christ be with you all. [Amen.]

means, Auth. and remaining Vv.

17. *By the hand of me Paul*] So Auth. in Col. iv. 18: *of Paul, with mine own hand, Auth.; of me Paul with myne owne honde, Tynd., Cov. (both), Cran., Gen., Bish. *A sign* So Wicl. (om. a), Rhe. : *the token*, Auth. and remaining Vv.

THE END.
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