

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



*Buy me a coffee*

<https://www.buymeacoffee.com/theology>



**PATREON**

<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>

ST PAUL'S EPISTLES TO THE  
THESSALONIANS.

Cambridge :

PRINTED BY C. J. CLAY, M.A.  
AT THE UNIVERSITY PRESS.

ST PAUL'S EPISTLES TO THE  
THESSALONIANS:

WITH A CRITICAL AND GRAMMATICAL  
COMMENTARY,  
AND A REVISED TRANSLATION,

BY

CHARLES J. ELLICOTT D.D.

BISHOP OF GLOUCESTER AND BRISTOL.

*THE FOURTH EDITION.*

LONDON:  
LONGMAN, GREEN, LONGMAN, ROBERTS & GREEN.  
1880.

## PREFACE TO THE THIRD EDITION.

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.

**T**HE 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.*

## PREFACE TO THE FIRST EDITION.

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 Uskan 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<sup>1</sup>. The former is now selling at a low price, and can easily be procured. Its great defect is in the

<sup>1</sup> Since the above was written a much more useful and better arranged Grammar has come under my notice, viz. *Brevis Linguae Armeniacæ 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 Cirbied. [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 *διὰ*, 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, ΕΛΕΗΣΟΝ.

LONDON, *August 4th*, 1858.

**ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α.**

## INTRODUCTION.

**T**HIS 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 ch. 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, *Chronol.* 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. 1 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, *Hær.* v. 6. 1, Clem.-Alex. *Pædag.* 1. 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.

ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμό- I.  
θεὸς τῆ ἐκκλησίᾳ Θεσσαλονικέων ἐν

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 Œcum., διὰ τὸ νεοκατηχητῶν εἶναι τοὺς ἀνδρας καὶ μηδέπω αὐτοῦ πείραν εἰληφέναι, does not seem sufficient. That it was 'propter reverentiam Silvani' (Cajet., Est.) is far more probable, for comp. 1 and 2 Cor. i. 1, Col. i. 1.

Σιλουανός] Identical with Silas mentioned in the Acts (comp. Acts xvi. 19 sq. with 1 Thess. ii. 1, 2, and Acts xviii. 5 with 2 Cor. i. 19), a προφήτης (Acts xv. 32), one ἡγούμενος 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 Berea (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. *Lux Evang.* p. 117); the former name however, though paroxytone, is in all probability only a contracted form of the latter; see Wiener, *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

Θεῶ πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῶ. χάρις ὑμῖν καὶ εἰρήνη.

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. 1 Thess. iii. 1, 2, and see Neander, *Planting*, Vol. I. p. 195), is despatched to Thessalonica, and returns to the Apostle at Corinth (Acts xviii. 5). After an interval, he reappears in St Paul's third missionary journey, and is sent from Ephesus to Macedonia (Acts xix. 22) and Corinth (1 Cor. iv. 17). 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. *Biblioth.* CCLIV. p. 1402 (ed. Hoesch.), *Acta Sanct.*, Jan. 24, Vol. II. p. 562, and *Menolog. Græc.* 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.

τῇ 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 *χαλεῖν* (James i. 1) being involved and implied in the wish (*χάρις 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.* VII. 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 *Θεσσαλονίκη* (Strabo, *Geogr.* VII. *Fragm.* 21, Vol. II. p. 79, ed. Kram.), 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. 238 sq. For further notices, see the good account of Conyb. and Hows. *l. c.*, Winer, *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 Θεῶ πατρὶ κ.τ.λ. must be closely joined with τῇ ἐκκλ. Θεσσα., 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.

Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε 2  
περὶ πάντων ἡμῶν, κνείαν ἡμῶν ποιού-

tion of a kind of tertiary predicate (Donalds. *Gr.* § 489), and which it serves to distinguish from the πολλὰ ἐκκλησίαι καὶ Ἰουδαῖκαί καὶ Ἑλληνικαί (Chrys.) which were in that city; ἐν Θεῷ πατρὶ, as De Wette suggests, distinguishing it from the latter, καὶ Κυρ. κ.τ.λ., from the former. To connect these words with what follows (Koppe), or to understand χαίρειν λέγουσιν (Schott,—not Winer [Alf.], who expressly adopts the right view) is arbitrary and untenable, and to supply τῇ or τῇ οὐσῃ (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 ἐκκλ. 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 τοῖς ἁγίοις 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. IX. Vol. I. p. 397 (ed. Burt.), Jackson, *Creed*, XII. 2. 1 sq.

χάρις ὑμῶν κ.τ.λ.] Scil. ἐν, not ἔστω (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 ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χρ. on strong external authority [AC (appy.) KL and DE omitting ἡμῶν; most mss.; Fuld., Tol., Copt., Syr.-Phil. with asterisk, Æth. (Platt); Chrys. al. (*Lachm.* in brackets)]; the omission however is fairly supported [BFG: some mss.; Vulg., Syr., Æth., 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.

2. Εὐχαριστοῦμεν] '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 συνεργοί (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 comment., 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 χάρις ἔχω 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), ὡς αὐτὸς ἐργασάμενος τὸ πᾶν, Chrys.: so 2 Thess. i. 3, 2 Tim.

## 3 μνοι ἐπὶ τῶν προσευχῶν ἡμῶν, ἀδιαλείπτως μνημο-

i. 3, and, with the addition of μου, Rom. i. 8, 1 Cor. i. 4, Phil. i. 3, Philem. 4. πάντοτε κ.τ.λ.

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 ὑμῶν be omitted (see below), the connexion with the participle will be almost equally untenable, as the expression μνεῖαν ποιῆσθαι περὶ τῶς, 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 πάντοτε περὶ πάντων, comp. notes on *Phil.* i. 4.

περὶ πάντων ὑμῶν] '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 εὐχαριστεῖν κ.τ.λ. μαρτυροῦντός ἐστιν αὐτοῖς πολλὴν προκοπήν, Chrys.), the inclusive nature of it still more expressly so.

The difference between the use of περὶ (1 Cor. i. 4, &c.) and ὑπὲρ (Rom. i. 8, &c.) in this and similar formulæ 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.

μνεῖαν ὑμῶν ποιούμ.] 'making mention of you;' not a limitation of the preceding εὐχαρ. πάντοτε, but a definition of the circumstances under which it took place; see Rom. i. 9, Eph. i. 16, Philem. 4, and comp. *Phil.*

i. 3, 4, 2 Tim. i. 3. For further remarks on the formula (not 'making mention of or remembering,' Jowett, but simply the former,—as often in Aristotle, al.), see notes on *Philem.* 4, and for a distinction between μνήμη (γενικὴ τύπωσις ψυχῆς) and μνεῖα (λόγος κατ' ἀνανέωσιν λεγόμενος), Ammonius, *Voc. Diff.* p. 95 (ed. Valck.). Μνεῖα has the meaning 'commemorative' only when it is joined with ποιῆσθαι, see notes on *Phil.* i. 3. The reading is doubtful; *Lachm.* omits ὑμῶν after μνεῖαν with ABN<sup>1</sup>; *Vulg.* (*Amiat.*), C omits ὑμῶν (1); see crit. note on *Eph.* i. 16. It does not however seem improbable that the presence of the former ὑμῶν suggested a supposed emendatory omission.

ἐπὶ τῶν προσευχῶν ἡμῶν] 'in our prayers,' 'in orationibus nostris,' *Vulg.*, *Copt.* (comp. Syr., Æth.),—not merely 'at the time I offer them,' but, with a tinge of local reference, 'in my performance of that duty;' see Bernhardt, *Synt.* v. 23 a, p. 246, and notes on *Eph.* i. 16. In such cases the fundamental meaning of the prep. may just be traced in the way in which it marks the object to which the action has reference, its point, so to say, of application; see Krüger, *Sprachl.* § 68. 40. 5.

3. ἀδιαλείπτως] 'unremittingly;' used in the N. T. only by St Paul, ch. ii. 13, v. 17, Rom. i. 9, and in all cases in direct (ch. v. 17) or indirect connexion with prayer or thanksgiving. The adverb is referred by *Vulg.*, Syr., Æth., Arm., and some modern expositors, to the preceding participle, but far more naturally by Chrys. and the Greek commentators to μνημονεύοντες, each new clause serving to enhance and expand what had preceded; so *Lachm.*, *Tisch.*, *Buttm.*, and per-

νεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς

haps Copt., Vulg. (Amiat.). Alford connects it with ποιούμ. urging Rom. i. 9, but there the other is different.

μνημονεύοντες 'remembering,' Auth., 'memores,' Vulg., Clarom.; participial clause parallel to the preceding μέλαν ποιούμενοι, 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; οὐ μόνον φησὶν ἐπὶ τῶν προσευχῶν μου μείνῃμαι ὑμῶν ἀλλὰ καὶ ἄλλοτε πάντοτε, Theoph. It has been doubted whether μνημον. is here 'commemorate' (Beza), or 'memor[esse]' (Vulg., Syr., Æth., Arm., and appy. Copt.) as in Heb. xi. 22 (but with περὶ and a gen.). The context (ἐμπροσθεν Θεοῦ κ.τ.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, Jelf, *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; aliter 1 Cor. xiii. 13), ἀγάπη being the result and exemplification of πίστις, and ἔλπις the link between the present and the future; comp. also 1 Pet. i. 21, 22, and see Reuss, *Théol. Chrét.* iv. 20, Vol. II. p. 219, and esp. Usteri, *Lehrb.* II. I. 4, p. 238.

ὑμῶν τοῦ ἔργου κ.τ.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' ἀγάπης ἐνεργου-

μένη. The precise meaning and connexion of these words has been much contested. The simplest view seems to be as follows: (1) Ὑμῶν is not immediately dependent on μνημον. (Æcum.), 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 ἔργου, and also (as its slightly emphatic position suggests) with τοῦ κόπου and τῆς ὑπομονῆς: see further exx. in Winer, *Gr.* § 22. 7. note 1, p. 140. (2) Τοῦ ἔργου 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 κόπου (Winer, *Gr.* § 65. 7, p. 541), and has probably here not so

much a collective (Syr.  $\text{ܦܪܘܦܐ}$  [opera]), as a tinge of active force, imparted both by the context and the following τοῦ κόπου; comp. Eph. iv. 12, Knapp, *Scripta Var. Arg.* Vol. II. p. 491 note, and Usteri, *Lehrb.* II. I. 4, p. 238. (3) Τῆς πίστεως is certainly not a gen. of apposition (Alf.), as it would thus lose all parallelism with the succeeding genitives, but is either (a) a gen. of the origin (Hartung, *Casus*, p. 17, comp. notes on Col. i. 23), 'quod ex fide proficiscitur,' Grot., or perhaps more simply (b) a possessive genitive, τοῦ ἔργου being the prevailing feature and characteristic of the πίστις, and that by which it evinces its vitality; comp. Chrys., ἡ πίστις διὰ τῶν ἔργων δεικνύται, who however, with Theod., al., limits τὸ ἔργον to endurance in sufferings (τὸ ἐν κινδύνοις βέβαιον, Theod.), a very doubtful restriction.

τοῦ κόπου τῆς ἀγάπης] 'toil of love,' i.e. (retaining the same genitival relation as in the preceding words)

ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν  
Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν,

‘the toil which characterizes and evinces the vitality of love;’ ‘multum est per se *dilectio*, sed multo magis si accedunt *molesti labores*, id enim κόπος,’ Grot.; see notes on 1 *Tim.* iv. 10. The ἀγάπη is here not in reference to God, or to God and one another (comp. Œcum.), 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 κόπος seems to suggest, in ministering to, labouring for, and if need be suffering for, a brother-Christian; comp. Chrys. *in loc.* On the theological meaning and application of ἀγάπη (Vulg. ‘caritas’ [89 times] or ‘dilectio’ [24 times] but never ‘amor,’ consider however August. *de Civ. Dei*, xiv. 7), see Reuss, *Théol. Chrét.* iv. 19, Vol. II. p. 203 sq., and comp. Barrow, *Serm.* xxvii. Vol. II. p. 44 sq. τῆς ὑπομ. τῆς ἐλπ.] ‘patience of Hope,’ *i. e.* as before, ‘the patience which is not exactly the product (De W.) or the cause (Œcum.), but the distinguishing and characterizing feature of your hope; ὑπομένειν δὲ προσήκει τὸν ταύτην δεξάμενον τὴν ἐλπίδα, καὶ φέρειν γενναίως τὰ προσπίπτοντα σκυθρωπά, Theod. In the noble word ὑπομονή, there always appears in the N. T. a background of ἀνδρεία (comp. Plato, *Theat.* p. 177 B, where ἀνδρικῶς ὑπομείναι is opp. to ἀνάνδρως φεύγειν); it does not mark merely the *endurance*, the ‘sustinentia’ (Vulg., but here only), or even the ‘patientia’ (Clarom. 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

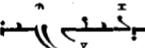
(Chrys.), and temptations (Theoph.), that befall him in his conflict with the inward and outward world; comp. Rev. ii. 3, and see notes on 2 *Tim.* ii. 10, Trench, *Symon.* Part. II. § 3, and Neander, *Planting*, Vol. I. p. 479 (Bohn). In some cases it seems almost to occupy the place of ἐλπίς, as it stands in conjunction with πίστις and ἀγάπη 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.* xlii. Vol. II. p. 525 sq.

τοῦ Κυρίου κ.τ.λ. does not refer to the three preceding substantives (Olsh.), 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. ἔμπροσθεν κ.τ.λ.] ‘before God and our Father,’ scil. *μημονεύοντες* (Syr., Theoph. 1, Beng., Alf.), not with τοῦ ἔργου τῆς πίστεως κ.τ.λ. (Theod., Theoph. 2, Jowett), as in such a case the article could scarcely be dispensed with. “Ἐμπροσθεν is joined expressly with τοῦ Θεοῦ only in this Ep. (ch. 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 ἐνώπιον τοῦ Θ., Rom. xiv. 22, Gal. i. 20, al., or the less usual ἐναντι 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 *μνεία*, but one entertained in His presence, and in which His

εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ Θεοῦ, τὴν ἐκλογὴν 4  
ὑμῶν· ὅτι τὸ εὐαγγέλιον ἡμῶν 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 πατήρ, 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 *μνημονεύοντες*, and similarly dependent on *εὐχαριστοῦμεν*, serving to explain the reasons and motives which led to the *εὐχαριστία*. 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. 10 sq. See also Phil. i. 3, 4, 5, and notes on ver. 5. It is somewhat singular that so good a commentator as Theodoret should refer *εἰδότες* to the Thessalonians; so also Grot., who connects the clause with the remote *ἐγενήθητε*, ver. 6. There is no trace of such a connexion in any of the ancient Vv. except Æth.-Pol.

ἠγαπημένοι ὑπὸ Θεοῦ] ‘beloved by God;’ comp. 2 Thess. ii. 13; so rightly Syr., Vulg., Clarom., Copt., Æth.-Pol., and inferentially Chrys. (*ὑπὲρ γὰρ τῶν τοῦ Θεοῦ ἀγαπητῶν τί οὐκ ἂν τις πάσχοι*). To connect ὑπὸ Θεοῦ with *τὴν ἐκλογὴν*, as Æth. (Platt), Theoph., and our own Auth., involves a disturbance of the natural order, and an ellipse of *εἶναι* that is here highly improbable. The article is inserted before Θεοῦ by ACKN; 10 mss.

τὴν ἐκλογὴν ὑμῶν] ‘your election;’ scil. out of others not *ἐκλεκτοί*, with

reference to the sovereign decree of God made before the foundation of the world; see Eph. i. 4, and notes *in loc.* To refer this merely to the *manner* of their election to the Gospel (Baumg.-Crus., Jowett 2), or to any internal renewing of the Spirit (Pelt), is in a high degree forced and unsatisfactory. On the use of the terms *ἐκλέξασθαι*, *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 Ebrard, *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;’   
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. 1), 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 τούτου φησὶ δῆλον ὅτι ἐκλεκτοὶ ἐστε, ἐκ τοῦ τὸν Θεὸν τὸ κήρυγμα ἐν ὑμῖν δοξάσαι*, 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*,

ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν Πνεύματι ἁγίῳ  
καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἱοὶ ἐγενήθημεν

and more distinctly explanatory of the nature of the ἐκλογή. 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 gen. 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.

οὐκ 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 εὐαγγέλιον; comp. Donalds. *Cratyl.* § 170, and notes on *Gal.* iii. 14.

The reading is perhaps doubtful. Πρὸς ὑμᾶς is well supported, viz. by AC<sup>2</sup>D EFG; 5 mss.; 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 mss.; 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 (καὶ being not so much explanatory as slightly climactic, see notes on ver. 6)—in the influence of the Holy Ghost;' the preposition as before defining the sphere, and thence *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 Πνεύμ. ἁγίῳ,— 'the inspiration of the speaker caught by the hearers,' which, as tending to obscure the reference to the personal Πνεῦμα ἁγίων, seems in a high degree precarious and unsatisfactory. On the use of Πνεῦμα as a proper name, see notes on *Gal.* v. 5, and comp. Winer, *Gr.* § 19. 1, p. 111.

ἐν πληροφορίᾳ πολλῇ] 'in much assurance,' i. e. 'much confidence, much assured persuasion,' on the part of the

ἐν ὑμῖν δι' ὑμᾶς· καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ 6

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. 2, the first alone seems in harmony with the context, if limited to the Apostle and his companions. To refer it to the Thessalonians (Musc., comp. Zanch. 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. *βεβαιότης*) 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 φησὶ μάρτυρες πῶς ἐν ὑμῖν ἀνεστράφημεν*, Theoph. To place a colon or period at πολλῶν, 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 *ἐγενήθητε*, and is well refuted by Lünemann *in loc.* **οἳ οἱ ἐγενήθημεν**] '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 *ποιότης* 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 *κινδύνους ὑφ'εστάναι*), nor yet one so undefined as *περὶ 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 ἐμῆς [ἡμετέρας] σοῦδης τῆς εἰς ὑμᾶς ἢ ὑμῶν παρὰ Θεοῦ ἐκλογῆ πρόφασις γέγονεν*, (Ecum. The *ἐν ὑμῖν*, it need scarcely be said, is simply 'among you;' *ἀνεστράφημεν ἐν ὑμῖν*, Theoph. The ἐν however is omitted by ACN; 4 mss.; Vulg. (Amiat.).

**6. καὶ ὑμεῖς κ.τ.λ.**] 'and [because] ye became imitators of us;' second ground for knowing that the Thess. were *ἐκλεκτοί*,—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 *ὅτι*. 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, Lünem. and Alf. lay a stress on the passive form *ἐγενήθητε*. 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 *μιμεῖσθαι*, but the more definitive *μιμηταὶ 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 [*tshi*, '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, ἐν θλίψει πολλῇ μετὰ χαρᾶς Πν. ἁγίου; joy amid suffering and affliction is the 'tertium comparationis;' comp. Acts v. 41, Heb. x. 34.

δεξάμενοι τὸν λόγον] 'having received the word,' temporal use of the participle (see notes *on Eph.* iv. 8), marking here the contemporaneousness of the action with that of the finite verb: the predication of manner is given in the following words; comp. Rom. iv. 20. It is scarcely necessary to add that τὸν λόγον is here practically equivalent to τὸν λόγον τοῦ Κυρίου (ver. 8), τοῦ Θεοῦ (2 Cor. ii. 17), or τῆς ἀληθείας (Eph. i. 13), and refers to the preaching of the Gospel, which was the λόγος κατ' ἐξοχήν; comp. Luke viii. 13, Acts xvii. 11. On the force of δεξασθαι τὸν λόγον, and its probable distinction from παραλαβεῖν τ. λόγ., see notes on ch. ii. 13.

ἐν θλίψει πολλῇ] 'in much affliction.' The affliction of the Thessalonians dated back as early as their first reception of the Gospel (see Acts xvii. 6), and, as this Epistle incidentally shows, continued both while the Apostle was with them (ch. ii. 14), and after he had left them

(ch. iii. 2, 3).

χαρᾶς Πνεύματος ἁγ.] 'joy of the Holy Spirit,' certainly not 'lætitiā de Spiritu,' Fritz. (*Nova Opusc.* p. 271), still less χαρὰ πνευματικῇ (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 ex. cited in Scheuerl. *Synt.* § 17. 1, 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 χαρὰ—contrast on the one hand 2 Thess. ii. 13, ἀγιασμός Πνεύματος, where the verbal in -μός suggests (a), and on the other Gal. v. 22, ὁ καρπὸς τοῦ Πνεύμ., 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 ensample.' 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

πάσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ.  
ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ Κυρίου οὐ μόνον ἐν 8

could hardly apply to those who had received the Gospel before them (*οἱ προλαβόντες*, 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 *τύπος* (*Rec.*) is well supported [ACFGKLN; most mss.; Boern., Syr.-Phil.; many Ff.], but seems so much more likely to have been changed from the singular than vice versâ (Schott), that on the whole *τύπον*, though having less external authority [BD<sup>4</sup>(D<sup>3</sup>E and 1 ms. read *τύπος*); 7 mss.; Clarom., Sangerm., Vulg., Syr., Æth. (both), al., *Lachm.* (non marg.), *Tisch.*], is here to be preferred.

[*πάσιν τοῖς πιστ.*] 'to all the believers'; *πιστεύουσιν* not having here a pure participial force, *τοῖς ἤδη πιστεύουσι*, 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 Ἀχ.*] '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 Ἀχαΐᾳ (*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 *ἐξηχέσθαι*. It may be observed that appy. in all cases in the N.T. where ἀπὸ 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.

[*ἐξήχηται*] 'hath sounded forth;' an ἀπ. λεγόμεν. in the N.T. (Hesychius, *ἐξήλθεν ἐκπρόχθη*), but found in the LXX. (Joel iii. 14, *Eccles.* xl. 13) and occasionally in later writers, e.g. Polyb. *Hist.* xxx. 4. 7, τὸ κύκνειον ἐξηχῆσαντες. The word forcibly marks both the clear and the pervasive nature of the λόγος τοῦ Κυρίου ὡς ἐπὶ σάλπιγγος λαμπρῶν ἠχούσης καὶ ἐπὶ πολλῶ φθασούσης, 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.

[*ἐν τῇ Μακ. καὶ Ἀχ.*] Here the omission of the article and prep. before Ἀχαΐα is not only permissible (on the

τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλ' ἐν παντὶ τόπῳ ἢ πίστις  
 ὑμῶν ἢ πρὸς τὸν Θεὸν ἐξελήλυθεν, ὥστε μὴ χρεῖαν ἔχειν

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 ἐν τῇ with the strongest external testimony [CDEFGKLN; 30 mss.; Vulg., Clarom., Syr. (both), al.], but as the insertion of the ἐν τῇ 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 ἀλλ' ἐν παντί) arising from Homœoteleuton.

ἀλλ' ἐν παντί κ.τ.λ.] There is some little difficulty in the exact connexion, as ἀλλ' ἐν κ.τ.λ. seems clearly to stand in immediate antithesis to οὐ μόνον κ.τ.λ. (opp. to Lünem, who places a colon after *Kuplov*), 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 οὐ μόνον—Ἀχαΐα, instead of the simple local clause ἐν παντί τόπῳ or ἐν ὅλῳ τῷ κόσμῳ (Rom. i. 8) which the strict logical connexion actually required.

*Rec.* inserts καὶ after ἀλλά, but on decidedly insufficient authority—viz. D<sup>3</sup>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 οὐ μόνον...ἀλλά

('ubi posterior notio ut gravior in locum prioris substituitur priore non plane sublato'), 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.

ἢ πρὸς τὸν Θεόν] 'which is toward God,' 'to God-ward,' Auth.: more exact definition of the πίστις 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 πρὸς is here used with great propriety, as there is a tacit contrast to a previous faith πρὸς τὰ εἰδῶλα (see ver. 9), in which latter case the deeper πίστις. εἰς (faith to and into,—surely not 'on,' Alf.) would seem to be theologically unsuitable. On the meaning of πίστις. πρὸς, see notes on *Philem.* 5, and on the force of πίστις and πιστεύειν with different prepp., Reuss, *Théol. Chrét.* IV. 14, Vol. II. p. 129, and notes on 1 *Tim.* i. 16.

ἐξελήλυθεν] '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 נָפַץ, *Ezek.* xvi. 14, ἐξῆλλε, 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.*

ἡμῶς λαλεῖν τι· αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν 9  
 ὁποῖαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε  
 πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν Θεῷ ζῶντι καὶ

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

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

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

9. αὐτοί] '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: αὐτοί 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;' οὐ παραμένουσιν ἀκοῦσαι περὶ ὑμῶν, ἀλλὰ τοὺς παρόντας καὶ τεθεαμένους τὰ ὑμέτερα κατορθώματα οἱ μὴ παρόντες μηδὲ τεθεαμένοι παραλαμβάνουσιν, Chrys.

περὶ ἡμῶν] 'about us,' scil. 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; ἃ γὰρ αὐτοὺς ἐχρῆν παρ' ἡμῶν ἀκοῦειν, ταῦτα αὐτοὶ προλαβόντες λέγουσι, Chrys.

ὁποῖαν κ. τ. λ.] 'what manner of entering in we had unto you;' fuller explanation of the preceding περὶ ἡμῶν. The reference of the qualitative ὁποῖαν to the dangers and sufferings undergone by St Paul and his followers in their first preaching at Thessalonica (Chrys., Theoph., Œcum.) is rightly rejected by most modern commentators: the ποιότης is rather evinced in the power and confidence with which they preached, and serves to illustrate verse 5.

Εἴσοδος has here no ethical meaning, 'indolem nostram' (Æth.-Pol.; comp. Olsh.), 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 ἔχομεν (*Rec.*) appy. 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 εὐκόλως, μετὰ πολλῆς σφοδρότητος, 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 ἐπιστρέφειν 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. v. and s. v. ἐπί, c), but the second seems to be most

10 ἀληθινῶ, καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν,  
ὃν ἤγειρεν ἐκ τῶν νεκρῶν, Ἰησοῦν τὸν ρυόμενον ἡμᾶς ἀπὸ  
τῆς ὀργῆς τῆς ἐρχομένης.

in accordance with the context.

πρὸς τὸν Θεόν] 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 Olsh. well observes, would have been πρὸς τὸν Κύριον. On this and the following verse, see a sound sermon by Sherlock, *Serm.* LIII. Vol. III. p. 56 (ed. Hughes).

δουλεύειν 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 Epp.; see 1 Cor. i. 17, Eph. i. 4, Col. i. 22. On the difference between this and the infin. with ὥστε (consecutive sentence), see notes on Col. l. 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 ζῶν (Acts xiv. 15) in contrast with the dead (Wisdom xiv. 5, 29, comp. Habak. ii. 19) and practically non-existent (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 ματαιότης (hence ⲙⲁⲧⲁⲓⲟⲩⲧⲉⲥ Lev. xix. 4, xxvi. 1). On the omission of the art. with Θεός, comp. Winer, *Gr.* § 19. 1, p. 110.

10. ἀναμένειν] '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), ἐλπίς may truly be termed that of the present Ep. The verb ἀναμένειν, a ἀπ. λεγόμε. 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 ἀπὰ having that modified intensive force (προσμένειν, Theod., see 1 Tim. i. 3; περιμένειν, 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. ἀνά, E. b.

ἐκ τῶν οὐρανῶν belongs to ἀναμένειν, involving a slight but perfectly intelligible form of brachylogy, scil. ἐρχόμενον ἐκ τῶν οὐρ.; comp. Winer, *Gr.* § 66. 2, p. 547.

ὃν ἤγειρεν κ.τ.λ.] 'whom he raised from the dead;' relative sentence placed emphatically before Ἰησοῦν as involving an 'argumentum palmarium' (Beng.) of His sonship; see Rom. i. 4, and comp. Pearson, *Creed*, Art. v. Vol. 1. p. 313 (ed. Burton). The article before νεκρῶν is omitted by *Rec.* with ACK; (Ec., but is supported by preponderating external evidence [BDE FGLS; 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,' Clarom., 'qui liberabit,' Copt.), but may serve (a) to mark the action as commenced and continuing (Vorst., Beng. 'Christus nos semel ἐλυτρώσατο, semper ρύεται'), 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.

Αὐτοὶ γὰρ οἶδατε, ἀδελφοί, τὴν ἱ. εἰσοδὸν ἡμῶν τὴν πρὸς ὑμᾶς ὅτι οὐ κενὴ γέγονεν· ἀλλὰ προπαθόντες καὶ ὑβρι-

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

ἀπὸ τῆς ὀργῆς] This powerful word (ὀργή) is not merely synonymous with κόλασις or τιμωρία (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. Müller, *Doctr. of Sin*, I. 2. 2, Vol. I. p. 265 (Clark). For ἀπὸ τῆς ὀργ. AB<sup>8</sup>; 17, 73, read ἐκ τ. ὀργ.

τῆς ἐρχομένης] 'which is coming,' more specific definition of the ὀργή; εἶπε τὴν ἀνάστασιν, λέγει καὶ τὴν ἀνταπόδοσιν, ἣν ἡμέραν ὀργῆς καλεῖ, (Ecum. The present participle has no future tinge, e.g. = μελλούσης (Olsb., Koch), but marks the certainty of the coming (Bernhardy, *Synt.* 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. I. Αὐτοὶ γὰρ οἶδατε] '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 natâ jam

recte atque ordine hoc ita se habere dicitur,' Klotz), the γέ element adding an explanatory asseveration; see esp. Klotz, *Devar.* Vol. II. p. 235. If the distinction of Hand (*Tursell.* Vol. II. p. 375) be correct, 'nam ipsi,' Vulg., is here a judicious correction of 'ipsi enim,' Clarom.

ὅτι οὐ κενὴ γέγ. ] '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 Donalds. *Gr.* § 592. The exact meaning of κενὴ has been somewhat differently estimated: it can scarcely involve any ethical reference ('deceitful,' Hammond, *μῦθοι ψευδεῖς καὶ λῆροι*, (Ecum.)), or any allusion to accompanying dangers (Theod., Theoph.), or yet to the results of the εἰσοδος (De Wette 1), as these belong to the second part of ver. 9,—but, as γέγονεν and the leading idea in the following words (ἐπαρτήσ. ἐν τῷ Θεῷ κ.τ.λ.) both suggest, to the essential character of the εἰσοδος, its fullness of power and purpose and reality; οὐκ ἀθροικνὴ οὐδὲ ἡ τυχοῦσα, Chrys. So rightly De Wette 2, Lünem., and Alf.

2. ἀλλὰ introduces the positive antithesis to the preceding negative οὐ κενὴ γέγονεν; see 1 Cor. xv. 10. *Rec.* reads ἀλλὰ καί, but has only the support of a few mss., and Clarom. προπαθ. καὶ ὑβρισθ.] 'having suffered

σθέντες καθὼς οἴδατε ἐν Φιλίπποις, ἐπαρρησιασάμεθα  
ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον  
3 τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι. ἡ γὰρ παράκλησις ἡμῶν

previously and having been injuriously treated,' Acts xvi. 22 sq.; 'id quod alios a prædicando deterrere potuisset,' 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 = *καίπερ*, De W.) serves to sharpen the antithesis involved in the concession (see Krüger, *Sprachl.* § 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 *προπάσχειν* is a *ἀπ.* λεγόμεν. 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 κινδύνων ἐκφυγόντες πάλιν εἰς ἐτέροισιν κινδύνους ἐνεπέσομεν; comp. Syr. and Æth. (Platt). To this word the addition of ὑβρισθ. gives force and circumstantiality. ἐπαρρησιασάμεθα] 'we were bold of speech;' so distinctly Æth.-Pol. (but not Platt). It seems more exact to retain this primary meaning; for though *παρρησία* has 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 *λαλῆσαι*, can scarcely be excluded. This *παρρησία* 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 *παρ-*

ρησία was felt and manifested. On the particularizing ἡμῶν, see notes on *Philem.* 4, and *Phil.* I. 3.

λαλῆσαι] '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., Alf., and others, far less plausibly, consider the inf. as a simple object-infinitive after *ἐπαρρησ.* The ancient Vv. here give no distinct opinion, except perhaps Syr.-Phil., 'in fiducia (?) in Deo nostro loqui, &c.,' where the inf. seems clearly regarded as explanatory: 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, *Theol. Chrét.* IV. 8, Vol. II. p. 81.

ἐν πολλῷ ἀγῶνι] 'in much conflict;' not without emphasis: it was this fortitude amidst external dangers that peculiarly evinced that the *εἰσόδος οὐ κενὴ γέγονεν*. It does not seem necessary here to refer ἀγῶν 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., Œcum.: Chrys. appears to unite both.

3. ἡ γὰρ παράκλησις ἡμῶν] 'For our exhortation;' explanatory confirmation (comp. note on ver. 1) of *ἐπαρρ.* κ.τ.λ.,

οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ, ἀλλὰ 4

3. οὐδέ (2)] So *Lachm.* with ABCD<sup>1</sup>FGN; 6 mss.; Copt. (*Tisch.* ed. 1). In ed. 2, 7, however, *Tisch.* reads *οὔτε* with D<sup>3</sup>EKL; nearly all mss.; Chrys. (aliquoties), Theod. (*οὔτε...οὔτε*), Dam., al. (*Rec., Alf.*), and with some plausibility, as *οὐδέ* might be thought a correction for *οὔτε*, 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 *οὐδέ* to *οὔτε* nearly as probably as a non-recognition of it the converse,—and lastly, as the uncial authority *very* distinctly preponderates in favour of *οὐδέ*, we revert to the reading of *Tisch.* (ed. 1). So *Winer, Gr.* § 55. 6, p. 437, *Olsh., De W., Lünem., Koch.*

especially of the concluding words; *οἱ πλανῶντες οὐκ εἰς κινδύνους ἑαυτοῦς ἐκδιδάσκουσιν*, *Œcum.*, compare Chrys. There is here, as Bengel acutely observes, an 'ætiologia 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 præconium evangelicum' (Beng.), and approaches in meaning to διδαχὴ (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 'παράκ. late patet: ubi desides excitat est hortatio, ubi tristitiæ medetur est solatium.' A good dissertation on παρακαλεῖν, παράκλησις, and παράκλητος 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 ἐστίν (Copt.); as the Apostle is here referring to his general and habitual mode of preaching; see above. Lastly, πλάνη is not trans-

itive, 'impostura,' Beza, 'seducendi studium,' Grot. (comp. Theoph.), but, as appy. in all passages in the N. T.,

intransitive, 'error,' Vulg., Ⲛⲟⲩⲗⲉ

[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' (Irrwahn, delusion), whether by oneself or others; comp. Theod., οὐκ ἔοικε τὰ παρ' ἡμῶν προσφερόμενα τῇ μυθολογίᾳ τῶν ποιητῶν, ἃ πολλοὺ μὲν ψευδοῦς πολλῆς δὲ ἀκολασίας ἐμπέπληστα.

ἀκαθαρσίας] 'impurity,' almost 'impure motives;' not apparently with any reference to the *unclean* and licentious teaching of μάγοι καὶ γόητες, 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 (Olsh.) and desire of gain (Lünem., Alf.); comp. ἀσχροκερδής 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

καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ  
εὐαγγέλιον οὕτως λαλοῦμεν, οὐχ ὡς ἄνθρωποι ἀρέσκοντες  
5 ἄλλὰ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. Οὔτε γάρ

was found, and by which it was, as it were, environed; comp. 2 Cor. iv. 2, *μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες 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* *διὰ* both with gen. (1 Pet. i. 5) and acc. (Matth. vi. 7), sometimes towards *μετὰ* (ver. 17, Col. ii. 7, iv. 2, see notes), sometimes, appy. very rarely, towards *κατὰ* (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...οὐδέ*, notes to *Transl.*

4. **καθὼς δεδοκίμ.**] ‘*according as we have been approved*’; *οὐκ αὐτοχειρότηντοι διδάσκαλοι καθεστήκαμεν, ἀλλ’ ὑπὸ τοῦ Θεοῦ τὸ εὐαγγέλιον ἐπιστεύθημεν*, Theod. *Καθὼς* (see notes on *Gal.* iii. 6) has here no argumentative force (Eph. i. 3, see notes), but stands in correlation to *οὕτως*, marking the measure or proportion existing between their approval by God to preach the Gospel and their actual performance of the commission. The idea of a recognition of any worth on the part of God in the *δεδοκιμασμένοι* (Chrys., Theoph., Œcum.) is certainly here not necessarily involved in the word. *Δοκιμάζειν* is properly (a) ‘to put to the test’ (Luke xiv. 19, Eph. v. 10, 1 Tim. iii. 10, &c.), thence by an easy gradation (b) ‘to choose after testing’ (see Rom. i. 28, with infin.), which again

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 ἐδοκίμασε πιστεῦσαι ἡμῶν*, Theod.

**πιστευθῆναι τὸ εὐαγγ.**] ‘to have the Gospel entrusted to us,’ comp. 1 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 *πιστεῖσθαι* and similar verbs, see Winer, *Gr.* § 32. 5, p. 204. **οὐχ ὡς ἄνθ.**

**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 ἀρέσκειν θέλοντες*, 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, &c.’; comp. Bernhardt, *Synt.* vii. 2, p. 333, and notes on *Eph.* v. 22.

**τῷ δοκίμ. κ.τ.λ.**] ‘*who proveth, trieth, our hearts*’; *δοκίμ.* here relapsing back to its primary meaning, see above. The plural *ἡμῶν* 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

ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν

to St Paul, the plurals καρδίας and ψυχᾶς (ver. 8) would seem wholly inappropriate.

The art. before Θεῷ (Rec.), though well attested [AD<sup>3</sup>EFG KL<sup>N</sup>], seems due to grammatical correction, and is rightly rejected by Tisch.: it is inserted in brackets by Lachm.

5. Οὔτε γάρ κ.τ.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. ἐγενήθημεν] '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 ἐκολακεύσαμεν; this however somewhat falls short of the idiomatic γίγνομαι ἐν, 'in aliquā 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.

λόγῳ κολακείας] 'speech of flattery,' 'sermone adulationis,' Vulg., 'verbo adulationis,' Syr., Copt., 'blanditiis ...in voce,' Æth. (Platt); λόγος having here its simple and proper meaning of 'speech,' 'teaching' (not coextensive with Heb. דָּבָר, —a use apparently not found in the N. T.), and κολακείας being a gen.—not of quality ('assentatorio,' Beza), nor of origin ('ex adulandi studio profecto,' Schott), but of the substance and contents; comp. 2 Cor. vi. 7, Eph. i. 13, al.; and see Scheuerl. *Synt.* § 12. 1, p. 182, Hartung, *Causis*, p. 21. The word κολακεία [possibly connected with κλέειν, Pott, *Etymol. Forsch.* Vol. I. p. 233, or with κλόος, κλάω, in sense of broken-spiritedness, *cringing*] is a δπ.

λεγόμ. in the N. T., and is defined in Pseud.-Plat. *Def.* p. 415 E (Vol. IX. p. 272, ed. Bekk.) as ὁμίλια ἢ πρὸς ἡδονὴν ἀνευ τοῦ βελτίστου; 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 ὅπως ὠφέλειά τις αὐτῷ γίγνηται εἰς χρήματα καὶ ὅσα διὰ χρημάτων κόλαξ, Aristotle, *Ethic. Nicom.* IV. 12 (ad fin.), comp. VIII. 9.

ἐν προφάσει πλεον.] 'in a cloke of covetousness;' 'prætextu specioso quo tegeremus avaritiam,' Beng. The exact meaning of these words is not perfectly clear. Πρόφασις is not here 'occasio,' Vulg., Clarom., nor 'accusatio,' Hamm., nor even 'species,' Wolf, still less is otiose, Loesn. (*Obs.* p. 376), but has its simple and usual meaning of 'prætextus' (comp. Copt.; ἸΔΔΣ Syr. is somewhat indef.), while

the gen. πλεονεξίας is a gen. *objecti* (comp. Scheuerl. *Synt.* § 17. 1, p. 126) 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, πρόφασις μειονεξίας, 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 πλεονεξία. On the true meaning of πλεονεξία, see notes on Eph. iv. 19, and on its distinction from φιλαργυρία, Trench, *Synon.* § 24.

Θεὸς 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-

ὁ προφάσει πλεονεξίας, Θεὸς μάρτυς· οὔτε ζητοῦντες  
ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ἑμῶν οὔτε ἀπὸ ἄλλων, δυνά-  
7 μνοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι· ἀλλ'

ers, but in what they could not so distinctly recognise he appeals to God; *ὅπερ ἦν δῆλον, αὐτοὺς καλεῖ μάρτυρας· εἰ ἐκολακείσαμεν ὑμεῖς οἴδατε φησίν· ὅπερ δὲ ἄδηλον ἦν, τὸ ἐν τῷ ὄψει πλεονεξίας, Θεὸν καλεῖ μάρτυρα, Chrys.*

6. οὔτε ζητοῦντες 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 ἐγενήθημεν, and the clause serving to illustrate οὐχ ὡς ἄνθρ. ἀρέσκ., ver. 4. It is very difficult here to substantiate any real distinction between ἐξ and ἀπό. The assertion of Schott and Olsh. that ἐκ refers to the immediate, ἀπό to the more remote origin, is true (see notes on Gal. ii. 16), but here inapplicable; that of Lünem. and Alf.,—'that ἐκ belongs more to the abstract ground of the δόξα, ἀπό 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.* § 50. 2, p. 365), and that while in the first clause ἐκ might seem more idiomatic in immediate union with ζητεῖν, the disjunctive clauses into which it is expanded might admit of and be lightened by the change to ἀπό. St Paul's love of prepositional variation has often been noticed; comp. Winer, *Gr.* § 50. 6, p. 372, and notes on Gal. i. 1.

δυνάμενοι ἐν βάρει εἶναι] 'though we could be of weight;' concessive participial clause subordinated to the preceding part. ζητοῦντες: comp. Krüger, *Sprachl.* § 56. 13. 1, Donalds. *Gr.* § 621. The meaning of ἐν βάρει εἶναι is somewhat doubtful. Two interpre-

tations deserve consideration: (a) 'on-eri esse,' Vulg., Æth. (Copt. *baros*, uncertain), βάρος retaining its more simple meaning, and referring to the Apostolic right of being maintained by the Churches (Theod.); comp. πρὸς τὸ μὴ ἐπιβαρῆσαι, ver. 9, 2 Thess. iii. 8, οὐ κατεβάρησα, 2 Cor. xii. 16, and ἀβαρῆ...ἐμαντὸν ἐτήρησα, 2 Cor. xi. 9: (b) 'in gravitate[honore]esse,' Clarom.,

and appy. Syr. ܝܫܘܥܝܢ ܥܝܢܝܢ

[honorabiles esse; see Schaaf, *Lex.* s. v.], βάρος having its derivative sense of 'weight,' 'authority;' comp. Diod. Sic. iv. 61, τὸ βάρος τῆς πόλεως (τὴν ἰσχύν, Suid.), esp. xvi. 8 (where it is associated with ἀξίωμα), and somewhat similarly Polyb. *Hist.* iv. 32. 7, xxx. 15. 1: see esp. Suidas, s. v. Of these (a) is plausible on account of ἐπιβαρ., ver. 9: as however the concessive clause is closely appended to one in which δόξα is the prevalent notion, and as the reference to ἡπίωτης 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. πολλῆς ἀπολαύσαι τιμῆς, and less decidedly Theoph. and Eucum.

ὡς Χρ. ἀπόστολοι] '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 ἀπόστολοι 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

ἐγενήθημεν ἥπιοι ἐν μέσῳ ὑμῶν, ὡς ἐὰν τροφὸς θάλαη τὰ  
 ἐαυτῆς τέκνα, οὕτως ὁμειρόμενοι ὑμῶν εὐδοκοῦμεν μετα- 8

every case where the plural occurs, yet in the present passage the plurals καρδίας (ver. 4) and ψυχὰς (ver. 8) seem distinctly to favour the wider application.

7. ἀλλ' ἐγενήθημεν] 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 διδάσκαλοι, but, what was very different (see Klotz, *Devar.* Vol. II. p. 2), evinced the affection of a parent; οὐ βάρυν οὐδὲ κόμπον ἔχον ἀπεδειξάμεθα, Chrys. ἥπιοι] 'gentle:' a δὲς λεγόμεν. in the N. T., here and 2 Tim. ii. 24. The epithet is similarly applied to a father (Hom. *Od.* II. 47), to a ruler (Herod. III. 89), to a god, Dionysus (Eur. *Bac.* 861), as marking 'animi lenitatem in aliis ferendis' (Tittm.), and pointing to an outward exhibition of an inward πράοτης comp. *Etym. M.*, ἥπιος· ὁ ἐν λόγῳ πάντα ποιῶν καὶ μὴ πάθει, ἐκ μεταλήψεως δὲ καὶ ὁ διὰ λόγον προσσηγῆς καὶ πρᾶος (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 BC<sup>1</sup>D<sup>1</sup>FGN<sup>1</sup>; 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 ἥπιος, with AC<sup>2</sup>D<sup>3</sup>EKL<sup>2</sup>N<sup>2</sup>; 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 yourselves,' 'ut æquales idque cum omnibus,' Zanch.; ὡς ἂν ἐποι τις ἐξ ὑμῶν, οὐχι τὴν ἄνω λαβόντες λήξιν, Chrys.

ὡς ἐὰν 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) 𐤀𐤃𐤅 [sicut etiam] Syr., 'tamquam si,' Vulg., Clarom., 'sicut,' Copt., Æth.,—and combining with ἐὰν and the pres. subj. in marking the habitude or perhaps rather the continuance of the objectively-possible event; see Winer, *Gr.* § 42. 3. b, p. 274, and comp. Herm. *de Part. ἂν*, p. 275. Green, *Gr.* p. 57 sq. *Rec.* reads ἂν with AD<sup>3</sup>(K?)LN<sup>2</sup>; most mss. For exx. of somewhat similar usages of τροφός, see the list collected by Loesner, *Obs.* p. 377, and on the meaning of θάλπειν [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 ἐαυτῆς τέκνα should not be overlooked; τὴν φιλοστοργίαν αὐτοῦ δείκνυσιν, 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 protasis to the following οὕτως ὁμειρόμενοι ὑμῶν εὐδοκοῦμεν, ver. 8.

8. ὁμειρόμενοι ὑμῶν] 'earnestly, affectionately, desiring you,' 'having a fond affection for you;' ἐπιθυμοῦντες, Hesych., Photius (*Lex.* p. 242). This form, though not found in the current lexicons (Rost u. Palm not excepted),

δοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ ἀλλὰ καὶ τὰς ἐαυτῶν ψυχὰς διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε.

is supported by all the uncial and more than 30 cursive mss., and rightly adopted instead of *μειρ.* *Rec.*) by *Lachm., Tisch.,* and most modern commentators. It is not compounded of *δοῦναι* and *εἶρω* (Theoph., Phot.), but is either (a) a form of the shorter *μείρωμαι* (comp. *δύρωμαι, δδόρωμαι*), Winer, *Gr.* § 16. 4, p. 92, or (b) a late and perhaps coarsely-strengthened form of the more usual *μείρωμαι*, comp. Fritz. I, on *Mark*, p. 792. As it seems probable that *μείρωμαι* (Nicander, *Theoriae*, 402) is not an independent verb, but only an apocopated form of *μείρωμαι* 'metri causa' (see Rost u. Palm, *Lex.* s.v. *μείρωμ.*), it seems safer to adopt (b), and to consider *όμείρωμαι* as a corrupted and perhaps strengthened form of the more usual verb. οὕτως...εὐδοκ.] 'So...had we good will;' the οὕτως being connected not with the participle but with the finite verb. The verb εὐδοκ. is here not present, 'cupimus,' Clarom., but imperf., 'cupide volebamus,' Vulg. (comp. Copt., *an-temat*), the past tenses being commonly found in the N. T. with the more Attic *εὔ* (comp. Lobeck, *Phryn.* p. 140, 456), not with *ἡ* as B here, and a few MSS. elsewhere, see ch. iii. 1 [B<sup>8</sup>], 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 *δοκέω* (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 ψυχὴν, *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 participial 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 (= אֲנִי וְיִשְׂרָאֵל) 'nosmet ipsos' (Koppe), nor even merely 'nostras vitas,' but perhaps with a faint reference to the deeper meaning of ψυχὴ, 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 ἐαυτῶν with reference to the first person, Winer, *Gr.* § 22. 5, p. 136. The force of the strong antithesis οὐ μόνον...ἀλλὰ καὶ is noticed in notes on ch. i. 8. διότι ἀγαπ. ἡμῖν ἔγεν.] 'because ye became very dear (beloved) to us;' surely here with no reference to the Agent by whom they were made so (Alf.), 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 διὰ τοῦτο ὅτι (*eo quod*), 'quoniam,' Vulg., 'quia,' Clarom., see Fritz. *Rom.* i. 19, Vol. I. p. 58, but correct the

μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν 9  
 μόχθον νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ

very doubtful statement (endorsed by Koch) that *διότι* is there equivalent to γάρ or 'nam,' see Meyer *in loc.* The reading of *Rec. γεγέννησθε* is only supported by K; mss.; and may have been a correction to harmonize the clause with the supposed present *εὐδοκ.*

9. μνημονεύετε γάρ] 'For ye remember;' confirmation of the main declaration of *Rec.* 8, μεταδοῦναι... τὰς ἐαντῶν ψυχὰς, not of the more remote ἐγενήθημεν ἡπιοι (comp. Olsh.), still less of the subordinate causal member διότι κ. τ. λ. (Lünem.; comp. Just., Alf.),—a doubtful reference of γάρ appy. suggested by limiting the term ψυχὰς unduly, and still more by finding no allusion in the present verse to actual dangers. This however is not necessary: the Apostle and his followers practically gave up their 'existence' to their converts, when they spent night and day in toil rather than be a burden to any of them. Μνημ. is of course the indic. pres. On μνημον. with the accus. see notes on ch. i. 3, and esp. on 2 *Tim.* ii. 8. Compare throughout this verse 2 *Thess.* iii. 8.

τὸν κόπον ἡμῶν καὶ τὸν μόχθον] 'our toil and our travail,' the article being repeated to give emphasis to the enumeration and to enhance the climax; comp. Winer, *Gr.* § 19. 5, p. 117. The words κόπος and μόχθος are again found connected in 2 *Thess.* iii. 8 and 2 *Cor.* xi. 27: the former perhaps marks the toil on the side of the suffering it involves (see notes on 1 *Tim.* iv. 10), the latter, as its derivation seems to suggest [connected with μόγισ, and perhaps allied to μέγας, see Pott, *Etym. Forsch.* Vol. I. p. 283], on the side of the magnitude of the obstacles it has to overcome: the connexion of μόχθος with

ἄχθος (Koch, Rost u. Palm, *Lex.* s. v.) seems philologically doubtful; comp. Pott, *l. c.* No. 373.

νυκτὸς καὶ ἡμ. ἐργαζ.] 'working night and day;' modal participial clause defining the circumstances under which the κήρυγμα 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 D<sup>3</sup>EKL; mss.; Chrys. (text), Theod.], though partially defended by De W., seems to have been an insertion 'nexus causâ,' and is rightly rejected by most modern editors.

ἐργαζόμενοι has here a special reference to the manual labour (Schott) of the Apostle and his associates; comp. Acts xviii. 3. In 1 *Cor.* iv. 12 (comp. Eph. iv. 28) the verb is enhanced by the addition τὰς ἰδίας χερσίν.

πρὸς τὸ μὴ κ. τ. λ.] 'with a view to not being burdensome to any of you;' object contemplated in the νυκτὸς καὶ ἡμ. ἐργαζ. 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 ἐπιβαρεῖν (2 *Cor.* ii. 5, 2 *Thess.* iii. 8, comp. Dion. Halic. iv. 9, VIII. 73) is nearly but not quite equivalent in meaning to καταβαρεῖν (2 *Cor.* xii. 16), the prep. in the former case being mainly directive (onus imponere), in

ἐπιβαρῆσαι τινα ὑμῶν ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον  
 10 τοῦ Θεοῦ. ὑμεῖς μάρτυρες καὶ ὁ Θεὸς ὡς ὁσίως καὶ  
 δικάίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν

the latter mainly intensive; comp. ἐπιβαρύνειν, Exod. xxi. 30. The inference of Chrys., Theoph., that the Thessalonians were ἐν πενίᾳ is very questionable; consider Acts xvii. 4, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι, and comp. Baumgarten, *Acts*, Vol. II. p. 208 sq. (Clark). ἐκηρύξ. εἰς

ὑμᾶς] 'we preached unto you,' حَمَدٌ

Syr., Vulg. (Amiat.), Æth.; not 'in vobis,' Vulg., Clarom., Copt., the preposition 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 μάρτ. καὶ ὁ Θεός] 'Ye are 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 προσθέθει· ἐπειδὴ τοῖς ἀνθρώποις δῆλα τὰ δρώμενα μόνα, τῷ δὲ Θεῷ καὶ τὰ τοῦ ἀνθρώπου λανθανόμενα, Theod.

ὡς ὁσίως κ.τ.λ.] 'how holily and righteously and blamelessly we behaved to you that believe;' characteristics of the behaviour of the Apostle and his associates, the adverbs ὁσίως κ.τ.λ. not being merely adjectival, but serving as secondary predicates (Donalds. *Gr.* § 436 sq.) to define the form and man-

ner 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 ἀνθρώπους τὰ προσήκοντα πράττων δίκαι ἂν πράττοι, περὶ δὲ Θεοῦ δσια, Plato, *Gorg.* p. 507 B; comp. Chariton, I. 10), urged here with some plausibility (Theoph., Alf., al.) on account of the preceding ὑμεῖς καὶ ὁ Θεός, is still always precarious in the N. T.; see notes on *Eph.* iv. 24, *Tit.* i. 8. Perhaps it is safer to say that ὁσίως and δικάίως conform on the positive side a compound idea of holy purity and righteousness whether towards God or towards men, while ἀμέμπτως (see Phil. ii. 15, 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 ipsorum,' Beng.), or to regard it as merely the negative reiteration of δικάίως in ref. to men (Olsh.), 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 Alf., following Œcum. and Theoph., and swayed by the position of the words and supposed passive force of ἐγενήθ., regard ὑμῖν as a dat. *judicii*; comp. Winer, *Gr.* § 31. 3. b, p. 245 (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 οἶδατε, ὡς, ἕνα ἕκαστον ὑμῶν ὡς πατὴρ τέκνα 11  
 ἐαυτοῦ παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ 12

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.

11. **καθάπερ οἶδατε**] ‘even as ye know;’ confirmatory appeal to the individual experience of his hearers; the general δαίωτης καὶ δικαιοσύνη καὶ ἀμεμφία 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* (καθὰ marking the comparison, περ the latitude of the application, ‘ambitus rei majorem vel quamvis maximum,’ Klotz, *Devar.* Vol. II. p. 722) is only used in the N. T. in St Paul’s Epp. (11 times), and in Hebrews (ch. iv. 2, v. 4 *Rec.*), the later *καθὼς* (see notes on *Gal.* iii. 6) being the greatly predominant form. The simple *καθὰ* only occurs once, Matth. xxvii. 10.

ὡς ἕνα ἕκαστον] ‘how as regards each one of you,’ ‘unumquemque, nemine onisso,’ 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; βαβαί, ἐν τοσοῦτω πλήθει μηδένα παραλιπεῖν, Chrys. The collective ὑμᾶς 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 σχῆμα 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 οὖν τροφῆ ἐαυτὸν ἀπέκασε τὸν δὲ πατρὶ τὴν ἀγάπην δεκνύων καὶ τὴν προστασίαν, is thus not wholly appropriate.

**παρακαλ. ὑμᾶς 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 ἡμεν, Beza, al.) equivalent to finite verbs, but are either (a) dependent on ἐγενήθημεν supplied from the preceding clause (Lünem., Alf.), or (b) are used ἀνακολούθως, as modal clauses to a finite verb (= ἐγενήθ. ὑμῶν) 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 ἐποιοῦν [ἐγὼ] προτρέπων 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

μαρτυρόμενοι εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ Θεοῦ  
τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ  
δόξαν.

Winer, *Gr.* § 45. 6, p. 313. The verb παραμυθ. seems here to imply not so much direct 'consolation' (John xi. 19, 31), Vulg., comp. Syr.

ⲙⲁⲣⲧⲩⲣⲟⲙⲉⲛⲟⲩ [loquentes in corde vestro], Copt., Æth., as 'encouragement,' see ch. v. 14, yet not specially to meet dangers bravely (Æcum.), but, as the context suggests,—to perform generally their duties as Christians.

12. μαρτυρόμενοι 'charging,' 'conjur-ing,' 'quasi testibus adhibitis' (comp. Eph. iv. 17),—not however = διαμαρτυρόμ. (De Wette, Lünem.), which is obviously a stronger form; see notes on 1 Tim. v. 12. This sense of μαρτύρ. 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. 80, δεόμεθα δὲ καὶ μαρτυρόμεθα, and VIII. 53, μαρτυρομένων καὶ ἐπιθειάζοντων (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 μαρτυροῦμαι; see notes in locc.

The reading is slightly doubtful: *Rec.*, *Lachm.*, read μαρτυροῦμ. with D<sup>1</sup>FG; most mss.; Theod., Theoph., al., but as the external evidence in favour of μαρτυρόμ. [BD<sup>2</sup> (appy.) D<sup>3</sup>E (appy.) KLN; 30 mss.; Chrys., Æc.: A omits καὶ μαρτ., and C is deficient] is of superior weight, and as μαρτυρεῖσθαι 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 τὸ κ.τ.λ.] 'that ye should walk worthy,' Col. i. 10; dependent on the preceding participles,

and indicating not merely the subject (Lünem.) or direction (Alf.), but, as εἰς τὸ with the infin. nearly always indicates, the purpose of the foregoing exhortation and appeal: comp. Chrys., who paraphrases by ἵνα with the subj., and contrast Theod. who paraphrases with a simple infin. The form εἰς τὸ 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 ἵνα; comp. notes on *Eph.* i. 17.

The present περιπατεῖν is rightly adopted instead of the aor. περιπατήσαι (*Rec.*) by most modern editors on preponderant uncial authority [ABD<sup>1</sup> FGK; many mss.: C is deficient].

τοῦ καλοῦντος] 'who is calling;' not καλέσαντος, as in Gal. i. 6, and here in AN 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.

βασιλείαν καὶ δόξαν] 'kingdom and glory;' not a ἐν διὰ δυοῖν for βασιλείαν

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.

Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν 13

13. Διὰ τοῦτο] So *Rec.* with DEFGKL; appy. all mss.; Syr., Vulg., Clarom., Goth., Æth. (both); Chrys., Theod., Theoph., Œcum. (*De W., Lünem., Wordsw.*). *Tisch.* and *Lachm.* prefix καὶ with ABN; Copt., Syr.-Phil.; Theod. (ms. B), Ambrosiaster (*Alf.*). The reading is thus very doubtful, as the addition of N (C is here deficient) must justly be considered of great weight. I do not however at present reverse the reading of ed. 1, 2, till the peculiarities of N (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.

ἐνδοξον (Olsh.), 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 οὐρανῶν (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, *Théol. Chrét.* IV. 22, Vol. II. p. 244 sq., and the long treatise of C. G. Bauer in *Comment. Theol.* Part II. p. 107—17κ. 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, Usteri, *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 περιπ. 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 Lünem. correctly observes, that we can only logically refer them (a) to the specific declaration involved in the clause immediately preceding, scil. ὅτι καλεῖ ὑμᾶς ὁ Θεὸς εἰς κ.τ.λ. Olsh., Lünem., 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); οὐκ ἔστιν εἰπεῖν ὅτι ἡμεῖς μὲν πάντα ἀμέμπτως πρᾶττομεν ὑμεῖς δὲ ἀνάξια τῆς ἡμετέρας ἀναστροφῆς ἐποιήσατε, Chrys. καὶ ἡμεῖς] 'we also,' not, as Alf. and Lünem., 'we as well as πάντες οἱ πιστεύοντες' (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 οἱ περὶ τὸν Παῦλον and the twice repeated ὑμεῖς in the preceding verse; see esp. notes on *Eph.* i. 15. De W. and Koch (so also Auth.)

τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς  
 παρ' ἡμῶν, τοῦ Θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων

refer *καὶ* to *διὰ τοῦτο*,—a connexion 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. καὶ*, 4. 3, Vol. I. p. 143.

εὐχαριστοῦμεν τῷ Θεῷ] ‘we give thanks to God.’ On the meaning and usages of *εὐχαρ.* see notes on *Phil.* i. 3, and esp. on *Col.* i. 12.

ὅτι παραλαβόντες] ‘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 *παραλαμβάνειν* and *δέχεσθαι* stated by Lünem. and Koch, viz. that *παραλαμβάνειν* 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.  $\text{שְׂמִיעַת}$   $\text{לִּי$ , Jer. x. 22, *φωνὴ ἀκοῆς*, LXX.), and the gen. being that of *ap-position* or *identity*; Winer, *Gr.* § 59. 8, p. 470, Scheuerl. *Synt.* § 12. 1, 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 *ἐνεργούμενος* 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.* (*Æth.* omits *παρ' ἡμῶν*), *Æcum.*, and a few modern commentators. The construction adopted by the majority of expositors, and perhaps *Clarom.*, *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 correctively, the words being appended almost ‘extra structuram,’ to mark that though the *ἡμεῖς* were the immediate *human* source of the *ἀκοή* its real and proper source was *divine*.

οὐ λόγον ἀνθρ.] ‘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 *ὡς*: 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

ἀλλὰ καθὼς ἐστὶν ἀληθῶς λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, 14 ἀδελφοί, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ

as asserting the direct Inspiration of the spoken words must not be overlooked.

ὃς καὶ ἐνεργεῖται] 'which also worketh,' 'is operative,' scil. the λόγος Θεοῦ (Clarom., Syr., Goth., Theoph., Œcum.), not Θεός (Vulg., Theod.),—which in St Paul's Epp. is never found with the middle ἐνεργεῖσθαι, but always with the act.; see 1 Cor. xii. 6, 11, Gal. ii. 8, iii. 5, Eph. i. 11, al. On the constructions of ἐνεργ., see notes on Gal. ii. 8, and on the distinction between the active ('vim exercere') and the intensive middle ('ex se vim suam exercere'), see notes on Gal. v. 6, Winer, *Gr.* § 38. 6, p. 231, and comp. Krüger, *Sprachl.* § 52. 8. 1 sq. The καὶ must not be omitted in transl. (Alf.), or associated with the relative (De W., Koch), but connected with ἐνεργ., which it enhances by suggesting a further property or characteristic of the Inspired Word, and perhaps a contrast with its inoperative nature when merely heard and not believed. On this use of καὶ, see notes on Eph. i. 11, Klotz, *Devar.* Vol. II. p. 636, and comp. Krüger, *Sprachl.* § 69. 32. 12. ἐν ὑμῖν τοῖς πιστ.] 'in you that believe,' not 'in vobis qui credidistis,' Vulg., which would require τοῖς πιστεύουσιν, nor 'propterea quod fidem habetis,' Schott (comp. Olsh., Koch), which would require the omission of the article (comp. Donalds. *Gr.* § 492), but 'vobis qui creditis,' Goth., Syr.-Phil., τοῖς πιστεύουσιν adding a spiritual characteristic that serves indirectly to illustrate and verify the preceding declarations of the verse.

14. ὑμεῖς γάρ] Confirmation, not of

their reception of the word (Œcum.), nor of the predication of their belief (Olsh.), 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 ἐγενήθ., see notes on ch. i. 6.

τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ] 'which are in Judæa;' not 'præsens 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 Χρ. Ἰ.] '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 συναγωγαὶ τῶν Ἰουδαίων (Œcum.), which might be ἐν Θεῷ, but were far indeed from being ἐν Χριστῷ. For τὰ αὐτὰ *Rec.* reads ταῦτα with AD; most mss. ὑπὸ τῶν ἰδίων συμφυλ.] 'at the hands of your own countrymen;' closely dependent on ἐπάθετε—ὑπὸ being used correctly with neuter verbs which involve a passive reference, see Winer, *Gr.* § 47. b, p. 330: the reading ἀπὸ [D<sup>1</sup>FG; Orig. (1) in some ed.] is pro-

ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ  
 15 ὑπὸ τῶν Ἰουδαίων τῶν καὶ τὸν Κύριον ἀποκτεινάντων  
 Ἰησοῦν καὶ τοὺς προφήτας, καὶ ἡμᾶς ἐκδιωξάντων, καὶ

bably only due to a grammatical corrector. The supererogatory compound *συμφυλ.* ('contribulibus,' Vulg., *δομοεθνής*, Hesych.) is a *ἄπ. λεγόμεν.* in the N.T.; it is not found in earlier writers (*πολίτης*, *δημότης*, *φυλέτης*, *ἀνευ τῆς σὺν*, 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. *συμπολίτης*, Eph. ii. 19, and see Thiersch, *de Pentat.* II. 1, p. 83. These *συμφυλεταί*, as the contrast requires, must have been *Gentiles*; it is however not unreasonable to suppose that they were instigated by Jews (De W.); comp. Acts xvii. 5, 13.

*καθὼς καὶ αὐτοί* ['even as they also;'] not a grammatically 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. I. p. 37, 38, and notes on *Eph.* v. 23. The *αὐτοί* obviously does not refer to the Apostle and his helpers [Goth., Æth.-Pol. (but not Platt), Copt.], but by a 'constructio ad sensum' to the persons included in the more abstract *ἐκκλησιῶν* [Syr., Vulg., Clarom., Arm.]; comp. Gal. i. 22, 23, and Winer, *Gr.* § 22. 3, p. 131.

15. τῶν καὶ τὸν Κύριον 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 Dominum occiderunt,' Clarom., nor connected with τῶν (Lünem.),—a most questionable connexion, as τῶν properly considered has no relational force, —but simply correlative to the following *καὶ*, 'et Dominum...et prophetas' (Vulg.; Copt. omits first *καὶ*), and introductory 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 τὸν Κύριον 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 *ἀποκτεν.* (Chrys., Theoph., Æcum.), not by the succeeding *ἐκδιωξάντων* (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 *ἐκδιωξάντων*. The addition of this second member serves indirectly to weaken the force of the plea of ignorance (comp. Acts iii. 17): *ἀλλ' ἠγνόησαν αὐτὸν ἴσως. Μάλιστα μὲν οὖν ᾔδεσαν. Τί δαί; οὐχὶ καὶ τοὺς ἰδίους προφήτας ἀπέκτειναν;* Chrys.

There is here a variety of reading: *ἰδίους* is inserted before *προφ.* by *Rec.* with D<sup>2</sup>D<sup>3</sup>E<sup>2</sup>KL; appy. Syr., Goth., al.; Chrys., Theod., al., but is not found in ABD<sup>1</sup>E<sup>1</sup>FGN; 7 mss.; Vulg., Clarom., Copt., Orig. (2), Tertull. (who ascribes the insertion to Marcion); C is deficient. It was perhaps suggested by the preceding *ἰδίων* in ver. 14. It is thus rightly omitted by nearly all modern editors.

*καὶ ἡμᾶς ἐκδιωξ.*] 'and drove us out;'] *i. e.* not merely St Paul and his helpers,

Θεῷ μὴ ἀρεσκόντων καὶ πᾶσιν ἀνθρώποις ἐναντίων,  
κωλύόντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, εἰς 16

but the Apostles generally. The force of the compound ἐκδιώκειν is somewhat doubtful: ἐκ does not seem otiose (De W.), nor even simply intensive (Lünem.), but has appy. a *semilocal* reference, 'qui persequendo ejecerunt,' Beng., Alf.; comp. Luke xi. 49, and consider Acts xviii. 6. This meaning of ἐκδιώκειν 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 ἀρεσκ. ] 'do not please God;' not 'placere non quaerentium,' Beng. nor aoristic 'non placuerunt,' Clarom., but, with the proper force of the tense, 'are not pleasing,' are pursuing a course displeasing to,—the present marking the result of a regular and continuing course of behaviour; comp. Winer, *Gr.* § 45. 1, p. 304. The μὴ here does not seem to imply so much as 'Deo placere non curantium,' Alf., but is simply used to mark the aspects under which their conduct caused them to be presented to the reader; comp. Winer, *Gr.* § 55. 5, p. 429, and esp. Gayler, *de Part. Neg.* cap. ix. p. 275 sq.

In estimating the force of μὴ with a participle in the N. T. two things should always be borne in mind, (1) that μὴ with the participle is so decidedly the prevailing combination, that while the force of οὐ with the part. will commonly admit of being pressed, that of μὴ will not; see Green, *Gr.* p. 122; (2) that it is not correct always to find in the μὴ (as Alf. here) a reference to the feelings or views of the subject connected with the partici-

ple) comp. 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. l. c.*, and Herm. *Viger*, No. 267. πᾶσιν ἀνθρ. ἐναντίων] 'contrary to all men;' scil. 'quia saluti generis humani per invidiam et malitiam obsistebant,' Est. 2, and in effect Chrys. and the Greek commentators. The usual reference of the τὸ ἐναντίον to the 'adversus omnes alios hostile odium' entertained by Jews, Tacit. *Hist.* v. 5 (Olsh., De W., Jowett), has been recently called in question by Lünem., 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 κωλύόντων 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. κωλύόντων] 'seeing they hinder;' not  [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 κωλύόντων; the present simply states what they were actually doing, as far as circumstances permitted them; comp. Lünem.

λαλῆσαι ἵνα σωθῶσιν] 'to speak that they might be saved;' not 'evangelium prædicare ut ('qua,' Erasm.) salvæ

τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε. ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

fiant,' Menoch. ap. Pol. *Syn.*, but simply, 'gentibus loqui ut serventur,' Beza,—λαῆσαι preserving its ordinary meaning, and appy. coalescing with *ἵνα σωθῶσιν* to form an emphatic periphrasis of *εὐαγγελίζεσθαι* (Olsh.). "Ἴνα 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 *κωλύοντων*, 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 (*σκοπῶ τοῦ ἀμαρτάνειν ἐποίουν*, (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. Olsh. and Lünem. *in loc.*

The compound *ἀναπλ.* is not synonymous with *πληροῦν*, 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,'

[omni tempore] Syr., nat only in the times before Christ (*ἐπὶ τῷ προφη-*

*τῶν*), but when He came, and after He left them (*ἐπὶ τῶν ἀποστόλων*). There is no exegetical necessity for assuming that *πάντοτε* = *παντελῶς* (Bretschn., Olsh.): the Jews were *always* in all periods of their history acting in a manner that tended to fill up the continually diminishing vacuum. *ἔφθασεν δὲ ἐπ' αὐτούς*] 'But there is come upon them;' contrast between their course of evil and its sequel of punishment. It is scarcely necessary to say that *δὲ* is not equivalent to *γάρ* ('enim,' Vulg.), but with its usual and proper force (, Syr., 'autem,'

Clarom.) marks the antithesis between the procedure and its issue; 'alii rei aliam adicit, ut tamen ubivis quædam oppositio declaratur,' Klotz, *De var.* Vol. II. p. 362. On the meaning of the verb *φθάνειν* in later Greek (not 'prævenit,' Clarom., Vulg. [Amiat.],

but , [advenit] Syr., and with *εἰς* 'pervenit,' Vulg.), see notes on *Phil.* iii. 16, and Fritz. *Rom.* ix. 31, Vol. II. pp. 356, 357. The aorist *ἔφθασεν* '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 patcat id quod actum est;' see esp. Fritz. *de Aor.* VI, p. 17. The perfect *ἔφθακεν* [*Lachm.* (non marg.) with BD<sup>1</sup>] 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;

I endeavoured to see you, but was hindered by Satan. Ye truly are our crown and glory.

Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες 17

Vulg., Clarom., Goth.; comp. Rom. v. 9. The article either marks the ὀργή as προωρισμένη καὶ προφητευσμένη (Chrys. 2, 3), or perhaps rather as ὀφειλομένη (Chrys. 1, Œcum.), or even simply ἐρχομένη; comp. ch. i. 10. εἰς τέλος] 'to the end,' 'to the uttermost;' 'usque ad finem,' Clarom.; in close connexion with ἐφθασεν, not with ὀργή,—a construction that would certainly require the insertion of the article. Eis τέλος 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 φθάνειν εἰς τι, marks the issue to which the ὀργή had arrived: it had reached its extreme bound, and would at once pass into infictive judgments. As the cup of the ἀμαρτία had been gradually filling, so had the measures of the divine ὀργή. 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 Lünem. *in loc.*, who has well refuted the arguments urged by Baur, *l.c.* against the genuineness of the Ep., derived from this and the preceding verses.

17. Ἡμεῖς δέ] 'But we;' return after the digression to the subjects and leading thought of ver. 13, the δὲ not being simply resumptive, but reintroducing the Apostle and his associates with *contrasted* reference to the Jewish persecutors just alluded to: comp. the remarks on this participle in notes on

Gal. iii. 8. ἀπορφανισθέντες ἀφ' ἑμῶν] 'bereaved in our separation from you,' 'desolati a vobis,' Vulg.,

ⲁⲓⲛⲁ ⲛⲟⲩⲁⲗⲓ [ὀρφανοὶ ἂν vobis]

Syr., *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 ἀπὸ (reiterated before the pronoun) serves to mark the idea of *separation* (Winer, *Gr.* § 47, p. 331), and the term ὀρφανός, ὀρφανίζω, the feeling of desolation and bereavement which the separation involved. The further idea παίδων πατέρας ζητούντων, Chrys. (*Œsch. Choëph.* 249), or conversely, 'orbati ut parentes liberis absentibus,' Beng., is not necessarily involved in the term, as ὀρφανός [cognate with 'orbis,' and perhaps derived from Sanscr. *rabh*, the radical idea of which is 'seizing,' *etc.*; see Pott, *Etym. Forsch.* Vol. I. p. 259] is not unfrequently used with some latitude of reference; comp. Pind. *Isthm.* VII. 16, ὀρφανὸν ἐτάρων, Plato, *Republ.* VI. p. 495 c, ὀρφανὴν ξυγγενῶν, and the good collection of *exx.* in Rost u. Palm, *Lex.* s. v. Vol. II. p. 542. The idea of separation *from those we love* seems however to be always involved in the term, when used in reference to persons; comp. Plato, *Phædr.* p. 239 E, τῶν φιλιτάτων... κτημάτων ὀρφανόν. πρὸς καιρὸν ὥρας] 'for the season of an hour;' more emphatic expression than the usual πρὸς ὥραν (2 Cor. vii. 8, Gal. ii. 5, Philem. 15), or the less defined πρὸς καιρὸν (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 'horæ

ἀφ' ὑμῶν πρὸς καιρὸν ὥρας προσώπῳ οὐ καρδίᾳ, περισσotέρωσ ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῶ 18 λῆ ἐπιθυμία. διότι ἠθελήσαμεν ἔλθειν πρὸς ὑμᾶσ ἐγῶ

momento,' Hor. Sat. I. I. 7. On the use of πρὸς in these temporal formulæ, 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 ὥρα), and compare Donalds. *Cratyl.* § 177.

προσώπῳ οὐ καρδίᾳ] 'in face not in heart;' scil. τῆσ ἀσθη- τῆσ ὑμῶν ἐστέρημαι θέασ, τῆσ δὲ νοητῆσ ἀπολαύω διηρεκῶσ, 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. Scheuerl. *Synt.* § 22, p. 179 sq., where the distinctions between the local, modal, and instrumental, uses of this case are well illustrated.

περισσot. ἐσπουδ.] 'were the more abundantly zealous,' 'eo amplius [magis] studuimus,' 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. 2, comp. Goth.); for though frequently used by St Paul (2 Cor. i. 12, ii. 4, vii. 13, 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 ἀποφρασιμῶσ (Winer, *l. c.*), nor to the briefness of the time as suggestive of a less obliterated remembrance (Lünem., comp. Alf., Jowett), still less to the comparative length of it (περισσot. ἡ ὡσ εἰκῶσ ἦν τοὺσ πρὸσ ὥραν ἀπολει-

φθέντασ, Theoph., comp. Chrys.), but to the fact that the separation was προσώπῳ οὐ καρδίᾳ; 'quo magis corde præsens vobiscum fui, hoc abundantius faciem vestram videre studui,' Musc. The form περισσotέρωσ (περισσotέρον, Mark vii. 36, 1 Cor. xv. 10, Heb. vi. 17, vii. 15 only) is appy. rare in classical Greek, comp. however Isocr. p. 35 E.

τὸ πρόσωπον ὑμῶν ἰδεῖν] 'to see your face;' not 'exquisite positum' for ὑμᾶσ ἰδεῖν, with reference to the preceding προσώπῳ (Schott, Jowett), but appy. an expressive Hebraistic periphrasis (ΠΙΣΤῆ] ἡ] ἔ] ΠΙΣΤῆ], marking the personal face-to-face nature of the meeting; comp. ch. iii. 10, Col. ii. 1.

ἐν πολλῶ ἐπιθ.] 'with great desire;' appended clause specifying the ethical sphere in which the σπουδῆ was evinced ('in multo desiderio,' Clarom., Copt., Goth.), or perhaps more simply the concomitant feeling ('cum multo desiderio,' Vulg., comp. Arm.) with which it was associated; see notes on *Col.* iv. 2, and comp. above on ver. 3. 'Επιθ. 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 διὸ (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 ἐπιθυμία. *Lachm.* and *Tisch.* (ed. 1, 7) read διότι with ABD<sup>1</sup>FG<sup>8</sup>; 9 mss. (*Lünem.*, Alf.). *Tisch.* has here rightly returned to the reading of his first edition, as the ex-

μὲν Παῦλος καὶ ἄπαξ καὶ δὶς, καὶ ἐνέκοψεν ἡμᾶς ὁ  
Σατανᾶς. τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος 19

ternal authority for διό (*Rec., De W., Tisch. ed. 2*)—viz. (D<sup>2</sup>?) D<sup>3</sup>EKL; great majority of mss.; Chrys., Theod., Dam., al. (C is deficient) is not strong, and, owing to the unusual position of διότι, the temptation to correct was very great.

ἠθέλησαμεν] ‘*wished,*’ ‘*would fain,*’ not ἠβουλήθημεν, which would have expressed ‘*ipse animi propensionem*’ (Tittm.) with a greater force than would be consistent with the context; comp. Philem. 13, 14. On the distinction between θέλω and βούλομαι, see notes on 1 Tim. v. 14, and Donalds. *Cratyl.* § 463, but in applying it in St Paul’s Epp. observe that θέλω is used 7 times to βούλομαι 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,*’ Æth. The μὲν ‘*solitarium*’ 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 (κάκεινοι μὲν γὰρ ἠθέλων μόνον, 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 μῆν), and its connexion with the first numeral, see Donalds. *Cratyl.* § 154, and comp. Pott, *Etym. Forsch.* Vol. II. p. 324.

καὶ ἄπαξ καὶ δὶς] ‘*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, 1 Macc. iii. 30, where the

omission of the καὶ leaves the formula scarcely stronger in meaning than ‘*aliquoties.*’

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 impedit,*’ 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 Winer, *Gr.* § 53. 3, p. 388. On the primary meaning of the verb ἐνκόπτειν (Hesych. ἐνεκοπτόμην ἐνεποδιζόμην) ‘*to hinder by breaking up a road,*’ see notes on Gal. v. 7.

ὁ Σατανᾶς] ‘*Satan,*’ Heb. שָׂטָן, the personal evil Spirit, the ‘*adversary*’ κατ’ ἐξοχήν (ὁ ἐχθρός, 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 precarious: St Paul here plainly says that *the Devil* was the hindrance; what peculiar agencies he used are not revealed. 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 unmistakable, 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 τούτου (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, *Schriftb.*

καυχῆσεως ἢ οὐχὶ καὶ ὑμεῖς ἔμπροσθεν τοῦ Κυρίου ἡμῶν  
20 Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; ὑμεῖς γὰρ ἐστε ἡ δόξα  
ἡμῶν καὶ ἡ χαρά.

Vol. I. p. 389 sq., Ebrard, *Dogmatik*, § 240, Vol. I. p. 290, and Plitt, *Evang. Glaubensl.* § 31, Vol. I. p. 245 sq.

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 desiderio? nam quid aliud est in hoc mundo quo mihi placeam, quo me jactem, quo fretus mihi promittam felicitatem?' Calv.

ἡμ. Ἐλπίς ἡ χαρά] 'our hope or joy,' not exactly 'causa spei et materies lætandi,' 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 Wetst. *in loc.*; the most pertinent is Livy, xxviii. 39, 'Scipionem...spem omnem salutemque nostram.'

στέφανος καυχῆσεως] 'crown of boasting,' comp. Prov. xvi. 31, Ezek. xvi. 12, פְּרָאֵף פְּרָאֵף [στέφ. καυχῆσεως, LXX], and Isaiah lxii. 3 [στέφ. κἀλλους, 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 καυχῆσεως not merely = δόξης λαμπρᾶς (Theoph.), but implies ἐφ' ᾧ ἀγάλλομαι [καυχῶμαι], Chrys., the genitive being not the gen. 'appositionis' (Koch), nor even of the metaphorical substance (comp. Rev. xii. 1), but, as the termination in -σις 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.,  $\alpha\delta\ \omicron\iota$  Syr.-Phil., the

particle ἢ 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, *Tursell.* 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 εἶπεν ὑμεῖς ἀπλῶς, ἀλλὰ καὶ ὑμεῖς μετὰ τῶν ἄλλων, Chrys. [How accurate is this great commentator's observation of the details of language.]

ἔμπροσθεν 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—καυχῆσεως (Grot.), nor again closely and exclusively unite it with ἢ οὐχὶ καὶ ὑμεῖς (Olsh.), 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 ὑμεῖς, and proceeded with ver. 20, but feeling that the ἐλπίς, 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, *Lehrb.*

ἢ οὐχὶ καὶ

As we could not forbear any longer, we sent Timothy to reassure you in your affliction.

Διὸ μηκέτι στέγοντες εὐδοκῆσαμεν III. καταλειφθῆναι ἐν Ἀθήναις 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. ὑμεῖς γὰρ κ.τ.λ.] ‘*Ye 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.* 756, but see Buttm. *in loc.*), but seems rather confirmatory and explanatory (‘*confirmatio superiorem verum seriâ asseveratione,*’ Calv.), the γέ 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. I. Διὸ] ‘*On which account,*’ not exactly διὰ τὸ εἶναι ὑμᾶς τὴν δόξαν ἡμῶν καὶ τὴν χαρὰν (Lünem.), which seems too restricted, but on account of the affectionate but abortive desire expressed in the three preceding verses; ἐπειδὴ ἡμεῖς δραμεῖν πρὸς ὑμᾶς ἐκωλύθημεν ἀπεστείλαμεν Τιμόθεον, Theod. On the use of διὸ, see notes on *Gal.* iv. 31, and grammatical reff. on *Philem.* 8.

μηκέτι 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. Lünemann (approved by Winer, *Gr.* § 55. 5, p. 429) rightly objects to the assertion of Rückert that μηκέτι is here incorrectly used for οὐκέτι, as μηκέτι 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, *Synt.* § 207, and see also notes and reff. on ch. ii. 15. The verb στέγειν (βαστάζειν, ὑπομένειν, Hesych.; φέρειν, ὑπομένειν, καρτερεῖν, Chrys. on 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 reff. to this place is Philo, *in Flacc.* § 9, Vol. II. p. 527 (ed. Mang.), μηκέτι στέγειν δυνάμενοι τὰς ἐνδείας.

εὐδοκῆσαμεν] ‘*we thought it good,*’ Auth., comp. Arm. ‘*placuit nobis,*’ Vulg., Clarom., ‘*galeikaidauns,*’ Goth., not ‘*enixe voluimus*’ [*abedarna*] Æth., comp. Syr. [عزى], as the idea of a ‘*libera*’ (εἰλόμεθα, 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 εὐδ. not ἠδδ. see notes on ch. ii. 8.

καταλειφθ. ἐν Ἀθήν. μόνοι] ‘*to be left behind at Athens alone,*’—alone, not without some emphasis, as its position seems to indicate; alone, and that at Athens,

ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν  
τοῦ Θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ εἰς τὸ στηρί-  
3 ξαι ὑμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν τὸ

'in urbe videlicet a Deo alienissimā,' 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, and so that the former was not with the Apostle at Athens; from the present words (καταλειφθῆναι, ἐπέμψαμεν, ver. 2; ἐπέμψα, 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 σύν 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, *Synt.* 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<sup>3</sup>E (confusedly) KL; most mss.; Syr. (omitting καὶ 1), 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<sup>1</sup>; Clarom., Sangerm., Am-brosiast., but is supported indirectly, (1) by AN; some mss.; and several Vv. (Vulg., Copt., Goth., Æth.), which have διάκονον instead of συνεργὸν (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 στηρίξαι 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. ἐπιστηρίξειν joined with παρακ. 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.

παρακαλέσαι] 'to exhort,' 'ad...exhortandos,' Vulg.; not here 'to comfort,' Auth., Syr.-Phil., al (Eph. vi. 22, Col.

μηδένα σάινεσθαι ἐν ταῖς θλίψεσιν ταύταις· αὐτοὶ γὰρ

iv. 8), still less ܒܫܝܠܝܢܐ  
ܘܠܝܢܐ [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 φέρειν γενναίως τὰς τῶν ἐναντίων ἐπιβουλὰς, Theod. The second ὑμᾶς which *Rec.* adds after παρακ. with D<sup>3</sup>KL; most mss.; Syr., is rightly rejected by *Lachm.*, *Tisch.*, with distinctly preponderant external evidence [ABD<sup>1</sup>FGN; 15 mss.; Clarom., Vulg., Goth., Copt., Chrys., Theod.; C is deficient].

ὑπὲρ τῆς πίστεως] Not identical in meaning with περὶ τῆς πίστεως (De W.), which *Rec.* here adopts on weak external authority [D<sup>3</sup>E<sup>2</sup>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 far 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. 8, comp. notes on *Phil.* iv. 10), but in the case of transitive verbs like παρακαλεῖν of precarious application: that of Lünem. and Alf., according to which τὸ μηδ. is in apposition to the whole preceding sentence and dependent on the preceding εἰς, more

than doubtful; the regimen is remote, and the assumption that *τοῦτέστι* might have been written for τὸ (Lünem.) or that it is nearly equivalent to it (Alf.) extremely questionable, if not inconsistent with the assumed dependence on εἰς. The only objection to the construction here advocated—that παρακαλέσαι would thus be associated with a simple accus. *rei*—is of no real weight; for (1) such a construction is possible (comp. 1 Tim. vi. 2), and (2) the dependence of such explanatory or accusative infinitives on the governing verb is appy. not so definite and immediate as that of simple substantives; comp. *Matth. Gr.* § 543, obs. 2, 3, Scheuerl. *Synt.* § 45. 4, p. 478. The only real difficulty in these and similar constructions is correctly to define the difference between the infinitive with and without the article: perhaps it amounts to no more than this that in the former case the infinitival clause is more emphatic, aggregated, and substantival, in the latter more merged in the general structure of the sentence; see Winer, *Gr.* § 44. 2, p. 286, Krüger, *Sprachl.* § 50. 6. 3, *Matth. Gr. l. c.* obs. 2.

The reading of *Rec.* τῶ 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 infin.

σαίνεσθαι] 'be disturbed,' 'be disquieted.' This verb (α ἄπ. λεγόμεν. in the N. T.) properly signifies 'to be fawned on' (σαίνειν, ἐπὶ ζώων ἀλόγων, ὃ ἐστι σείειν τὴν οὐράν, Eustath. p. 393, 9), and metaphorically 'soothed' (*Æsch. Choëph.* 194), but is occasionally found in later writers in the stronger sense

4 οἴδατε ὅτι εἰς τοῦτο κείμεθα· καὶ γὰρ ὅτε πρὸς ὑμᾶς  
 ἦμεν προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς  
 5 καὶ ἐγένετο καὶ οἴδατε. διὰ τοῦτο καὶ γὰρ ἡμεῖς

of κινεῖσθαι, σαλεύεσθαι (Hesych.); comp. Diog. Laert. viii. 41 (cited by Elsner), σαυόμενοι τοῖς λεγομένοις ἐδάκρυον καὶ φμωζόν. So rightly Chrys. (θоруβείσθαι), Theod., Zonaras, *Lex.* p. 1632 (κλονεῖσθαι), al., most of the ancient Vv. (Syr.  $\text{ܘܕܘܠܠ}$  [succideretur], Vulg. 'moveatur'), and nearly all modern commentators. Wolf, Tittmann (*Synon.* i. p. 189), and appy. Jowett, retain the more usual sense 'pellicy,' scil. 'ad officium deserendum,' 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 ΣΑΝ- or ΞΑΝ- (Benfey, *Wurzellex.* Vol. i. p. 181), but from σεῶ; comp. Donalds. *Craty.* § 473.

ἐν ταῖς θλίψεσιν ταύταις] 'in these afflictions;' not merely those endured by the Apostle (comp. *Æcum.*), 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 ἐν 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 σαβεσθαι 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 thereunto;' scil. τὸ θλίβεσθαι (comp. ver. 4), not τὸ ὑπομένειν θλίψεις, Koch 1, the τοῦτο referring laxly to the preceding θλίψε-

σιν. On the meaning of κείμεθα (Vulg. 'positi sumus,' Syr.  $\text{ܘܕܘܠܠ}$  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. 224 sq.

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

Vulg., Clarom.,  $\text{ܘܕܘܠܠ}$

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 πρὸς with acc. with verbs implying rest, &c., see notes on *Gal.* i. 18, iv. 18.

μέλλομεν θλίβεσθαι] 'we were to suffer affliction;' here not merely a periphrasis of the future, but an indirect statement of the fixed and appointed decree of God; comp. ver. 3. The verb μέλλω 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, *Cratylus*, 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 three cases with ἔσεσθαι), though the use is the prevailing one in earlier Greek: see Winer, *Gr.* § 44. 7, p. 298, Krüger, *Sprachl.* § 53. 8. 3 sq.

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

στέγων ἔπεμψα εἰς τὸ γινῶναι τὴν πίστιν ὑμῶν, μήπως ἐπέρασεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.

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

Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν καὶ εὐαγγελισαμένου ἡμῖν

does not here seem to be correlative to the second, καὶ...καὶ (see notes on 1 *Tim.* iv. 10), but appears rather to have an ascensive force, while the second is simply copulative; οὐχ ὅτι ἐγένετο τοῦτο λέγει μόνον, ἀλλ' ὅτι πολλά καὶ ἄλλα προεῖπε, καὶ ἐξέβη, Chrys.

5. διὰ τοῦτο] 'For this cause;' scil. because the foretold tribulation had now actually come upon you. In the following καὶ γὰρ the καὶ does not belong to the sentence (the argument of Lünem. however that it would then be διὰ καὶ τοῦτο is of no weight, see notes on *Phil.* iv. 3) but to the pronoun, which it puts in gentle contrast with the ὑμεῖς 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.

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

εἰς τὸ γινῶναι] 'with a view of knowing;' design of the ἔπεμψα, comp. ver. 2. It does not seem right to supply mentally αὐτῶν (Olsh.; 'ut cognosceret,' Æth.-Platt, sim. Pol.); the subject of the principal verb is naturally the subject of the infinitive.

So rightly Syr.  $\text{ܘܕܢܝܢܐ}$ ? [ut cognoscerem]: the other Vv. adopt the inf., or an equivalent ('ad cognoscendam fidem vestram,' Vulg., Clarom.), and are thus equally indeterminate with the original.

μήπως ἐπέρασεν 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. 44<sup>8</sup>, and comp. notes on the very similar passage Gal. ii. 2. It may be observed that Green (*Gr.* p. 81), Fritzsche (*Fritz. Opusc.* p. 176 note), and Scholeff. (*Hints*, p. 114) regard μήπως 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 μήπως (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 μή with fut. after verbs of fearing, &c. always gives a prominence to the notion of futurity.

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

εἰς κενὸν γένηται] 'prove to be in vain;' comp. Gal. ii. 2, and the exx. collected by Kypke, *Obs.* Vol. II. p. 275. The primary force of the prep. is somewhat similarly obscured in the adverbial formulæ, εἰς κούρον, εἰς καιρόν, κ.τ.λ.; see Bernhardy, *Synt.* v. 11, p. 221. On the meaning of κόπος, see notes on ch. ii. 9.

6. Ἄρτι δὲ is most naturally con-

τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνείαν  
ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν καθάπερ

nected with the participle (Æth.-Pol. distinctly), not with the remote verb *παρεκλήθημεν*, ver. 7 (Lünem., Koch), which has its own adjunct *διὰ τούτο*; 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 *ἀρτι* [ἄρῳ, connected with *ἀρτιως*, ἀρμῶ], which properly stands in opp. as well to immediately present (ῥύν, Plato, *Meno*, p. 89 c) as to remotely past time (πάλαι, Plato, *Crito*, p. 43 A), is often used in the N.T. and in later writers in reference to purely present time; see esp. Lobeck, *Phrygn.* p. 18 sq.

**εὐαγγελισαμένῳ** [*having told the good tidings of;* comp. Luke i. 19: οὐκ εἶπεν ἀπαγγέλλαντος, ἀλλ' εὐαγγελισαμένου τσοούτον ἀγαθὸν ἠγείτο τὴν ἐκείνων βεβαίωσιν καὶ τὴν ἀγάπην, Chrys. The verb *εὐαγγελ.* is used in the N.T. both in the active (Rev. x. 7, xiv. 6, only), passive (Matt. xi. 5, Gal. i. 11, Heb. iv. 6, al.), and middle. In the last form its constructions in the N.T. are singularly varied; it is used (a) absolutely, Rom. xv. 20, 1 Cor. i. 17; (b) with a dat. *personæ*, Rom. i. 15; (c) with an accus. *personæ*, Acts xvi. 10, 1 Pet. i. 12; (d) with an accus. *rei*, Rom. x. 15, Gal. i. 23; (e) with a double accus., *personæ* and *rei*, Acts xiii. 32; and lastly (f)—the most common construction—with a dat. *personæ* and acc. *rei*, Luke i. 19, al. Of these (b) and occasionally (c) are the forms used by the earlier writers; see Lobeck, *Phrygn.* p. 267, Thom.-Mag. p. 379, ed. Bern.

**τὴν πίστιν καὶ τὴν ἀγ. ὑμ.]** 'your faith and your love,' the faith which you have, and the love which you evince to one an-

other (ver. 12); δηλοῖ ἡ μὲν πίστις τῆς εὐσεβείας τὸ βέβαιον, ἡ δὲ ἀγάπη τὴν πρακτικὴν ἀρετὴν, Theod. The third Christian virtue, *ἐλπίς*, is not here specified (comp. 1 Tim. i. 14, 2 Tim. i. 13, al.), but obviously is included; comp. Usteri, *Lehrb.* II. 1. 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 μετὰ ἐπαίνων καὶ εὐφημίας*, Theoph. (comp. Chrys.), but simply 'that ye retain a good, i. e. as the following words more fully specify, a faithful (βεβαίαν, Œcum.) 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 ἀγαθῆ* formed the third item in the good tidings; *τρία τέθεικεν ἀξίεραστα, τὴν πίστιν, τὴν ἀγάπην, καὶ τοῦ διδασκάλου τὴν μνήμην*, 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 *ἀγαθῆ*, but *ἀδιάλειπτος*; see 2 Tim. i. 3. So Auth., Arm., and appy. the majority of modern commentators.

**ἐπιποθ. ἡμᾶς ἰδεῖν]** 'longing to see us:' further expansion of the preceding words; comp. 2 Tim. i. 4. On the force of the *ἐπί*, here not intensive but *directive*, see Fritz. *Rom.* i. 11, Vol. 1. p. 31, and notes on 2 Tim. l. c. **καθάπερ καὶ ἡμεῖς ὑμᾶς]** 'even as we also are longing to see you;' τὸ γὰρ μαθεῖν τὸν φιλοῦντα ὅτι τοῦτο αἰτεῖν ὁ φιλούμενος ὅτι φιλεῖται πολλὴ παραμυθία καὶ παράκλησις, Chrys. On the meaning and use of *καθάπερ*, see notes

καὶ ἡμεῖς ὑμᾶς διὰ τοῦτο παρεκληθήμεν, ἀδελφοί, ἐφ' 7 ἰ  
 ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν  
 πίστεως ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ. 8

8. στήκητε] So *Rec.*, *Lachm.*, and *Tisch.* ed. 2, with BDE<sup>1</sup>; many mss.: *Tisch.* ed. 7 adopts the solecistic στήκετε with AFGKLN<sup>4</sup>; 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, *Introduct. to N. T.* p. 10.

on ch. ii. 11, and on the use of *καὶ* 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 *ἄρτι ἐλθόντος* involved mainly the predication of time, make the occurrence of a recapitulatory and causal formula here by no means inappropriate.

**παρεκλ...ἐφ' ὑμῖν**] 'we were comforted over you;' you were the objects which formed the substratum of our comfort; comp. 2 Cor. vii. 7. The prep. *ἐπὶ* is not exactly equivalent to 'in,' *Vulg.*, 'ex,' [fram] *Goth.*, or even 'propter,' *Æth.-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 *παρεκλήμεθα*, though found only in A and 3 mss., has been adopted by Koch, as according better with his connexion of *ἄρτι* with the finite verb. Surely this is most rash criticism.

**ἐπὶ πάσῃ κ.τ.λ.**] 'in all our necessity and tribulation;' certainly not 'in quavis angustia 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 *ἐπὶ* 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. Bernhardt, *Synt.* 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 *ΑΓΧ.*, Pott, *Etym. Forsch.* Vol. 1. p. 184; 'vim omnem notat quæ evitari non potest,' Herm. Soph. *Trach.* 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.* (*θλίψ. κ. ἀνάγκη*), but only on the authority of KL; mss.; several Ff. **διὰ τῆς ὑμῶν πίστεως**] 'through your faith:' the medium by which this comfort was realized by the Apostle was the faith on the part of the The-

9 τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι  
περὶ ὑμῶν ἐπὶ πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς ἔμ-

salonians of which he had received tidings; αὕτη ἀσάλευτος μείνασα τὴν παράκλησιν ἡμῖν εἰργάσατο, (Æcum.

8. ὅτι νῦν ζῶμεν] '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 ἀνάγκη καὶ θλίψις 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 βεβαίωσιν ζωὴν ἡμετέραν ὑπολαμβάνομεν, Theod.; compare Pearson, *Creed*, Vol. II. p. 319 (ed. Burt.). The conditional member, ἐὰν ὑμεῖς κ.τ.λ., shows that νῦν (like the Lat. 'nunc') is not here used in a purely temporal (comp. Jowett), but in a logical and argumentative sense, approaching in meaning to 'in hoc rerum statu,' 'rebus sic se habentibus;' see Hartung, *Partik.* νῦν, 2. 2, Vol. II. p. 25, Jelf, *Gr.* § 719. 2. The true principle of the usage is well explained by Hand; 'sæpe in his duæ rerum conditiones collocantur, quarum altera aut præcessit, aut cogitatur esse posse, eique ex adverso opponitur ea quæ vera ac præsens adest et valet,' *Tursell.* 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 experientiâ cognoscam,' Herm.), and on its general distinction from εἰ 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 στήκειν, not *perse* '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 στήκειν in *Phil.* iv. 1; see notes on *Eph.* iv. 17, vi. 1.

9. τίνα γὰρ κ.τ.λ.] Confirmation of the preceding conditioned declaration ὅτι νῦν ζῶμεν κ.τ.λ.; 'we live, I say, for what sufficient thanks can be rendered to God for our plenitude of joy on your account?' τσαύτη, φησίν, ἣ δι' ὑμᾶς χαρὰ, ὅτι οὐδὲ εὐχαριστεῖν κατ' ἀξίαν εὐρίσκομεν, (Æcum., comp. Theoph. For θεῶν D<sup>1</sup>FGN<sup>1</sup> read Κυρίῳ, and K<sup>1</sup> also gives Κυρίου for Θεοῦ at the end of the verse.

ἀνταποδοῦναι] 'render,'—properly 'in return,' 'retribuere,' *Vulg.*,  $\text{ܐܢܬܐܘܕܘܢܐܝܢ}$  Syr.;

εὐχαριστία is regarded as a kind of return for the mercies and blessings of God: Grot. aptly compares Psalm cxvi. 12,  $\text{יְהוָה לֵאמֹר יְשׁוּבָה־חַיִּים}$ . The binary compound ἀνταποδοῦναι 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 ἀντι marking the idea of return, the ἀπό 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.

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

16, comp. Phil. i. 4) in such combina-  
tions as the present is scarcely appre-  
ciable; see notes on Col. iv. 3, and  
comp. on Phil. i. 7.

ἐπὶ πάσῃ 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. 1 Cor.  
i. 4, 2 Cor. ix. 15, Polyb. *Hist.* xviii.  
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,  
θαυμάζειν, ἀγαλλιάειν, κ.τ.λ., but per-  
haps 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.  
c, p. 351. It is scarcely necessary to  
say that πᾶσα ἡ χαρὰ is not, except  
by inference, 'summa lætitia' (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.

ἢ χαίρομεν] 'which we joy;' attraction  
for ἣν χαίρομεν (Winer, *Gr.* § 24. 1,  
p. 147), the construction being appy.  
here χαίρειν χαράν (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,  
Lobeck, *Paralipom.* p. 224 sq.

ἔμπροσθεν 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 ἔμπροσθεν τοῦ Θεοῦ,  
only used by St Paul in this Ep., see  
notes on ch. i. 3. The clause ob-  
viously 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 σημείον,  
Chrys. On this formula, see notes on  
ch. ii. 9, and on 1 Tim. v. 5.

ὑπερπερισσοῦ δεόμενοι] 'above mea-  
sure praying;' participial adjunct,  
not to χαίρομεν, which is only part  
of a subordinate clause, but to the  
leading thought τίνα—ἀνταποδοῦναι  
(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 cu-  
mulative form ὑπερεκπ. (ch. v. 13 [-ῶς],  
Eph. iii. 20, Clem.-Rom. 1 Cor. 20  
[-ῶς]) and St Paul's noticeable use of  
compounds of ὑπέρ, see notes on Eph.  
l. c.

εἰς τὸ ἰδ. κ.τ.λ.]  
'that we may see your face;' 'ut  
videamus,' Vulg., Clarom.; purpose and  
object (ἵνα ἰδῆ αὐτοῖς, Theoph.) of the  
prayer, with perhaps an included refer-  
ence to the subject of it; comp.  
2 Thess. ii. 2, and see notes on ch. ii.  
12, and on ὑμ. τὸ πρόσ., notes on ch.  
ii. 17.

καταρτίσαι] 'make  
complete,' 'ut supplicemus,' Clarom.  
The verb καταρτίζειν (Hesych. κατα-  
σκευάζειν, στερεοῦν, Zonar. ἀρμόζειν)  
properly signifies 'to make ἀρτίος'—  
the κατὰ having appy. a slightly in-  
tensive force (see Rost u. Palm, *Lex.*

II Αὐτὸς δὲ ὁ Θεὸς καὶ πατὴρ 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.

s. v. κατὰ, 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,’ πληρῶσαι, Theod., ἀναπληρῶσαι, Œcum. For **xxx.** see Wetst. Vol. I. p. 278, Elsner, *Obs.* Vol. II. p. 70, and notes on *Gal. l. c.*

τὰ ὑστερήματα 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 (οὐ πάσης ἀπέλαυσαν τῆς διδασκαλίας, οὐδὲ ὅσα ἐχρῆν μαθεῖν ἐμαθόν, 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.*

II. Αὐτὸς δέ κ.τ.λ.] ‘Now may God Himself and our Father;’ transition by the δὲ μεταβατικὸν (see notes on *Gal.* iii. 8) to good wishes and prayers for their progress in holiness. The αὐτὸς does not seem here to suggest any antithesis between God and the δέουσαι, ver. 10 (De W.), but merely to enhance the power of God in respect of the κατευθύνειν τὴν ὁδὸν (Lünem.), and to place in contrast the human agent with his earnest but foiled efforts (ch. ii. 18), and God who if He willed could instantly and surely accomplish all; ὡσεὶ εἶπεν Ὁ Θεὸς ἐκκόψαι τὸν Σατανᾶν τὸν πταιχουὶ ἡμῶν διὰ τῶν πειρασμῶν ἐμποδίζοντα, ἵνα ὀρθῆν ὁδὸν πρὸς ὑμᾶς ποιησώμεθα, Œcum. On the meaning of the august title ὁ Θεὸς καὶ πατὴρ,

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.-Phil., 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. XXII. p. 467.

The addition after Ἰησοῦς of Χριστὸς (*Rec.*), though supported by D<sup>3</sup>EFGK L; mss.; Vv.; Ath., and many Ff., is rightly rejected by most modern editors with ABD<sup>2</sup>N (D<sup>1</sup> 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

τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς. ὑμᾶς δὲ ὁ Κύριος πλεονάσαι 12  
καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας,  
καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, εἰς τὸ στηριῆσαι ὑμῶν τὰς 13

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 *κατευθύειν* (Luke i. 79, 2 Thess. iii. 5) properly signifies 'to make straight,' thence (as here) 'to direct' ('dirigat,' Vulg.,  $\zeta\omicron\delta\iota\Delta\iota$  Syr.), the *κατὰ* being appy. not so much intensive (Koch) as directive, and the appended *πρὸς* specifying the *terminus ad quem*; comp. Winer, *Gr.* § 52. 4. 9, p. 383.

12. ὑμᾶς δέ] 'But you,'—you—whatever it may please God to appoint with respect to us and our coming: 'altera precatio ut intercedam obstructum illi est iter se tamen absente Dominus Thessalonicenses confirmet in sanctitate et caritate impleat,' Calv.

ὁ 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 ὁ Κύριος [so BD<sup>3</sup>K LN; Augiens.: ὁ Θεός, A; 73: ὁ Κύριος Ἰησοῦς, D<sup>1</sup>E<sup>1</sup>FG; 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 ἀριθμῷ 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. Πλεονάζειν is not transitive elsewhere in the N. T., see however Psalm lxxi. 21, ἐπλεόνασας τὴν δικαιοσύνην σου, 1 Macc. iv. 35, πλεονάσας τὸν γενηθέντα στρατόν; the verb *περισσ.* is also commonly intrans., but see 2 Cor. iv. 15, ix. 8, and notes on Eph. i. 8.

τῇ ἀγάπῃ κ.τ.λ.] 'in your love toward one another and toward all;' instrumental or rather ablatival dative specifying that *with* which they were to be enlarged and to abound; see Hartung, *Casus*, p. 94, Scheuerl. *Synt.* § 22, p. 178, 182. 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 ὁμόπιστοι (Theod.) or not; τοῦτο γὰρ τῆς κατὰ Θεὸν ἀγάπης ἰδιὸν τὸ πάντας περιπλέκεσθαι, Theoph.

καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς.] 'even as we also abound toward you;' comp. ver. 6; scil. πλεονάζομεν καὶ περισσεύομεν τῇ ἀγάπῃ [περὶ ὑμᾶς διετέθημεν, Theod.], the verbs which were previously transitive now relapsing into their usual intransitive meaning: τὸ μὲν ἡμέτερον ἦδη ἐστὶ· τὸ δὲ ὑμέ-

καρδίας ἀμέμπτους ἐν ἀγιωσύῃ ἔμπροσθεν τοῦ Θεοῦ  
καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν  
Ἰησοῦ μετὰ πάντων τῶν ἀγίων αὐτοῦ.

τερον ἀξιούμεν γενέσθαι, 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. (omp. Copt.), al., ἀγάπην ἔχομεν, Grot. 'sumus, more Hebræo,' &c., and is supported by the analogy of simple verbs being supplied from compound verbs, affirmative from negative; comp. Jelf, *Gr.* § 895. I. b.

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

13. εἰς τὸ στηριξάει] 'in order to establish,' 'to the end he may stablish,' Auth.; and the result (Baumg.-Crus.) but not the end and aim of the πλεον. καὶ περισσ. τῇ ἀγάπῃ: ἂν γὰρ αὐτῇ περισσεύῃ, στηριγμός ἐστι τῶν κεκτημένων αὐτῇ, Œcum.; love being, as De W. observes, 'the filling up of the law' (Rom. xiii. 10) and 'the bond of perfectness' (Col. iii. 14). The subject of the inf., it need scarcely be said, is not ἡμᾶς (Corn. a Lap. 1), nor ἀγάπην (Œcum.), nor even Θεόν (a Lap. 2), but the subject of the foregoing verse, τὸν Κύριον.

ἀμέμπτους ἐν ἀγιωσύῃ] '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, Demosth. Vol. I, p. 239, and the long and elaborate note of Koch *in loc.* The hearts (ἐκ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, Chrys.) were to be blameless, and that not simply, but in a sphere and element of holiness. On the orthographically correct but late form ἀγιωσύνη (Rom. i. 4, 2 Cor. vii. 1, as

Ν, not ἀγιοσύνη, as B<sup>1</sup>DEFG (A has δικαιοσύνη), see Fritz. *Rom.* Vol. I. p. 10, Buttm. *Gr.* § 118. 11. In meaning it differs but little from ἀγιότης (2 Cor. i. 12 [not *Rec.*], Heb. xii. 10), except perhaps that it represents more the condition than the abstract quality, while ἀγιασμός, 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 -μός to that in -σύνη 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 Justif.* 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. ἀγαθωσύνη, ἀγαθότης, and notes on Gal. v. 22.

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

τοῦ Θεοῦ καὶ τοῦ 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 ὑπ' αὐτοῦ κρινόμεθα ἔμπροσθεν τοῦ Πατρὸς, Theoph.; see notes on ch. ii. 19. The addition Χριστοῦ is rightly rejected by *Lachm.* and *Tisch.*, with ABDEKX; 20 mss.; Clarom., Sangerm., Vulg. (Amiat.), Æth. (Pol.,—but not Platt); Dnm., Ambr.: the appearance of Ἰησοῦς without Χριστός 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.

Λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν IV.  
 ὑμᾶς καὶ παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ

with all His Saints;' not οὖν but μετὰ; 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 οἱ ἅγιοι are, with Pearson (*Creed*, Vol. II. p. 296), to be referred to the Holy Angels (see 2 Thess. i. 7, Matth. xvi. 27, xxv. 31, al.; comp. Heb. עֲשֵׂה לְךָ Psalm lxxxix. 6, Zech. xiv. 5, al.), or, with Hofmann (*Schriftb.* 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 ἀμὴν at the end of the verse [inserted by AD<sup>1</sup>EN<sup>1</sup>; mss.; Clarom., Sang., Vulg., and by *Lachm.* in brackets] seems to be a liturgical addition.

CHAPTER IV. 1. Λοιπὸν οὖν 'Furthermore then,' in consequence of, and in accordance with the issue prayed for in the preceding verse; the οὖν having here its collective force, and introducing an appeal to the Thessalonians on their side, grounded on what the Apostle had asked in prayer for them from God; they were to do their part, Olsh. On the two uses of οὖν (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 λοιπὸν has been somewhat

contested. By observing its use (2 Cor. xiii. 11) and that of the more specific τὸ λοιπὸν (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 (ἀεὶ μὲν καὶ εἰς τὸ διηρηκέας, Chrys., Theoph.), nor simply ethical (ἀποχρώντως, Œcum. 2), but rather marks the transition to the close of the Ep. and to what remains yet to be said ('de cætero,' Vulg.), whether much (Phil. iii. 1) or little (2 Cor. xiii. 11); τὸ εἰς παραβεςιν ἐλθεῖν, Œcum. 1: comp. notes on Phil. iii. 1.

The omission of τὸ (inserted by *Rec.*) is here supported by all MSS. except B<sup>2</sup> [mss.; Chrys., Theod.], and acquiesced in by *Lachm.*, *Tisch.*, and appy. all modern editors: that of οὖν [omitted by B<sup>1</sup>; 10 mss.; Syr., Copt.; Chrys.], though approved by *Mill* (*Prolegom.* p. xcvi) and *Tisch.* ed. 1, is on the contrary by no means probable.

ἐρωτῶμεν 'we beseech;' comp. ch. v. 12, Phil. iv. 3, 2 Thess. ii. 1, where alone it is used by St Paul: a derivative and non-classical use of ἐρωτᾶν, perhaps suggested by the double use of εἰς (Schott), of which in the LXX it is not uncommonly a translation; see Psalm cxvii. 6, ἐρωτήσατε (εἰς) δὴ τὰ εἰς εἰρήνην τὴν Ἱερουσαλήμ.

παρακαλοῦμεν ἐν Κυρ. Ἰησ. 'exhort you in the Lord Jesus;' our παράκλησις 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 Θεοῦ, Chrys. (τὸν Χριστὸν παραλαμβάνει, Theoph., 'per Christum rogat et obsecrat,' Schott 2), involves a needless departure from the almost regular meaning of this significant

ἵνα καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, καθὼς καὶ περιπατεῖτε, ἵνα περισσεύητε μᾶλλον. οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ. τοῦτο γὰρ ἐστὶν θέλημα

formula: all the ancient Vv. retain the simple and primary meaning of the preposition.

ἵνα καθὼς κ.τ.λ.] 'that even as ye received from us;' subject of the prayer blended with the purpose of making it, introduced by the partially final ἵνα; see notes on Eph. i. 17. On the meaning of παρελάβετε, here unduly extended by Chrys., Theop., to the teaching of examples (οὐχὶ ῥημάτων μόνον ἐστὶν ἀλλὰ καὶ πραγμάτων), see notes on ch. ii. 13. This ἵνα is omitted by Rec. with AD<sup>3</sup>E<sup>2</sup>KLN; great majority of mss.; Syr.-Phil., Æth.-Platt (app.); Chrys., Theod., al. (Tisch. ed. 2); but is rightly retained by Lachm., Tisch. ed. 7. C is deficient.

τὸ πῶς δεῖ κ.τ.λ.] 'how ye ought to walk;' literally 'the how, &c.,' the τὸ giving to the whole clause a substantial character, and bringing the two members into a single point of view; comp. Luke ix. 46, Rom. iv. 13, viii. 26, see Winer, Gr. § 20. 3, p. 162, ed. 5 (omitted or placed elsewhere in ed. 6), Fritz, on Mark, p. 372, Jelf, Gr. § 457. 3, and the numerous exx. in Matth. Gr. § 280.

καὶ ἀρέσκειν Θεῷ] 'and (by so doing) to please God.' The καὶ does not seem to be either explanatory (Schott 2) or Hebraistic ('vim consilii aut effectus describens,' Storr, cited by Schott), but with its not uncommon consecutive force marks the ἀρέσκειν as the result of the περιπατεῖν; comp. notes on Phil. iv. 12. The words καθὼς καὶ περιπατεῖτε are omitted by Rec., Tisch. ed. 2, but only on the authority of D<sup>3</sup>E<sup>2</sup>KL; most mss.; Syr., Chrys., Theod., Dam.: they are rightly in-

serted by Lachm., Tisch. ed. 7, on greatly preponderant authority. We can hardly say that the words are inserted 'vitiose et parum ad rem' (Just.); the terms of the concluding exhortation seem to render an allusion to their present state, if not necessary, yet certainly natural and appropriate. For a sound sermon on this text, see Beveridge, Sermon. cxxiii. Vol. v. p. 347 sq.

περισσεύητε μᾶλλον] 'ye may abound still more,' scil. in your walking and pleasing God: the expression occurs again in ver. 10 and Phil. i. 9. The omission of οὕτως corresponding to the first καθὼς, and the conclusion of the sentence in terms not wholly symmetrical with what had preceded, involve no real difficulty, and are characteristic of the Apostle's style.

2. οἴδατε γὰρ] 'For ye know.' Appeal to the memory of the Thessalonians in confirmation of the foregoing declaration καθὼς παρελάβετε, 'quasi dicat Accipisse 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 sancteque vivendi,' Est., 'vivendi regula,' Calv.; comp. Acts v. 28, xvi. 24, 1 Tim. i. 5, 18, and see notes in locc. 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 Jesum,' Vulg., Clarom., 'pairh,' Goth.; not equivalent to ἐν

τοῦ Θεοῦ, ὁ ἀγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς

αἰσχροπραγίας.

Κυρίῳ (Pelt), but correctly designating the Lord as the 'causa medians' through which the παραγγέλαι were declared: they were not the Apostle's own commands, but Christ's (οὐκ ἐμὰ γὰρ, φησίν, ἀ παραγγέλαι, ἀλλ' ἐκείνου ταῦτα, Theoph.), by whose blessed influence he was moved to deliver them; comp. 2 Cor. i. 5, and see Winer, *Gr.* § 47. i, 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. 1 Cor. vii. 10.

3. τοῦτο γὰρ 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 τίνας παραγγέλαι, γὰρ having here more of its explanatory ('quippe hæc,' 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 τίνας 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. l. c.

θέλημα τοῦ Θεοῦ] 'the will of God;' 'id quod Deus vult,' Fritz. *Rom.* Vol. III. p. 33. The omission of τὸ before θέλ. [inserted by AFG, and by Lachm. in brackets] is not to be accounted for by the 'non-distribution of the predicate θέλ. 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.* I. 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. Lobeck, *Phryn.* p. 7.

ὁ ἀγιασμός 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 ὑπερβαίνειν, 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 ἀγιωσύνη (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*, 'sanctificatio vestri,' i. e. 'ut sanctitatis studeatis,' Menoch. ap. Pol. *Syn.*; comp. Krüger, *Sprachl.* § 47. 7. 1 sq., and see note on ch. iii. 13.

ἀπέχεσθαι 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

## 4 πορνείας, εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι

regarded as simply general in its signification; see Krüger, *Sprachl.* § 57. 10. 6 sq., Winer, *Gr.* § 44. 1, p. 284, and comp. Madvig, *Synt.* § 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 apposition 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*] sejunctionis cogitatio ad rem, in posteriore autem ad nos ipsos referatur,’ Tittmann, *Synon.* I. p. 225.

*τῆς πορνείας*] ‘Fornication;’ abstract, and perhaps here with a somewhat comprehensive meaning [F reads *πᾶσι τῆς*, and 31 *πάσης τῆς*: **N**<sup>4</sup>; a few mss.; Syr., Chrys., Theod., al substitute *πάσης* for the art.], ‘quicquid est rerum venerarum,’ Calv., or more suitably to the present context ‘omnem 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 ἕκαστον ὑμῶν*] ‘that each one of you know how &c.,’ explanatory infinitive, parallel to *ἀπέχεσθαι*, defining on the positive side the preceding *ἀγιασμός*: 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—διεμαρτυρόμεθα* 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. 12; *δεικνυσι ὅτι ἀσκήσεως καὶ μαθήσεώς ἐστι τὸ σωφρονέν.*, Theoph. For *ἕκαστον* AFG read *ἕκαστος*, so Lachm. in marg.

*τὸ ἑαυτοῦ σκεῦος κτᾶσθαι*] ‘to get himself his own vessel:’ so it would seem Syr., Copt. (*e-chphof naf*), Armen. (*sdānāl*);—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 *σκεῦος*, has been much debated. Setting aside all arbitrary and untenable interpretations, we have two explanations of *τὸ ἑαυτοῦ σκεῦος*; (a) ‘his body;’ *σκεῦος τὸ σῶμά φησιν*, Theoph., Œcum.; so Chrys., Theod. (who notices and rejects the other expl.), Tertull. (*de Resurr.* 16), Ambrosiast., Olsh., and some modern commentators; (b) ‘his wife;’ *σκεῦος τὴν ἰδίαν ἕκαστον γαμέτην ὀνομάζει*, Theod.-Mops., August. *contra Jul.* iv. 56 [x]—or more generally (De W.) his lawful ‘copartner and recipient’ in fulfilling the divine ordinance (Gen. i. 28), with a reference to a similar use of the Heb. *יָד* (see the pertinent example from *Megill. Est.* i. 11, ‘vas meum quo ego utor,’ cited by Schoettg. *Hor. Hebr.* 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

ἐν ἁγιασμῷ καὶ τιμῇ, μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ 5  
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 (α) is plausible, but open, as Lünem. clearly states, to four objections, — (α) the inaccurate meaning ‘possidere’ (Vulg.) thus assigned to κτᾶσθαι; (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 σκεῶς, — unsuccessfully evaded (Olsh.) by the assumption that ἐαυτοῦ practically = ψυχῆς; (γ) the emphatic position of ἐαυτοῦ (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 (β), towards which both lexical usage (κτᾶσθαι γυναῖκα, *Ecclus.* xxxvi. 29 [24], *Xen. Symp.* II. 10) and exegetical arguments very distinctly converge. While πορνεία 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 Lünem. *in loc.*

ἐν ἁγιασμῷ καὶ τιμῇ] ‘in sanctification and honour;’ ethical element in which τὸ κτᾶσθαι was to take place: the union of man and woman was to be in sanctification and honour, not, as in the case of πορνεία, in sin and shame. Here, as the associated abstr. subst. suggests, ἁγιασμῷ 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 κόρη ceases to be ἀμύαντος (*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 ἕκαστον ἑμῶν; 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 ἡμῶν ταῦτα δοκεῖ ἄπερ καὶ βασιλεῖ, but not with complete pertinence, as there the καὶ appears in both clauses, here only in the relative clause; see Klotz, *Devar.* 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 articulum addit, ubi de gentiliū parte agit 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 Θεόν, but this is one of the many words in the N. T. for which no precise rules can be

πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι

laid down: see Winer, *Gr.* § 19. 1, p. 110.

6. τὸ μὴ ὑπερβαίνειν] *'that no one go beyond,'* 'that there be no going beyond,'—the subject-accus. not being *ἕκαστον* (Alf.), but *τινα* (comp. Krüger, *Sprachl.* § 55. 2. 6) supplied from the following αὐτοῦ, and suggested by the general character of the prohibition. The clause is thus not merely parallel to the anarthrous *εἰδέναι* (Alf.), but reverts to the preceding ἀγισμός, of which it presents a specific exemplification (comp. Krüger, *Sprachl.* § 50. 6. 3) more immediately suggested by the second part of ver. 4. First *πορνεία* 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 ταῦθα περὶ μοιχείας φησὶν ἀνωτέρω δὲ καὶ περὶ πορνείας πάσης*), and after him Theod., Theoph., Œcum., 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 (α) to infringe on the plain meaning of τῷ πράγματι, see below; (β) 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,'* *'supergrediatur neque circumveniat,'* Vulg., both words associated with the following accus.,—and both of them significantly and appositely chosen. Ἵπερβαίνειν

(α *ἀπ. λεγόμε.* in the N.T.) with an accus. *personæ* properly signifies a 'passing beyond,' thence derivatively a 'leaving unnoticed,' whether simply (Isæus, p. 38. 6, and 43. 34) or contemptuously (Plutarch, *de Amore Procl.* § 3; comp. Kypke, *Obs.* Vol. II. 337), as appy. Æth. *τασχαῖα* [extulit se],—with which perhaps in the present case there may be associated a reference to a *ὑπέρβασις* of another in respect of the ὄροι 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. *personæ* properly signifies 'lucri causâ fraudem facere alicui' (2 Cor. vii. 2, xii. 17, 18), thence with a slightly more general reference 'circumvenire aliquem' (comp. 2 Cor. ii. 11), 'bifaih(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.

ἰ:σῶς ἰ:σῶς [in hoc negotio],—not exactly ἐν τῇ μίξει, Theoph., Œcum., but more generally, in *the* matter of which we are now speaking (comp. 2 Cor. vii. 11), which however obviously involves reference to deeds of carnality and adultery; see Middleton, *Gr. Art.* p. 377 (ed. Rose), Green, *Gram.* p. 156. To regard τῷ as enclitic (Auth., Koppe) is contrary to the usage of the N.T.; and to assume that τῷ πράγματι = τοῖς πράγμασιν (De W., comp. Winer, *Gr.* § 18. 8, p. 105), or that it can imply 'the

ἔκδικος Κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα. οὐ γὰρ ἐκάλεσεν ἡμᾶς 7 ὁ Θεὸς ἐπὶ ἀκαθαρσία ἀλλὰ ἐν ἀγιασμῶ. τοιγαροῦν ὁ 8

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

τὸν ἀδελφὸν αὐτοῦ] 'his brother,'—not merely 'his neighbour' (Schott), but 'his Christian brother,' him whom so to wrong and defraud is doubly flagitious; ἀδελφὸν καλεῖς καὶ πλεονεκτεῖς, καὶ ἐν οἷς οὐ χρῆ, Chrys. διότι ἔκδικος Κύριος] 'because that the Lord is the avenger;' οὐδὲ γὰρ ἀτιμωρητὶ ταῦτα πράξομεν, Chrys.; see Eph. v. 6, Col. iii. 6, where similar prohibitions are accompanied by a similar warning reason. The term ἐκδικος, a *dis legōm.* in the N.T. (here and Rom. xiii. 4), primarily denotes τὸν ἐξω τοῦ δικαίου ὄντα (Suid. s. v., Zonar. *Lex.* p. 651), 'lawless,' 'unjust' (comp. Soph. *Æd. Col.* 917); thence in later writers it passes over to the meaning of 'an avenger;' comp. Suid. s. v. Ἰβυκος (*ἴδε αἱ Ἰβύκου ἐκδίκου*), Wisdom xii. 12, Eccles. xxx. 6. On the still later use in eccl. writers to denote 'Defensores' or 'Syndics' of the church, see Suicer, *Thesaur.* s. v. Vol. I. p. 1045, Bingham, *Antiq.* III. II. 5. On διότι, comp. note and reff. on ch. ii. 8. *Rec.* reads ὁ Κύριος, but the article is rightly omitted by *Lachm.*, *Tisch.*, with ABD<sup>18</sup>; al.

περὶ πάντων τούτων] 'concerning, in the matter of, all these things,'—not merely cases of ὑπερβασία and πλεονεξία (Alf.), but, as the comprehensive expression seems to require, all the sins of the flesh previously mentioned; see Chrys., Theoph., Eecum., who from the inclusive nature of their language seem to adopt the latter view. As illustrative

of the use of ἐκδικος with περὶ, comp. 1 Macc. xiii. 6, ἐκδικήσω περὶ τοῦ ἔθνους μου. καθὼς καὶ προείπ. κ.τ.λ.]

'as also we before told you and solemnly testified;' the first καὶ being comparative and associated with καθὼς (see on ver. 5), the second simply copulative. The πρὸ appears merely to point to a time prior to the ἐκδικσις taking place: comp. Gal. v. 21, and notes in *loc.* On the stronger and more emphatic διαμαρτύρ. (not simply = μαρτύρομαι, Olsh.), see notes on 1 Tim. v. 21, and on the form εἴπαμεν [*Griesb.* and *Scholz* here -ομεν, with AKL; most mss.; Chrys., Theod.], comp. Winer, *Gr.* § 15, p. 78. In the N.T. the 1st aor. form seems to prevail in the 2nd person (Matth. xxvi. 25, 64, Mark xii. 32, Luke xx. 39, John iv. 17), the 2nd aor. forms in the other persons, but in the latter instances, esp. in the case of the 3rd pers. plural, there is much difference of reading.

7. οὐ γὰρ κ.τ.λ.] 'For God called us not;' confirmation of the preceding statement διότι ἐκδικος κ.τ.λ., derived from the object contemplated in the κλήσις. On the act of calling, scil. εἰς τὴν ἐαυτοῦ βασιλείαν καὶ δόξαν (ch. ii. 12), as specially attributed to God the Father, see notes on Gal. i. 6. ἐπὶ ἀκαθαρσίᾳ] 'for uncleanness;' object or purpose for which they were (not) called, the primary meaning of the prep. ('nearness or approximation,' Donalds. *Crat.* § 172) not being wholly obliterated; see Gal. v. 13; Krüger, *Sprachl.* § 68. 41. 7, Jelf, *Gr.* § 634. 3, Winer, *Gr.* § 48. c, p. 351, and exx. in Raphael, *Annot.* Vol. II. p. 546. ἐν ἀγιασμῶ] 'in sanctification;' not 'in sanctificationem,' Vulg., but 'in sanc-

ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν Θεὸν τὸν καὶ δόντα τὸ Πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.

tificatione,' Clarom., Vulg. (Amiat.); ἐν being neither equivalent to εἰς (Pisc.), not yet used brachylogically, scil. ὥστε εἶναι ἡμᾶς 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 ἀγιασμός, see notes on ch. iii. 13: it here retains its active meaning.

8. τοιγαροῦν] 'Wherefore then,' logical conclusion from the preceding verse. The compound particle τοιγαροῦν (only found here and Heb. xii. 1) is not simply synonymous with τοιγάροι (Hartung, *Partik.* s. v. τοι, 3. 5, Vol. I. p. 354), but while differing from the simpler τοιγάρ 'hac de causâ igitur' (Klotz) in imparting a more syllogistic and ratiocinative character to the sentence, differs also from τοιγάροι 'qua propter sane' in having not an affirmative (τοι) but a collective and retrospective (οῦν) force; see Klotz, *Devar.* Vol. II. p. 738.

ὁ ἀθετῶν] '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 ἀθετῶν, e. g. Vulg. 'hæc,' Arm. ὑμᾶς, Beza 'hæc, scil. præcepta,' are wholly unnecessary. It is clear that the commands recently given must form the objects of the ἀθέτησις; 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 ἀθετεῖν, 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.

οὐκ ἄνθρωπον κ.τ.λ.]

'rejecteth not man but God,' not one whom it might be thought in some degree excusable to despise—but τὸν Θεόν. The antithesis οὐκ...ἀλλὰ is thus not to be explained away, 'non tam hominem.....quam 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 substituitur'), οὐ μόνον...ἀλλά, and οὐ μόνον...ἀλλὰ καὶ, see Kühner on *Xen. Mem.* i. 6. 2, comp. also notes on ch. i. 8. The omission of the article before ἀνθρωπον, 'a man,' 'any man,'—with a latent reference to the Apostle, not to τὸν πλεοεκτηθέντα (Æcum.),—and its insertion [it is however omitted by D<sup>1</sup>FG] before Θεόν (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 ἀγιασμῷ 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 ABD<sup>3</sup>E; 10 mss.; Clarom., Sangerm., Syr., Goth., al.; Athan., Did., Chrys., Theod. (ms.), Theoph., al.;—but, as the insertion is well supported [D<sup>1</sup>FGKLN; most mss.; Augiens., Boern., Vulg., Syr.-Phil., al.; Clem., Theod., Dam., Æcum.], 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 AKLN<sup>4</sup>; most mss.;

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

Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ὁ  
ἔχετε γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς

appy. all Vv.; Clem., Chrys., Theod.] and *διδόντα* [*Lachm.* text, with BDE FGN<sup>1</sup>; 10 mss.; Ath., Did.]. The latter deserves great consideration as having such very strong uncial authority, still as the Vv. appear all to favour the aorist, and as it also certainly does seem probable that the correction might have arisen from a desire to represent that the gift of the Spirit was still going on (comp. Luke xi. 13), we retain *δόντα*.

τὸ Πν. αὐτοῦ τὸ ἅγιον] Not without great emphasis and solemnity (comp. Eph. iv. 30),—‘His Holy Spirit,’ the blessed Spirit which proceeds from Him (see notes on *Phil.* i. 19), whose attribute is holiness, and whose office especially ‘consists in the sanctifying of the servants of God,’ Pearson, *Creed*, Vol. I. p. 387 (ed. Burt.). To dilute this distinct personal expression into ‘the gift of spiritual insight, &c.’ (Olsh.), is by no means satisfactory; see notes on *Gal.* iv. 6.

εἰς ὑμᾶς] ‘unto you;’ not merely equivalent to a transmissive dative, nor yet with any idea of diffusion (Alf.,—see notes on ch. ii. 9), but, with the usual and proper meaning of local direction, ‘in vos,’ Clarom., Copt. (*ekhrei*): they were the objects to whom that blessed gift was directed; comp. *Gal.* iv. 6. The reading of *Rec.* ἡμᾶς has but weak external support [A; some mss.; Augiens., Vulg., Syr.-Phil., Æth. (Pol., but not Platt); Chrys., al.], and on internal grounds is not free from some suspicion.

9. Περὶ δέ κ.τ.λ.] ‘Now concerning &c.,’ transition by means of the δέ μεταβατικόν to a fresh exhortation. On this force of δέ, 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 ἐν ταῦθα 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 χρεῖαν ἔχετε γράφειν ὑμῖν] ‘ye have no need that I write to you;’ rhetorical turn, technically termed ‘præteritio,’ or *παράλειψις*, in which what might be said is partly suppressed, to conciliate a more loving acceptance of the implied command; *κατὰ παράλειψιν δὲ τὴν παραίτησιν τίθησι, δύο ταῦτα κατασκευάζων· ἔν μὲν ὅτι οὕτως ἀναγκαῖον τὸ πρᾶγμα ὡς μηδὲ διδασκάλου δεῖσθαι· ἕτερον δὲ μᾶλλον αὐτοὺς ἐντρέπει, διεγείρων ἵνα μὴ δεῦτεροι ἔλθωσι τῆς ὑπολήψεως ἣν ἔχει περὶ αὐτῶν, νομίζων αὐτοὺς ἤδη κατωρθωκέναι*, Theoph. On this rhetorical form, see notes on *Philem.* 19, and Wilke, *N. T. Rhetoric*, p. 365. The reading is doubtful: *Lachm.* adopts *ἔχομεν* with D<sup>1</sup>FGN<sup>4</sup> [B; Vulg. (Amiat.) give *εἔχομεν*]; 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),

10 θεοδιδάκτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους· καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφούς τοὺς ἐν ὄλῃ τῇ Μακεδονίᾳ. παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περι-

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 1, 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. αὐτοὶ γὰρ ὑμεῖς] ‘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.

θεοδιδάκτοι] ‘taught of God,’—not in marked opposition to any other form of teaching (οὐ δέισθε, φησί, παρὰ ἀνθρώπου μαθεῖν, Chrys., comp. Olsh.), but with the principal emphasis on the fact of their being already taught, and with only a subordinate emphasis on the source of the teaching. The chief moment of thought, as Lünem. well observes, rests on the second and not on the first half of the compound verbal θεοδιδάκτοι. The form itself is a ἄπαξ λεγόμεν. in the N. T.; comp. however John vi. 45, διδάκτοι Θεοῦ, and add Barnab. *Epist.* § 21, γίνεσθε δὲ θεοδιδάκτοι, ἐκζητούντες τί ζητεῖ Κύριος ἀπ’ ὑμῶν.

εἰς τὸ ἀγαπᾶν ἀλλήλους] ‘to love one another,’ ‘ut diligatis invicem,’ Vulg.; practical tendency and purpose of the διδαχῆ, with perhaps an included reference to the purport and subject of it; see notes on ch. ii. 12.

10. καὶ γὰρ κ.τ.λ.] ‘for indeed ye do it;’ confirmatory explanation of the preceding clause; γὰρ introducing the historical fact on which the confirmation rested (οἶδα ἀπ’ ὧν ποιεῖτε, Theoph.), καὶ enhancing the ποιεῖτε,

and putting it in gentle contrast with the θεοδιδάκτοι ἐστε. 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 reff. on *Phil.* ii. 27, and comp. Winer, *Gr.* § 53. 8. b, p. 397.

αὐτό] ‘it;’ scil. τὸ ἀγαπᾶν ἀλλήλους (Lünem., Alf.), not τὸ τῆς φιλαδελφίας (Koch),—a reference needlessly remote. εἰς πάντας τοὺς ἀδελφ.] ‘toward all the brethren;’ direction and destination of the action; not, observe, with any marked universality, εἰς πάντας τοὺς ἀγίους, but,—εἰς πάντας τοὺς ἀδ. τοὺς ἐν ὄλῃ τῇ Μακεδ., the last definition fairly justifying the remark of Lünem. (opp. to Baur, *Paulus*, p. 484) that there is no reason for assuming any longer period between the conversion of the Thessalonians and the time of writing the Epistle (1½ or 2 years) than is assumed in the ordinary chronology. The arguments of Baur, according to which this beautiful and most genuine Ep. is to be considered as a ‘matte Nachbild’ of 1 Cor., have been recently reiterated in Zeller, *Theol. Jahrb.* for 1855, p. 151, but it is not too much to say that they lack even plausibility.

The second and definitive τοὺς (Winer, *Gr.* § 20. 1, p. 119) is omitted by *Lachm.* with AD<sup>1</sup>FG; Chrys. (ms.), but appy. rightly retained by *Tisch.* with BD<sup>2</sup>D<sup>3</sup>EK LN<sup>4</sup>; all mss.; many Ff.: N<sup>1</sup> reads ἀδ. ὑμῶν ἐν ὄλ.

παρακαλοῦμεν δὲ ὑμᾶς] ‘but we exhort you;’ continuation of the implied command in

σεύειν μᾶλλον καὶ φιλοτιμείσθαι ἡσυχάζειν καὶ πράσσειν τὰ ἴδια καὶ ἐργάζεσθαι ταῖς χερσὶν ὑμῶν καθὼς

ver. 9 in a slightly antithetical form; not only is the duty of *φιλαδελφία* tacitly and delicately inculcated, and an expansion of it in the form of general ἀπάγη (ver. 9) distinctly suggested, but further an increase in the same is set forth as the subject of direct hortatory entreaty. On the pres. infin. after παρακαλῶ, which is here rightly used as marking the continuance 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.’; exhortation 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 variously 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 ἔξω. 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 ἐργαζόμενοι ἐτέροις παρέχειν, Chrys.

φιλοτιμείσθαι ἡσυχάζειν] ‘to make it your aim to be quiet,’ ‘et operam detis ut quieti sitis,’ Vulg. (sim. Clarom.), ‘biarбайдjan anaqal,’ Goth. It is some-

what doubtful whether (a) the primary meaning of *φιλοτιμ.* with infin., ‘glorix cupiditate accensus aliquid facere’ (compare Copt., Æth.-Pol.), or (b) the secondary meaning, ‘magno studio anniti,’ ‘operam dare’ (Vulg., Clarom., Syr., Goth., Arm.), is here to be adopted. As both meanings rest on good lexical authority (comp. Xen. *Mem.* ii. 9. 3, with *Æcon.* iv. 24, in which latter passage *φιλοτιμείσθαι* τι is associated with *μελετᾶν*), 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) ‘beeifern wir uns u. s. w.’ In all perhaps some idea of *τιμῆ* 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. 94, 95, and Kypke, *Obs.* Vol. II. p. 189. To consider *φιλοτ.* an independent inf. (Copt., Theoph. 1; comp. Theod., Calv.) seems to be very unsatisfactory.

ἡσυχάζειν marks the sedate and tranquil spirit (comp. 1 Tim. ii. 2) which stands in contrast to the excited and unquiet bustle (*περιεργάζεσθαι*, 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.

πράσσειν τὰ ἴδια] ‘to do your own business,’ ‘to confine yourselves to the sphere of your own proper duties.’ The correct formula according to Phrynichus is τὰ ἑμῶν...πράττειν, or τὰ ἴδια ἑμῶν...πράττειν; see exx. collected by Lobeck, p. 441, and Kypke,

12 ὑμῖν παρηγγείλαμεν, ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω καὶ μηδενὸς χρεῖαν ἔχητε.

13 Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, 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.

*Obs.* Vol. II. p. 338. The form *ἰδιοπραγεῖν* occurs in Polyb. *Hist.* VIII. 28. 9, and later writers.

ἐργάζεσθαι ταῖς χερσὶν ὑμῶν] '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 quæ manibus fiunt opera exercere,' Est. The numbers engaged in mercantile and industrial callings at Thessalonica are alluded to by Tafel, *Hist. Thessal.* p. 9. The inserted *ἰδίας* [*Rec.* with AD<sup>3</sup>KL<sup>8</sup>]; most mss.; Theod., Dam.] after *ταῖς* is rightly struck out by *Lachm.*, *Tisch.*, and most modern editors, on the preponderant authority of BD<sup>1</sup>E.(?)FGN<sup>4</sup>; 10 mss.; appy. all Vv.; Bas., Chrys., Theoph., and Latin Ff.

καθὼς ὑμῖν παρηγγ.] '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 ἡσυχάζειν καὶ πράσσειν τὰ ἴδια, the following to ἐργάζεσθαι ταῖς χερσὶν ὑμῶν. The adverb εὐσχημ. (associated with κατὰ τάξιν 1 Cor. l. c.) stands in partial contrast to ἀτάκτως, 2 Thess. iii. 6 (Lünem.); the general idea however of that decent gravity and seemly deportment (εὐλαβῶς σεμνῶς, 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 ex 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. Οἱ 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. μηδενὸς χρεῖαν ἔχει.] 'have need of no man;' the contrast being ἐπατεῖν καὶ ἐτέρων δεῖσθαι, Chrys., comp. Theod. It is somewhat doubtful whether *μηδενὸς* 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,

φοί, περὶ τῶν κοιμωμένων, ἵνα μὴ λυπησθε καθὼς καὶ οἱ

13. *κοιμωμένων*] So *Lachm.*, *Tisch.* ed. 2, with  $\Delta B \zeta^1$ ; 10 mss. In ed. 7 however *Tisch.* has returned to the reading of *Rec.* *κεκοιμημένων*, which has the support of  $\Delta E(FG \text{ κεκοιμημένων})KL$ ; most mss. C is deficient. As the present part. is not used elsewhere in this sense it is certainly to be retained here.

*λυπησθε*] So *Lachm.* (text), *Tisch.* ed. 2, with  $B D^3 E K \aleph$ ; most mss.; many Ff.: here also *Tisch.* ed. 7, has departed from his former reading and with *Lachm.* in marg. reads *λυπεῖσθε*, on the authority of  $AD^1 D^2 FGL$ ; 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.  $\text{Ὁὐ θέλομεν κ.τ.λ.}$ ] 'Now we would not have you to be ignorant.' transition by means of the  $\delta\epsilon$  μεταβατικόν (Hartung, *Partik.* Vol. I. p. 165, notes on *Gal.* iii. 8), and the impressive  $\text{οὐ θέλομεν ὑμᾶς ἀγνοεῖν}$  (*Rom.* i. 13, xi. 25, *1 Cor.* x. 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 *παρουσία τοῦ Κυρίου*; see Hofmann, *Schriftb.* Vol. II. 2, p. 596, comp. Wieseler, *Chronol.* p. 249. The reading *θέλομεν* has the support of all MSS.; nearly all mss.; all Vv. except Copt., Syr. (both), and most Ff., and is rightly adopted by *Lachm.*, *Tisch.*, and all

modern editors; *Rec.* gives *θέλω*.

$\text{περὶ τῶν κοιμωμένων}$ ] '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* vii. 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 *ψυχόπαννυχία* 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 *ἐργήγορσις* (Theod.); comp. Theoph. *on John* xi. 11, and the eloquent sermon of Manning, *Serm.* XXI. Vol. I. p. 308 sq.  $\text{ἵνα μὴ λυπησθε}$ ] 'that ye sorrow not?' purpose and object of the  $\text{οὐ θέλομεν}$

14 λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. εἰ γὰρ πιστεύομεν ὅτι  
 Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὕτως καὶ ὁ Θεὸς τοὺς κοι-

ῖμας ἀγνοεῖν. The λύπη 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.

καθὼς καὶ οἱ λοιποὶ] 'even as the rest also,' scil. λυποῦνται. The καθὼς [for which D<sup>1</sup>FGN<sup>4</sup> here give ὡς] does not introduce any comparison between the sorrow of Christians and that of οἱ λοιποί, as if a certain amount of sorrow was permissible (οὐ παντελῶς κωλύει τὴν λύπην ἀλλὰ τὴν ἀμετρίαν ἐκβάλλει, Theod.), but simply contrasts with Christians those in whom λύπη might naturally find a place, οἱ μὴ ἔχοντες ἐλπίδα. Christians, as the antithesis implies, were not to mourn at all; σὺ δὲ ὁ προσδοκῶν ἀνάστασιν τίνος ἕνεκεν δόξης; Chrys. The οἱ λοιποὶ (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. οἱ μὴ ἔχοντες ἐλπίδα] '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 ἵνα. The hope here alluded to is obviously in reference to the Resurrection; τίνος ἐλπίδα; ἀναστάσεως· οἱ γὰρ μὴ ἔχοντες ἐλπίδα ἀναστάσεως οὗτοι ὀφείλουσι πενθεῖν, Theoph. The true hopelessness of the old heathen world finds its saddest expression in Æsch. *Eumen.* 648, ἀπαξ θανάτος ὄστις ἐστ' ἀνάστασις; 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.*

14. εἰ γὰρ πιστεύομεν] 'For if we believe;' reason for the purpose expressed in the preceding verse, ἵνα μὴ λυπήσθῃ 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 ('*et particula 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 κοιμᾶσθαι; 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 δεῖ 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. τοῦς κοιμηθέντας διὰ τοῦ Ἰησ.] '*those laid to sleep through Jesus*;' certainly not equiv. to ἐν Ἰησ. (Auth., Jowett), but, with the usual and proper force of the prep., those who through His media-

μηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῶ. τοῦτο γὰρ 15  
 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 Ἰησ. 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 τῆ πίστει τοῦ Ἰησοῦ κοιμηθ. (Chrys.), or the more exact meaning advocated above, is but in lax parallelism with εἰρήνην ἔχειν δι' αὐτοῦ (Rom. v. 1), καυχᾶσθαι δι' αὐτοῦ (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 Ἰησ. τοὺς κοιμηθ., (3) that the sentence would thus be harsh (De W.) and awkward in the extreme—seem so unanswerable, that with the earlier interpreters, Æth., 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 Ἰησ. 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 αὐτῶ remains distinct and prominent, undiluted by any addititious clause.

ἄξει σὺν αὐτῶ] 'bring with Him.' The more natural word would have been ἐγερῆ (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. τοῦτο κ.τ.λ.] 'For this we say to you;' confirmation, not (by an 'ætiologia duplex') of the foregoing ἵνα μὴ λυπησθε (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 κατά (Zanch.) nor to διά (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 ἀποκαλύψει, 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 יהיה בקרבו 1 Kings xx. 35. This revelation is certainly not to be referred to Matth. xxiv. 31 (Schott 1, 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; οὐκ ἀφ' ἑαυτῶν ἀλλὰ παρὰ τοῦ Χριστοῦ μαθόντες 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

περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου οὐ μὴ  
16 φθάσωμεν τοὺς κοιμηθέντας, ὅτι αὐτὸς ὁ Κύριος ἐν

doctrines as imparted to himself? The language of Usteri, *l.c.* is equally unsatisfactory; not so that of De W. *in loc.*

ἡμεῖς κ. τ. λ.] ‘we the living who are remaining.’ The deduction from these words that St Paul ‘himself expected to be alive,’ Alf., with Jowett, Lünem., Koch, and the majority of German commentators, must fairly be pronounced more than doubtful. Without giving any undue latitude to ἡμεῖς (οὐ περι ἑαυτοῦ φησὶν ... ἀλλὰ τοὺς πιστοὺς λέγει, Chrys.), to ζῶντες (ζῶντας τὰς ψυχὰς κοιμηθέντας δὲ τὰ σώματα λέγει, Method. *de Resurr.* ap. Œcum.), or to περιλειπόμενοι (‘tempus præsens loco futuri more Hebraico usurpat,’ Calv., ‘superstites,’ Bretsch.), it seems just and correct to say that περιλειπόμενοι is simply and purely present, and that St Paul is to be understood as classing himself with ‘those who are being left on earth’ (comp. Acts ii. 47), without being conceived to imply that he had any precise or definite expectations as to his own case. At the time of writing these words he was one of the ζῶντες and περιλειπόμενοι, and as such he distinguishes himself and them from the κοιμηθέντες, and naturally identifies himself with the class to which he then belonged.

It does not seem improper to admit that in their ignorance of the day of the Lord (Mark xiii. 32) the Apostles might have imagined that He who was coming would come speedily, but it does seem overhasty to ascribe to inspired men definite expectations proved since to be unfounded, when the context calmly weighed and accurately interpreted supplies no certain elements for such extreme deductions; see notes on 1 Tim. vi. 14, and comp. the long

note of Wordsw. on ver. 17. On the verb περιλείπεσθαι, see note on ver. 17 (*Transl.*).

οὐ μὴ φθάσωμεν] ‘shall not prevent,’ Auth. *i.e.* shall not arrive into the presence of the Lord, and share the blessings and glories of His advent, before others. The verb φθάνειν (Hesych. προήκειν, προλαμβάνειν) has here its regular meaning of ‘prævenire,’ involving the idea of a priority in respect of time, and thence derivatively of privilege; οὕτω, φησὶν, ὀξέως καὶ ταχέως καὶ ἐν ἀκαρείῳ οἱ τετελευτηκότες ἅπαντες ἀναστήσονται, ὡς τοὺς ἐτι κατ’ ἐκείνον τὸν καιρὸν περιόντας προλαβεῖν, καὶ προαπαντήσαι τῷ σωτήρι τῶν ὅλων, 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. *Œd. 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,’ ὡς [propterea quod] Syr., ‘quia,’ Œlarom., ‘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 τοῦτο ὑμῖν 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.

αὐτὸς ὁ Κύριος] ‘the Lord Himself;’ obviously not ‘He the Lord’ (De W.),

κελεύσματι ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι Θεοῦ

nor yet 'Himself' with ref. to His glorified body (Olsh.), but simply with ref. to His own august personal presence, αὐτός γὰρ πρῶτος τῶν ὄλων ὁ Κύριος ἐκ τῶν οὐρανῶν ἐπιφανήσεται κατωῶν, Theod.

ἐν κελεύσματι] 'with a shout of command,' 'in jussu,' Vulg., Clarom., Goth., sim. Copt. [ouah-sahni], Syr., Arm. The word κέλευσμα (sometimes, though questionably, κέλευμα, Lobeck on Soph. Ajax, 704, p. 323), a ἄπ λεγόμε. 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, Phædr. p. 253 D) or the huntsman (Xen. Cyneget. VI. 20), or more technically the cry of the κελεύστῃς 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. 62], στρατεύει ἀφ' ἐνός κελείσματος εὐτάκτως, and Philo, de Præm. § 19, Vol. II. p. 427 (ed. Mang.), ἀνθρώπους ... ἀπωκισμένους ῥαδίως ἂν ἐνὶ κελεύσματι συναγάγοι Θεός. To whom

the κέλευσμα 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 κέλευσμα it is idle to guess at: it may perhaps be ἐγείρεσθε, ἦλθεν ὀνυμφίος (Chrys. 1), or more naturally, ἀναστῶσι οἱ νεκροί (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, ἐτοίμους ποιεῖτε πάντας, πάρεσσι γὰρ ὁ κριτής, Chrys. 3; comp. Matth. xiii. 41.

On the use of ἐν 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 ⲛ before us, it is not always desirable to overpress ἐν, yet in the present case it may be used as serving to hint at the κατάβασις taking place during the κέλευσμα, in the sphere of its occurrence; comp. notes on ch. ii. 3.

ἐν φωνῇ ἀρχαγγέλου] 'with the voice of the Archangel;' more specific explanation of the circumstances and concomitants. To refer ἀρχαγγ. to Christ (Olsh.) or the Holy Spirit (see in Wolf) is obviously wrong: the term is a δις λεγόμε. (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' (Lütin. 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 reff. 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 Θεοῦ] '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-

καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀνα-  
17 στήσονται πρῶτον, ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλει-  
πόμενοι ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς

propriately allude to the use of the trumpet when God appeared on Sinai, Exod. xix. 16; comp. also Psalm xlvi. 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 Lünem.): 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.

ἀπ' οὐρανοῦ] 'from heaven,'—where He now sits enthroned at the right hand of God; see esp. Acts i. 11. καὶ οἱ νεκροὶ κ.τ.λ.] 'and the dead in Christ, &c.:' consequence and sequel of ἐν κελεύσματι—καταβήσεται, the καὶ having here a slightly consecutive force; comp. notes on Phil. iv. 12. The words ἐν Χριστῷ are clearly to be joined with νεκροί, as more specifically designating those about whose share in the παρουσία the Thessalonian converts were disquieted: the general resurrection of all men does not here come into consideration; see Winer, *Gr.* § 20. 2, p. 123. Comp. West, *Stud. u. Krit.* for 1858, p. 283, and on the omission of the art., notes on Eph. i. 15, and Fritz. *Rom.* iii. 25, Vol. I. p. 195. The connexion with ἀναστήσονται (Schott) would indirectly assign an undue emphasis to ἐν Χρ. (Lün.), and introduce a specification out of harmony with the context: the subject of the passage is not the means by which (2 Cor. iv. 14) or element in which the resurrection

is to take place, but the respective shares of the holy dead and holy living in the παρουσία of the Lord, considered in relation to time.

πρῶτον] 'first;' not with any reference to the πρώτη ἀνάστασις, Rev. xx. 5 (Theod., Theoph., (Ecum., al.)), but, as the following ἔπειτα suggests, only to the fact that the resurrection of the dead in Christ shall be prior to the assumption of the living. The reading πρῶτοι is found in D<sup>1</sup>FG; Vulg., Clarom.; Cyr., Theod. (1), al., and was perhaps suggested by the supposed dogmatical ref. to the first resurrection.

17. ἔπειτα] 'then,'—immediately after the ἀνάστασις of οἱ ἐν Χριστῷ; second act in the mighty drama. The particle ἔπειτα, as its derivation [ἐπ' εἶτα, Hartung, *Partik.* Vol. I. p. 302] and the following ἅμα (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, *Tursell.* Vol. II. p. 240), specifies not only the continuity but the proximity of the two events; comp. Erfurdt, *Soph. Antig.* 607.

ἡμεῖς οἱ ζῶντες οἱ περιλειπ.] 'we the living who are remaining,' 'we who are being left behind;' see notes on ver. 15. ἅμα σὺν αὐτοῖς] 'at the same time together with them,' 'simul... cum illis,' Vulg., Copt. [εἰσον]; i. e. we shall be caught up with them at the same time that they shall be caught up, ἅμα appy. not marking the mere local coherence, 'all together,' Alf., but, as usual, connexion in point of time ('res duas vel plures una vel simul aut esse aut fieri signi-

## ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα· καὶ οὕτως πάντοτε σὺν

ficat,' Klotz, *Devar.* Vol. II. p. 95): comp. Ammon. s. v., ἅμα μὲν ἐστὶ χρονικὸν ἐπίρρημα, ὁμοῦ δὲ τοπικόν, and Tittm. *Synon.* 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.

ἀρπαγησόμεθα ἐν νεφέλαις] 'shall be caught up in clouds;' certainly not 'in nube,' Beza, nor even 'auf Wolken,' De W., Lün., but, 'in nubibus,' Vulg., Clarom., i. e. 'tanquam in curru triumphali,' 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: ἐπὶ (!) τοῦ ὄχληματος φερόμεθα τοῦ Πατρὸς, καὶ γὰρ αὐτὸς ἐν νεφέλαις ὑπέλαβεν αὐτόν [Acts i. 9], καὶ ἡμεῖς ἐν νεφέλαις ἀρπαγησόμεθα, Chrys. The transformation specified in 1 Cor. xv. 52, 53 ('compendium mortis per demutationem expunctæ,' 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, *Intellect. Syst.* ch. v. 3, Vol. III. p. 310 sq. (ed. Harrison).

The forms ἠπάγγην and ἀρπαγήσομαι 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, *Mor.* p. 168 (ed. Koch).

εἰς ἀπάντησιν τοῦ Κυρ.] 'to meet the Lord,' as He is coming down to earth; καὶ γὰρ βασιλεὺς εἰς πῶλον εἰσελαύνοντος οἱ μὲν ἔντιμοι πρὸς ἀπάντησιν ἔξι-

σιν, οἱ δὲ κατάδικοι ἐνδον μένουσι τὸν κριτήν, Chrys. The expression εἰς ἀπάντησιν (Matth. xxv. 1 [BC<sup>8</sup> ὑπάντ.], 6, Acts xxviii. 15) seems to have been derived from the LXX, where it commonly answers to the Hebrew לִפְנֵי; as 1 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 Bernhardt, *Synt.* III. 10, comp. Winer, *Gr.* § 31. 3, p. 189. Some authorities [D<sup>1</sup>(E<sup>1</sup>) FG] read εἰς ἰπάντησιν 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.

εἰς ἀέρα] 'into the air,' 'in aera,' Vulg., Clarom., 'in luftan,' Goth., and sim. the other Vv. except Æth. (Pol.), 'in nube;' dependent on ἀρπαγησ. Εἰς ἀέρα is certainly not 'in cælum' (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 terrene atmosphere. The ἀήρ, 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, *Lehrb.* 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-

18 Κυρίῳ ἐσόμεθα. ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

V. Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρεῖαν ἔχετε ὑμῖν γράφεισθαι· αὐτοὶ γὰρ ἀκριβῶς οἶδατε ὅτι

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. 1, 2) and His final and eternal union with His Saints in the heavenly Jerusalem (Rev. xxi. xxii.) are to be collected from other passages (see Alf. in loc.). καὶ οὕτως κ.τ.λ.] 'and so shall we be ever together with the Lord;' so, in consequence of this ἀρπάζεσθαι,—the subject of the ἐσόμεθα (Hesych. βιώσομεν) being clearly both classes previously mentioned. The force of the σύν, as implying not merely an accompanying (μετά) but a coherence with, should not be left unnoticed; see notes on Eph. vi. 23.

18. ὥστε] 'So then,' 'Consequently;' in consequence of the foregoing revelation. On the force of ὥστε and its connexion with the imperative mood, see notes on Phil. ii. 12.

παρακαλεῖτε] 'console,' not here 'exhort,' 'teach,' Æth. (both), but, in accordance with the preceding ἵνα μὴ λυπηῖσθε (ver. 13), 'consolamini,' Vulg., Clarom., Goth.,  Syr., and

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' (Olsh.), but simply 'these words' (τούτοις not without emphasis),—the words in which the Apostle here delivers to them his inspired message; τοῦτο δὲ ὁ λέγει νῦν καὶ ῥητῶς ἤκουσε παρὰ 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;

'solent Græci pro Latinorum ablativo instrumenti sæpe ἐν præpositionem ponere, significaturi in eâ re cuius nomini præpositio adjuncta est vim aut facultatem alicujus rei agendæ sitam esse,' Wunder, Soph. *Philoct.* 60, see exx. in Raphael, *Annot.* Vol. II. p. 549. Thus in the present case the παράκλησις may be conceived as contained in the divinely inspired words themselves; comp. Jelf, *Gr.* § 622. 3 b.

CHAPTER V. 1. Περὶ δὲ κ.τ.λ.] 'But concerning the times and the seasons,' scil. of the Lord's coming, τῆς συντελείας, Theoph. The terms χρόνος and καιρὸς are not synonymous: the former denotes time indefinitely, the latter a definite period of time (μέρος χρόνου, ἢ μεμετρημένων ἡμερῶν σύστημα, Thom.-M. p. 489, ed. Bern.), and thence derivatively the right or fitting time; comp. Ammon. *de Diff. Voc.* p. 80, ὁ μὲν καιρὸς δηλοῖ ποιότητα ... χρόνος δὲ ποσότητα, and see Tittmann, *Synon.* I. p. 41, where the meaning of καιρὸς is carefully investigated, and Trench, *Synon.* Part II. § 7. The force of the plural has been somewhat differently estimated. On the whole, it seems most natural to refer it, not to the length of the periods (Dorner, *de Orat. Christ. Eschat.* p. 73), but simply to the plurality either of the acts or of the moments of the time (Lünem.). There appears no reason to take καὶ here as explanatory (Koch): the two words are simply connected by the copula; comp. Acts i. 7, χρόνους ἢ καιρούς,

(Wm/L)

ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται. ὅταν 3

Eccles. iii. 1, ὁ χρόνος, καὶ καιρὸς, Dan. ii. 21, καιροῦ καὶ χρόνου, Wisdom viii. 8, καιρῶν καὶ χρόνων. οὐ χρεῖαν 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 ἀσύμφορον (Æcum., 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-infinitive, see Krüger, *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 ἀκρ. is slightly doubtful; most probably from ἀκρος in a locative form (ἀκρι), and a root βα-, Benfey, *Wurzellez.* Vol. I. p. 158.

ἡμέρα Κυρίου] ‘the day of the Lord,’ scil. τῆς θεσποικῆς ἐπιφάνειας, Theod.; the day of our Lord’s coming to judgment (comp. Reuss, *Théol. Chrét.* IV. 21, Vol. II. p. 243), ἡ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται, Luke xvii. 30; comp. 1 Cor. i. 8, v. 5, 2 Cor. i. 14, Phil. i. 6, and for the somewhat similar  $\square$   $\eta$   $\eta$ , Joel i. 15, ii. 1, Ezek. xiii. 5, al. To refer it to the destruction of Jerusalem (Hamm.), or to include in it τὴν ἰδίαν ἐκάστου ἡμέραν (Theoph., omp. notes on Phil. i. 6), is here dis-

tinctly at variance with the context, which treats solely and entirely of the Lord’s παρουσία.

The reading is hardly doubtful. *Rec.* gives ἡ ἡμ. with AKL; most mss.; many Ff.; but though the ἡ might have been absorbed in the ἡ of the following ἡμέρα, the probability of insertion (as more definitive) and the preponderance of uncial authority [BDEFGN] are in favour of the omission: so *Lachm., Tisch.*

ὡς κλέπτῃς ἐν νυκτὶ] ‘as a thief cometh in the night,’ scil. ἔρχεται; ἐν νυκτὶ not being added as a quasi-epithet to κλέπτῃς, 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 τὸ αἰφρίδιον (Theod.): see esp. Rev. iii. 3, ἦξω ὡς κλέπτῃς καὶ οὐ μὴ γνῶς ποῦ ἔσται ἡ ἐπιτομή σου, and comp. Usteri, *Lehrb.* II. 2. B, p. 337. The addition ἐν νυκτὶ (comp. however Matth. xxiv. 43, ποῦ φυλακῆ) 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 Lünem.) that Christ was to come at night on Easter Eve; compare Lact. *Inst.* vii. 19 (‘intempestā et tenebrosā nocte’), and Jerome on Matth. xxv. 6.

οὕτως ἔρχεται] ‘so it comes;’ the οὕτως 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. Bernhardt, *Synt.* x. 2, p. 371.

λέγωσιν Ειρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος ὡς περ ἢ ὡδὶν τῇ ἐν γαστρὶ ἐχούσῃ,

3. **δταν λέγωσιν** [*When they may say*]; certainly not the Jews (Hamm.), nor even their persecutors generally (Chrys.), but all unbelieving and unthinking men; comp. Matth. xxiv. 38, 39, Luke xvii. 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 *δταν Rec.* inserts γάρ with KL; most mss.; Vulg.; al.: *Lachm.* after *δταν* inserts δὲ in brackets, as it is found in BDE<sup>N</sup>; Copt., Syr.-Phil.; Chrys., Theod. Though δὲ is well supported, and not uncommonly exchanged with γάρ (see notes on *Gal.* i. 11), still the tendency to supply expletives is so very decided (Mill, *Prolegom.* p. clvi.) that we are justified in reading simply *δταν* with AFG<sup>N</sup>; 4 mss.; Clarom., Syr., Goth., Æth. (both); many Lat. Ff. So *Tisch.*, *Griesb.*, *Scholz*, *De W.*, *Lünem.*, *Alf.*

**Ειρήνη καὶ ἀσφάλεια** [*Peace and safety*], scil. *ἐστίν*,—is everywhere present; comp. Ezek. xiii. 10, λέγοντες Ειρήνη, καὶ οὐκ ἔστιν εἰρήνη. The distinction between these words is obvious: the first [*ἐφρω*, necto, or more probably *εφρω*, dico; comp. Benfey, *Wurzellex.* Vol. II. p. 7] betokens an inward repose and security; the latter [*α*, σ-φάλλω; comp. Sanscr. root *phal*, Heb. פָּחַד, Pott, *Etym. Forsch.* Vol. I. p. 238, Donalds, *Crat.* § 209] a sureness and safety that is not interfered with or compromised by outward obstacles.

**τότε αἰφνίδιος κ.τ.λ.** [*then with suddenness does destruction come upon them*]; αἰφνίδιος not being a mere epithet (adjectivum attributum), 'sudden destr.' Auth.,

'plötzlich Verderben,' De W., but a secondary predication of manner (adjectivum appositum), scil. 'repentinus eis superveniet,' Vulg., Syr., Copt. [*chen ou-exaripina*], al., and fully emphatic; see esp. Donalds, *Cratyl.* § 303, and Müller, *Kleine Schriften*, Vol. I. 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 solemnne de rebus hominibus citius quam quis existimaverit adstantibus,' Schott; see esp. Luke xxi. 34, μήποτε...ἐπιστῆ ἐφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα (αἰφ. does not occur elsewhere in the N. T.). On ὄλεθρος, comp. notes on 1 *Tim.* vi. 9. ὡς περ ἢ ὡδὶν [*as the birth-pang*]. The true point of the appropriate comparison ('περ vim eam comparativam quam habet ὡς 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 corripitur,' Calv. The form ὡδὶν, like the form δελφίν, belongs to later Greek; comp. Winer, *Gr.* § 9. 2, p. 61.

**τῇ ἐν γαστρὶ ἐχούσῃ**] 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 E, comp. Hom. *Il.* VI. 58), or ἐγκύμων εἶναι or γίγνεσθαι, as in Plato, *Epin.* p. 979 A, al.

καὶ οὐ μὴ ἐκφύγωσιν. ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ 4  
ἐν σκότει, ἵνα ὑμᾶς ἡ ἡμέρα ὡς κλέπτῃ καταλάβῃ

4. ὑμᾶς ἡ ἡμέρα] So *Lachm.* with ADEFG; Vulg., Clarom., appy. *Æth.* (both); many Lat. Ff. (*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 BKLN; appy. all mss.; Goth., al.; Chrys., Theod., Dam., al. (*Griesb., Alf.*); 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.

οὐ μὴ ἐκφύγωσιν] 'they shall in no wise escape,' not τὸν τε πόνον καὶ δλεθρον, *Æcum.*, but simply and absolutely; comp. Heb. ii. 3, xii. 25, *Eclus.* xvi. 13. On the strengthened negation οὐ μὴ with the subjunctive, see notes and reff. on ch. iv. 15.

4. ὑμεῖς δέ] 'But ye;' in opposition to the unthinking and unbelieving noticed in the preceding verse: 'occasione acceptā ex superioribus adhortatur Christianos ad vigilantiam, sobrietatem, et sanctimoniam,' *Calv.* In the following words it is scarcely necessary to say that ἐστὲ cannot possibly be imperative (*Flatt*): both the negative and the non-occurrence of the imper. εἶστε 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 νυκτὶ (ver. 2): it does not mark exclusively either τὸν σκοτεινὸν καὶ ἀκάθαρτον βλον (*Chrys., Theoph., Æcum.*), as might seem suggested by the succeeding verse, or τὴν ἀγνωσίαν (*Theod.*), as is partially suggested by the preceding verse, but, as the general context requires, both,—'statum ignorantiae 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.

ἵνα 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 ἐστὲ ἐν 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 ἵνα (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 ἵνα which the writings of the N. T. (esp. those of St John, *Winer, Gr.* § 44. 8, p. 303) distinctly supply, and a remembrance of the ultimate decline of the particle into the *vā* 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 ἐκείνη 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).

κατα-

λάβῃ] 'overtake,' 'surprise,' كَاتَمَ  
Syr., 'adprehendat,' Clarom., 'gafa-

5 πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας. οὐκ  
 6 ἐσμὲν νυκτός οὐδὲ σκότους. Ἄρα οὖν μὴ καθεύδωμεν  
 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 further shades of meaning from the context: see the good collection of examples in Rost u. Palm, *Lex. s.v.* Vol. 1. p. 1623. The reading κλέπτας [*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 ‘haud necessaria ad sententiam,’ is omitted by *Rec.*, but on authority [K (e sil.); majority of mss.; Vulg. (Amiat.)] decidedly insufficient.

υἱοὶ φωτός] ‘sons of light;’ a Hebraistic 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 φωτός 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 ἰερῶν κ.τ.λ., but appy. never (as here) in connexion with abstract substantives; comp. Blomf. on Æsch. *Pers.* 408.

οὐκ ἐσμὲν νυκτός] ‘We belong not to night;’ the genitive idiomatically specifying the domain to which the subjects belong; comp. Acts ix. 2, and see Winer, *Gr.* § 30. 5, p. 176. On the various meanings in which this possessive gen. is connected with εἶναι

and γίνεσθαι, see Krüger, *Sprachl.* § 47. 6. 1 sq., Bernhardt, *Synt.* III. 46, p. 165, and on the very intelligible χρισμός [φῶς, ἡμέρα...νύξ, σκότος], see Jelf, *Gr.* § 904. 3, Madvig, *Lat. Gr.* § 473. a. The reading ἐστὲ [D<sup>1</sup>FG; Syr. (not Phil.), Clarom., Goth., al.] is obviously a conformation to the preceding ἐστὲ.

6. Ἄρα οὖν] ‘Accordingly then;’ exhortation following on the preceding declaration, the illative ἄρα being supported and enhanced by the collective and retrospective οὖν; see notes on Gal. vi. 10. In Attic Greek this combination is only found in the case of the interrogative ἄρα, comp. Klotz, *Devar.* Vol. II. p. 181, Herm. *Viger.* No. 292, and Stallb. on Plato, *Republ.* v. p. 462 A. μὴ καθεύδωμεν] ‘let us not sleep,’ i. e. be careless and indifferent, μὴ ἀμελῶμεν τῶν καλῶν ἔργων, Theoph.; comp. Eph. v. 14, and the very pertinent remarks of Beck, *Christ. Lehrwiss.* 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 λοιποί] ‘the rest;’ here obviously unbelievers, whether careless Jews or ignorant heathens; comp. notes on ch. iv. 13. *Lachm.* omits the καὶ before οἱ λοιποί with ABN; 2 mss.; Augiens., Vulg. (Amiat.), Syr.; 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 γρηγορῶμεν; Christians were not only to be wakeful, but have all their senses and capacities in full exercise: ἐν ἡμέρα ἂν γρηγορή τις μὴ νήφῃ δὲ μυρία περιπε-

γὰρ καθεύδοντες νυκτὸς καθεύδουσιν, καὶ οἱ μεθυσκόμενοι  
 νυκτὸς μεθύουσιν· ἡμεῖς δὲ ἡμέρας ὄντες, νήφωμεν, ἐν-  
 8  
 δυσάμενοι θώρακα πίστεως καὶ ἀγάπης καὶ περικεφα-

σείται δειοῖς, Chrys. On the regular meaning of this verb, which appears to be always that of 'sobriety,' not of 'watchfulness' or 'wakefulness' (as perhaps (Ecum., ἐπίτασις ἐγρηγόρευσις), see notes on 2 Tim. iv. 5, and 1 Tim. iii. 2.

7. οἱ γὰρ καθεύδοντες] 'For they that sleep,' 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 proprie, tanquam exemplum ejusmodi sentiendi agendique rationis quæ non nisi hominum sit in caligine nocturnâ lubenter versantium,' Schott; so Lünem. and Alf.

οἱ μεθυσκόμενοι] 'they that are drunken.' The distinction advocated by Beng., 'μεθύσκομαι notat actum, μεθύω 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 preceding 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 'temporal-causal' force; see Schmalfeld, *Synt. des Gr. Verb.* § 207, comp. Donalds. *Gr.* § 615. On the connexion of the gen. with εἰμι, see notes on ver. 5. ἐνδυσάμενοι] 'having put on;' temporal participle defining the action contemporaneous with or perhaps, more probably, immediately preceding the νήφω. The Apostle now passes into his favourite metaphor of the Christian soldier; comp. Rom. xiii. 12, 2 Cor. x. 4, and esp. Eph. vi. 11, where not only (as here) the *defensive*, but the *offensive* portions of the equipment are described. The 'armatura' here consists of the three great Christian virtues, Faith, Love, and Hope, the first and second forming the breast-plate (aliter Eph. vi. 14, 16), the third (similarly Eph. vi. 17, see notes) the helmet; comp. Reuss, *Théol. Chrét.* iv. 22, Vol. II. p. 259, 260.

θώρακα 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 ἐπηγγελημένη σωτηρία (Theod.) all the dangers and trials of the present seem light and endurable; καθάπερ γὰρ ἡ περικεφαλαία τὸ καίριον σώζει τῶν ἐν ἡμῖν, τὴν κεφαλὴν περι-

9 λαίαν ἐλπίδα σωτηρίας, ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργὴν ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ  
 10 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ ἀποθανόντος ὑπὲρ ἡμῶν ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν ἅμα σὺν

βάλλουσα καὶ πάντοθεν στεγάζουσα· οὕτω καὶ ἡ ἐλπίς τὸν λογισμόν οὐκ ἀφίσει διαπεσεῖν, ἀλλ' ὀρθὸν ἴστην ὡσπερ κεφαλὴν, οὐδὲν τῶν ἐξωθεν εἰς αὐτὸν πεσεῖν ἐώσα, Chrys. The gen. σωτηρίας is the gen. *objecti*, that to which it is directed and on which it is fixed, comp. ch. i. 3 (τοῦ Κυρ.), Rom. v. 2, and, if necessary, Winer, *Gr.* § 30. 1, p. 167.

9. ὅτι κ.τ.λ.] 'because, &c.:' reason for the use of the foregoing words ἐλπίδα σωτηρίας, expressed both negatively (οὐκ ἔθετο κ.τ.λ.) and positively (ἀλλὰ εἰς περιπ. κ.τ.λ.): οὐ πρὸς τοῦτο ἐκάλεσεν εἰς τὸ ἀπολέσαι ἀλλ' εἰς τὸ σώσαι, Chrys. οὐκ ἔθετο ἡμᾶς κ.τ.λ.] 'appointed us not unto anger,' *i. e.* to become the subjects of it, to fall under its punitive action. The form τιθεῖναι (Acts xiii. 47) or θέσθαι εἰς τί (1 Tim. i. 12) appears to have a partially Hebraistic tinge and to answer to דִּישׁ, יִנִּי, or נִיִּי followed by הַ; comp. for example Psalm lxvi. 9, Jerem. ix. 11, xiii. 16. On ὀργή, see notes on ch. i. 10.

εἰς περιποίησιν σωτηρίας] 'unto obtaining of salvation,' **יְשׁוּעָה** **חַיָּוִת** [ad acquisitionem vitæ], sim. Vulg., Clarom., Copt. [*tanchō*,—here needlessly rendered 'vivificatio'; comp. Mal. iii. 17], 'du gafreideinai ganistais,' Goth.; comp. 2 Thess. ii. 14, εἰς περιποίησιν δόξης. Neither here, Heb. x. 39, nor 2 Thess. *l. c.*, is there any reason for departing from this simple and primary meaning of περιποίησις; Hesych. πλεονασμός· κτήσις, Suid. κτήσις. Both in Eph. i. 14 (see notes) and 1 Pet. ii. 9, as the context shows, the use is

wholly different, and appy. a reflection of the **יְשׁוּעָה** of the O. T. (comp. Acts xx. 28); in 2 Chron. xiv. 13 (Heb. **יְשׁוּעָה**), Pseud.-Plato, *Def.* p. 415c (see Rost u. Palm, *Lex.* s.v.), the meaning seems to be rather 'conservatio'; but neither the one (appy. favoured by Æcum., comp. Theod., *ἵνα οικείους ἀποφήνη*) nor the other is here either natural or suitable.

διὰ τοῦ Κυρίου κ.τ.λ.] Dependent, not on ἔθετο, but on the preceding περιποίησιν σωτηρίας, and specifying the medium by which the σωτηρία was to be obtained. This medium is certainly not 'doctrinam 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 περιποίησις σωτηρίας has become assured to us; comp. ch. iv. 14. The clause, as Lünem. properly observes, is not causal (*ἀποθ.* would then be anarthrous, comp. Schmalfeld, *Synt.* § 222, 225 note, and Donalds. *Gr.* § 492), but relative and assertory; 'ne quid de salutis certitudine dubitemus aut de satisfactione solliciti essemus, dicit Christum pro nobis mortuum esse, et pro peccatis nostris satisfecisse, ut salutem consequeremur,' Calv.

On the meaning of ὑπὲρ in dogmatical passages,—not *exclusively* 'in our stead' (Waterl. *Serm.* xxxi. Vol. v. p. 740), see notes and *reff. on Gal.* iii. 13. For ὑπὲρ, BN<sup>1</sup>; 17, here read *περ*. ἵνα εἴτε κ.τ.λ.] 'in order

αὐτῷ ζήσωμεν. διὸ παρακαλεῖτε ἀλλήλους καὶ οἰκοδο- II  
 μείτε εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

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 καθεῦδεν and γρηγορεῖν. It seems clear that they cannot be understood in a simple physical sense (comp. Fell), still less in an ethical sense, as τὸ καθεῦδεν 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 ζήσωμεν seems very distinctly to guide us. The meaning then is substantially the same as Rom. xiv. 8, ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν τοῦ Κυρίου ἐσμέν.

It is not exact to say that the subjunctive with εἴτε...εἴτε as here is not classical (Alf.), for see Plato, *Legg.* XII. p. 958 D (v. l.). As a general rule εἴτε is associated with the same moods as εἰ (Klotz, *Devar.* Vol. II. p. 533); as however there are cases in which it is now admitted that εἰ can be associated with the subj. (‘*ei cum conjunct. respectum comprehendit experientia, expectandumque esse indicat ut fiat aut non fiat,*’ Herm. *de Part. dv.* II. 7, see Klotz, *Devar.* Vol. II. p. 500 sq.), a similar latitude may rightly be assigned to εἴτε. 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). ἄμα σὺν αὐτῷ ζήσ[.] ‘we should together live with Him,’ not ‘together with him,’ Auth.; the ζῆν σὺν Χριστῷ forming the principal idea, while the ἄμα (Heb. יָחַד) 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 ζήσωμεν is both more emphatic than ἐσόμεθα (ch. iv. 17), and also serves slightly to elucidate the metaphorical use of the preceding words.

11. διὸ] ‘Wherefore,’ ‘On which account;’ not exactly ‘quæ cum ita sint’ (Alf.), but ‘quamobrem’ (see Klotz, *Devar.* Vol. II. p. 173, who correctly assigns the former meaning to οὖν), thereby serving to place in closer logical connexion the foregoing declaration and the present exhortation. On the uses of this particle by St Paul, see notes on *Gal.* iv. 31.

παρακαλεῖτε] ‘comfort,’ ‘console,’  
 ⲡⲓⲗⲏ Syr., ‘consolamini,’ Vulg., not ‘exhortamini,’ Clarom.: the analogy of this verse to ch. iv. 17 (where the contextual argument for the present sense is very strong) appears to require a similarity of translation, more especially as the hortatory tone (ver. 6) seems now to have merged into the consolatory. The exact meaning of this word is frequently somewhat doubtful: it is used more than fifty times in St Paul’s Epp., with several varieties of meaning which can only be decided on by a careful consideration of the context; comp. notes on *Col.* ii. 2.

εἰς τὸν ἕνα] ‘one the other;’ equivalent in meaning to ἀλλήλους; see exx. in Kypke, *Annot.* Vol. II. p. 339, all of which however, except Theocr. *Idyll.* xxii. 65, are from late authors. Compare οἱ καθ’ ἕνα, Eph. v. 33, and the somewhat analogous εἰς πρὸς ἕνα, Plato, *Legg.* I. p. 626 c, al.; see Winer, *Gr.* § 26. 2, p. 156. To regard εἰς as a prep., and to refer τὸν ἕνα to Christ, is in the highest degree forced and improbable; see

12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν καὶ προϊσταμένους ὑμῶν ἐν Κυρίῳ καὶ νουθετοῦν-

Reverence your spiritual rulers; be peaceful and prayerful and thankful. Quench not the Spirit; and may God sanctify and preserve you.

Lünem. *in loc.* The metaphorical term *οικοδομῆναι* (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 *ναὸς* or *οικοδομὴ* Θεοῦ; see 1 Cor. iii. 9, 16, 2 Cor. vi. 16, Eph. ii. 20, al., and comp. Andrewes, *Serm.* vi. Vol. II. p. 273. **καθὼς καὶ ποιεῖτε**] '*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 *καὶ* in comparative sentences of this kind, see notes on *Eph.* v. 23.

12. Ἐρωτῶμεν δέ] '*Now we beseech you*;' transition, by means of the *δέ* *μεταβατικόν* (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 *οικοδομεῖτε εἰς τὸν ἕνα* 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 *ἐρωτᾶν*, see notes on ch. iv. 1.

**εἰδέναί**] '*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 *εἶδ.* being analogous to that of the Heb. **יָדַעַ** (see Gesen. *Lex.* s. v. 8), and here approximating in meaning to *ἐπιγινώσκειν*, 1 Cor. xvi. 18. No instance of a similar or even analogous usage has as yet been adduced from classical Greek.

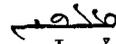
τοὺς κοπιῶντας ἐν ὑμῖν] '*those who*

*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 *κόπος*, *κοπιᾶν*, 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 (Thorndike, *Prim. Gov.* ch. III. Vol. I. p. 8, A.-C. Libr.), *ἐν ὑμῖν* obviously having no ethical reference, *ἐν ταῖς 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 *κόπος*.

**καὶ προϊσταμένων κ.τ.λ.**] '*and are presiding over you in the Lord*;' further explanation and specification of the generic *κοπιῶντας*. The omission of the article plainly precludes any reference of the three participles to three different ministerial classes: the *κοπιῶντες* 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 *προϊστασθαι* was to be *ἐν Κυρίῳ*: *οὐκ ἐν τοῖς κοσμικοῖς ἀλλ' ἐν τοῖς κατὰ Κύριον*, Theoph.

**καὶ νουθετοῦντας ὑμᾶς**] '*and admonishing you*,' '*et monent vos*,' Vulg.; not simply

 [docentes] Syr., but

τας ὑμᾶς, καὶ ἡγείσθαι αὐτοὺς ὑπερεκπερισσῶς ἐν 13 ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς. Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νοθετεῖτε τοὺς ἀτά- 14

ⲛⲁⲛⲁⲓ

[admonentes] Syr.-Phil.,

with reference to the 'exhortationes et correptiones' (Est.) which it might be their duty to administer. On the proper meaning of *νοθετεῖν*, — primarily 'to correct by word' (*νοθετήσις* λόγος ἐπιτιμητικός ἕνεκα ἀποτροπῆς ἀμαρτίας, Zonar. *Lex.* p. 1406), and then derivatively by *deed*—see Trench, *Synon.* § 32, and the numerous *exx.* collected by Kypke, *Obs.* Vol. II. p. 339.

13. καὶ ἡγείσθαι 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 ἡγείσθαι αὐτοὺς ὑπερεκπερισσῶς is to be put in force, —or (b) closely with the preceding ἡγείσθαι as specifying and enhancing the general duty implied in the preceding εἰδέναί, ver. 12. Both involve some lexical difficulties, as in (a) ἡγείσθαι must be regarded as equivalent to *πλειονος ἀξιούν* (Theod.), and in (b) ἡγείσθαι ἐν ἀγάπῃ must be taken as ἡγείσθαι αὐτοὺς ἀξίους τοῦ ἀγαπᾶσθαι (Chrys., Theoph., Œcum.),—solutions neither of them very strictly defensible. On the whole, the context, the *app.* similar ἡγείσθαι τι ἐν κρίσει, Job xxxv. 2 (Schott), and perhaps the analogous ἐν ὀργῇ ἔχειν τινά, Thucyd. II. 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, Olsh., and Lünem. The Vv. by preserving care-

fully 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<sup>3</sup>EKLN; *app.* 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 (ἀλλήλοις), see Jelf, *Gr.* § 654. 2, Apollon. *de Synt.* II. 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 αὐτοῖς [D<sup>1</sup>FGN; many mss.; Augiens., Vulg., Syr. (both), al.; Chrys., Theod.], though distinguished by *Griesbach's* highest commendatory mark ('indicat lectionem supparem aut æqualem, immo forsitan præferendam receptæ 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 ἐρωτῶμεν δὲ κ.τ.λ. (ver. 12) and παρακαλ. δὲ 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.

κτους, παραμυθείσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε  
15 τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας. ὁράτε μὴ

14. Παρακαλοῦμεν δὲ ὑμ.] 'Now we beseech you,' address, neither πρὸς τοὺς ἄρχοντας (Chrys.), nor πρὸς τοὺς διδασκάλους (Theoph., Œcum.), but, as the ἀδελφοὶ suggests, to *all* (Pseud.-Ambr., 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.

γυθετεῖτε τοὺς ἀτάκτους] 'admonish the unruly,' those who do not preserve their τάξι, 'inordinatos,' Beza, 'ungatassans,' Goth. The term ἀτακτος, somewhat laxly rendered by Syr.

ἄτακτος [offendentes], is primarily and properly, as Chrys. suggests, a 'vox militaris' (Xen. *Mem.* III. I. 7, where it is opp. to τεταγμένος, and thence derivatively a general epithet to denote a dissolute (Plato, *Legg.* VII. p. 806 c), ill ordered (περίεργοι καὶ παρὰ τὸ προσήκον ποιοῦντες, Bekker, *Anecd.* p. 216), and unruly way of living: τίνες δὲ εἰσιν οἱ ἀτακτοὶ; πάντως οἱ παρὰ τὸ ἑφ' ἑαυτοῦ δοκοῦν πράττοντες τάξως γὰρ ἐστὶ τῆς στρατιωτικῆς ἀρμοδιωτέρα αὐτῆ ἡ τάξις τῆς ἐκκλησίας, 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 ἀτάκτως occurs. 'Ατακτος is a ἀπαξ λεγόμεν., cf. ἀτακτεῖν, 2 Thess. iii. 7. On the meaning of γυθετεῖν, see notes and ref. on ver 12.

παραμυθ.] See note on ch. ii. 11. τοὺς 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 κοιμώμενοι, ch.

iv. 13; ὀλιγοψύχους τοὺς ἐπὶ τοῖς τεθεωσῶν ἀμέτρως ἀθυμοῦντας ὠνόμασεν, Theod.,—who however not injudiciously also includes τοὺς μὴ ἀνδρείως φέροντας τῶν ἐναντίων τὰς προσβολὰς, comp. Theoph. ὀλιγόψ. ὁ μὴ φέρων πειρασμόν. The word ὀλιγόψ. is a ἀπ. λεγόμεν. in the N. T., and appy. of rare occurrence elsewhere except in the LXX (Isaiah lvii. 15, Prov. xviii. 14, al.; comp. Artemid. *Oneirocr.* III. 5); the more correct and usual term being μικρόψυχος, Aristot. *Ethic. Nicom.* iv. 7, Isocr. *Panegyrr.* p. 76 D.

ἀντέχεσθε τῶν ἀσθενῶν] 'support the weak,' clearly not the weak in body (Luke x. 9, Acts iv. 9, v. 15, 1 Cor. xi. 30), but the weak in faith, τοὺς μὴ ἐδρασαν κεκτημένους πίστιν, Theod.; comp. 1 Cor. viii. 7, 10, so Chrys., Theoph., Œcum., and nearly all modern commentators. In Rom. v. 6, and appy. 1 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 'obscure,' Beng., as ὑπερείδειν, Theod., ὑποστηρίζειν, Theoph., ἀντιλαμβάνεσθαι (Bekker, *Anecd.* p. 408), or perhaps more exactly 'sustinere,' Clarom. (comp. Goth., Æth.), with a more direct allusion to the primary and physical meaning of the word; comp. notes on Tit. l. c., and see Suicer, *Thesaur.* s.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 τοὺς οἰκείους καὶ τοὺς ἄλλοτριους, Theod.; comp. ver. 15. On the term μακροθυμεῖν opp. to ὀξύθυμειν

τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδοῖ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε εἰς ἀλλήλους καὶ εἰς πάντας. πάντοτε 16

15. εἰς ἀλλήλους] So *Lachm.*, *Scholz*, *Tisch.* (ed. 1), with ADEFGN<sup>1</sup>; 15 mss.; Syr., Copt., Goth., Clarom., al. (*De W.*, *Koch*, *Lünem.*, *Griesb.* marking it with <sup>90</sup>). In ed. 2, 7, *Tisch.* inserts καὶ before εἰς with BKLN<sup>4</sup>; 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 preponderate 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 a characteristic of ἀγάπη (1 Cor. xiii. 4), see esp. Basil, *Serm.* [Sym. metaphr.] XIII. Vol. III. p. 784 (ed. Bened. 1839), the good notice in Suicer, *Thesaur.* s.v. Vol. II. p. 293 sq., Röthe, *Theol. Ethik.*, § 1056 sq., Vol. II. p. 518 sq., and comp. 2 Tim. iii. 10, and notes and reff. on Eph. iv. 2. Lastly, πρὸς is not merely 'in regard to,' 'ad omnes,' Vulg., Clarom., 'cum omnibus,' Copt., but more precisely and definitely, *erga*: comp. the Goth. 'vipra,' and see notes on Gal. vi. 10.

15. ὁρᾶτε μὴ τις κ.τ.λ.] 'See that no man render evil, &c.:' warning against revenge,—yet surely not in the sense that the better among them were to check its outbreaks in others (*De W.*), but simply that all were to abstain from it; see Lünem. *in loc.* The usual and correct statement that Christianity was the first system definitely to forbid the returning evil for evil (see Fritz. *Rom.* xii. 17, Vol. III. p. 91) is called in question by Jowett on the ground that 'Plato knew that it was not the true definition of justice to do harm to one's enemies.' Not to multiply quotations, can we sustain this opinion against *de Legg.* ix. p. 868 B, p. 882, al., where vengeance rather than punishment seems certainly contemplated by the legislator? Indivi-

dual instances of the recognition of this precept may be found in heathenism (see Pfanner, *Theol. Gentil.* ch. xi. § 23, comp. Basil, *de Legend. Gent. Libr.* § 5, Vol. II. p. 251, ed. Bened.); but as a general statement the remark of Hermann seems to be perfectly correct; 'nec laudant Græci si quis iniquis æquus est, sed virtutem esse censent æquis æquum, iniquum autem iniquis esse,' on Soph. *Philoct.* 679. The formula ὁρᾶν μὴ (Matth. xviii. 10, Mark i. 44) is of less frequent occurrence than βλέπειν μὴ (Mark xiii. 5, Acts xiii. 40, 1 Cor. x. 12, al.), but is more classical and correct: for exx. of it in combination with the pres. and aor. subj., see, if necessary, the collection in Gayler, *Partik. Neg.* p. 316 sq.

ἀποδοῖ] 'render,' 'usgildai,' Goth. The primary idea conveyed by ἀποδοῖναι, scil. 'ubi quid de aliquâ copiâ das' and thence 'ubi dando te exsolvis debito' (Winer) here naturally passes into that of 'retribuere,' the κακὸν being represented as something stored up, out of which and with which payment would be made; see Winer, *de Verb. Comp.* iv. p. 12, 13, where this verb is well discussed. The opt. ἀποδοῖ is found in D<sup>2</sup> (appy.) FGN<sup>1</sup>, and ἀποδοίη in D<sup>1</sup>. τὸ ἀγαθὸν διώκετε] 'follow after that which is good;' not here what is 'morally good' (Lünem.), but, as the antithesis seems rather to require,

17  
18 χαίρετε· ἀδιαλείπτως προσεύχεσθε· ἐν παντί εὐχαρι-

what is 'beneficial,' what proves good to him who receives it: οὐκ ἀρκεί τὸ μὴ ἀποδοῦναι κακὰ ἀντὶ κακῶν, ἀλλὰ χρῆς, φησί, καὶ ἀγαθοῖς ἀμειβεσθαι τὸν κακοποιήσαντα, 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 κακόν. On the use of διώκειν (ἐπιτεταμένως σπουδάζειν τῇ, Theoph.) with abstract substantives or their equivalents, see notes and ref. 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 καταλαμβάνειν, Phil. iii. 12, and the antithesis φεύγειν, Plato, *Gorg.* p. 507 B.

16. πάντοτε χαίρετε] 'Rejoice always;' Phil. iii. 1, iv. 4, comp. 2 Cor. vi. 10; not merely κἂν πειρασμοῖς περιπέσητε (Theoph.),—a limitation not inappropriate 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.* CXXXI. Vol. v. p. 344 sq. (ed. Alf.). 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. ἀδιαλείπτως προσεύχ.] 'pray without ceasing;' a precept naturally following on and suggested by the foregoing words; τὴν ὁδὸν ἔδειξε τοῦ ἀεὶ χαίρειν, τὴν ἀδιαλείπτων προσευχῆν καὶ εὐχαριστίαν· ὁ γὰρ ἐθισθεὶς ὁμιλεῖν τῷ Θεῷ καὶ εὐχαριστεῖν αὐτῷ ἐπὶ πᾶσιν ὡς συμφερόντως συμβαίνοσιν, πρὸς ἄλλων ὅτι χαρὰν ἔξει διηλεκτῆ, 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 ὁμιλεῖν τῷ Θεῷ (Theoph.) is one of those things which is real and actual; οὐδὲ τοῦτο τῶν ἀδυνάτων, ῥᾶδιον γὰρ καὶ τῷ ἐσθίοντι τὸν Θεὸν ἀνυμνεῖν, καὶ τῷ βαδίζοντι τὴν τοῦ Θεοῦ συμμαχίαν 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 παντί εὐχαριστεῖτε] 'In every thing give thanks;' not ἐν παντὶ scil. καρῷ, Flatt (comp. Chrys. ἀεὶ), still less 'in iis quæ vobis bona sunt,' Est, but ἐν παντὶ scil. χρήματι, Chrys. on Phil. iv. 6, ⲉⲛ ⲡⲁⲛⲧⲓ Syr.,

στείτε· τούτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ  
 εἰς ὑμᾶς. τὸ Πνεῦμα μὴ σβέννυτε· προφητείας μὴ <sup>19</sup><sub>20</sub>

'in omnibus,' Vulg., Copt.; comp. 2 Cor. ix. 8, ἐν παντὶ πάντοτε, which seems to fix the interpretation, and contrast ἐν μηδενί, Phil. i. 28. On the duty of εὐχαριστία, 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).

τούτο γάρ] 'for this,' scil. τὸ ἐν παντὶ εὐχαρ. (Theoph., Œcum.); 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, εὐχαριστεῖτε—especially the two latter—are sufficiently homogeneous in character to be included in the singular τούτο, yet the peculiar stress which the Apostle always seems to lay on εὐχαρ. (see above) renders the single reference to εὐχαριστία apparently more probable; 'gratiæ sunt in omni re agendæ, quia scimus omnia nobis cooperare ad bonum, Rom. viii. 28,' Cocceius; see Hofmann, *Schriftb.* Vol. II. 2, p. 335. So also Olsh., Bisping, and Lünem., and appy. the majority of recent expositors. After γὰρ *Lachm.* adds ἔστιν with D<sup>1</sup>E<sup>1</sup>FG; several Vv.; and Lat. FF., but on insufficient external, and appy. opposing internal evidence. The possible doubt caused by the juxtaposition of τούτο and θέλημα would naturally suggest the interpolation of the verb subst.

ἐν Χρ. Ἰησ. εἰς ὑμᾶς] 'in Christ Jesus toward you.' Christ is here represented not exactly as the medium by which (Theoph., Œcum.) but as the sphere in which the θέλημα is evinced and has its manifestation; ἐν φῶ καὶ τὰ δόξαντα ποιεῖ καὶ ἀναγεννᾷ, Athan. *contr. Arian.*

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 divinum 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. The θέλημα seems here suitably anarthrous, as marking εὐχαρ. as one part and portion out of many contemplated in the collective θέλημα Θεοῦ; see Lünem. *in loc.*

19. τὸ Πνεῦμα] 'the (Holy) Spirit;' not merely 'vim divinam Christianis propriam' (Noesselt; comp. Beek, *Seelenl.* p. 37), nor even the gifts of the Spirit as evinced in prophecy (Theod.), nor, more generally, τὴν ἐν αὐτοῖς ἀναφθεῖσαν τοῦ Πνεύματος χάριν (Athan. *ad Serap.* 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.* XXI. 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,—

21 ἔξουθενεῖτε πάντα δὲ δοκιμάζετε, τὸ καλὸν κατέχετε·

not however in the present case by a *bios akathartos* (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*. I. 17, τὸ φάρμακον...τὸ ξμφυτον πνεῦμα ῥαδίως σβέννυσιν. Plutarch, *de Defect. Orac.* § 17, p. 419 B, ἀποσβῆναι τὸ πνεῦμα. Tisch. ed. 7 gives ζῆννυτε on the authority of B<sup>1</sup>D<sup>1</sup>FG.

20. **προφητείας**] ‘*prophecies*,’ not merely announcements of what was to come to pass, but, in accordance with the more extended meaning of *προφήτης* 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 *διδασχῆ* and *προφητεία* consisted in this, that the latter was due to the immediate influence of the Spirit, the former to an *ἐξ οικείας διαλέγεσθαι*, Chrys.; see Neander, *Planting*, Vol. I. p. 133 (Bohn), and for a comparison between prophecy and speaking with tongues, Thorndike, *Relig. Assemblies*, ch. v. Vol. I. p. 182 sq. (A.-C. Libr.).

**ἔξουθενεῖτε**] ‘*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 ἔξου-

θενεῖν (*Mark* ix. 12, *Lachm.*) and ἔξουθενοῦν (*Mark* ix. 12; LXX; al.: Hesych. ἀποδοκιμάζειν), compare Loebek, *Phrygichus*, p. 182. The habit of despising prophecies, here expressly forbidden, most probably arose from instances of *πλανῶντες* and *πλανώμενοι* in the Church of Thessalonica, who had brought discredit on this spiritual gift. The deduction of Oish., 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 δοκιμ.**] ‘*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 *χαρίσματα* previously alluded to; πάντα, φησί, δοκιμάζετε τουτέστι τὰς ὄντως προφητείας, Chrys. A more precise exhortation is given to the Corinthians (*1 Cor.* xiv. 29), from which, observing the similar and peculiar subject (*προφητεία*) 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.

ἀπὸ παντὸς εἶδους πονηροῦ ἀπέχεσθε. Αὐτὸς δὲ ὁ <sup>22</sup>  
23

In 1 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 δοκιμάζειν, see notes on *Phil.* i. 10, Trench, *Synon.* Part II. § 24; and for an ingenious but improbable explanation both of the word [to test as a coin] and the following verse, Hänsel, *Stud. u. Krit.* 1836, p. 170 sq. The δὲ is omitted by *Rec.*, and by *Tisch.* ed. 2, but only on the authority of AN<sup>1</sup>; 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 ΔΕ having fallen out before the ΔΟ, and lastly the plausible internal argument that δὲ was omitted to make this sentence equally unconnected with what precedes and follows. τὸ καλὸν κατέχ.] 'hold fast that which is good;' precept naturally and immediately following on the foregoing: 'exercise the gift of διακρίσις, and having found what is really good hold to it;' τὰ ψευδῆ καὶ τὰ ἀληθῆ μετὰ δοκιμασίας κρίνετε, καὶ τότε τὸ δόξαν ὑμῶν καλὸν τουτέστι τὰς ἀληθείας προφητείας κατέχετε, τουτέστι τιμᾶτε, διὰ φροντίδος ποιήσατε, Theoph. On the primary meaning and derivation of καλός [καδ-λός], see Donalds. *Cratyl.* § 334; but observe that in the N. T. it seems equally co-extensive in meaning with ἀγαθός, and frequently, as here, denotes what is simply and morally good; see notes on ἀγαθός on *Gal.* vi. 10, and comp. Aristot. *Rhetor.* I. 9 (*init.*), καλὸν μὲν οὖν ἔστιν ὃ ἂν δι' αὐτὸ ἀίρετόν ὄν

ἐπαιρετόν ᾗ. On this whole verse, see an excellent practical sermon by Waterland, *Serm.* xxiii. Vol. v. p. 655 sq.

22. ἀπὸ παντός 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 εἶδους, and secondly on the construction of πονηροῦ. We will notice these separately. Εἶδος cannot here be 'appearance,' Auth., Calv. (both probably misled by Vulg. 'specie'), 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 apparet' (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 E, εἶδος καὶ γένος, *Parmen.* p. 129 C, τὰ γένη τε καὶ εἶδη), 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 τοῦτου ἢ ἐκείνου, ἀλλ' ἀπλῶς παντός, Theoph.) of the contrary. So probably Vulg., Clarom., 'specie,' and more plainly Syr. ܕܘܕܝ [negotio], Copt. ከፊ [re], Æth. megbār [agendi ratione], Goth., al., appy. the Greek Ff., and nearly all modern commentators. It is more difficult to decide whether πονη-



## ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ

...be preserved entire;’ not ‘your whole spirit...be preserved,’ Auth., Wordsw., comp. Syr.; ὁλόκλ., as its position shows, not being an epithet but a secondary predicate; see Donalds. *Oratyl.* § 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 ὁλόκλ. by an adverb placed at the end of the clause. The adj. ὁλόκληρος is a *dis leγόμεν.* in the N. T. (here and James i. 4), and serves to mark that which is ‘entire in all its parts’ (ἐν μὴ-δενὶ λειπόμενοι, 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, *Macrob.* § 2, εἰς γῆρας ἀφίκεσθαι ἐν ὑγιαίνουσῃ τῇ ψυχῇ καὶ ὁλοκλήρῳ 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 τὸ πνεῦμα 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’ (Olish.); the ψυχῇ, ‘vis inferior quæ agitur, movetur, in imperio tenetur’ (*ib.*), the sphere of the will and the affections, and the true centre of the personality; see Olshausen, *Opusc.* p. 154, Beek, *Seelenl.* II. 12, 13, p. 30 sq., Schubert, *Gesch.*

*der Seele*, § 48, Vol. II. 495 sq., comp. Vitringa, *Obs. Sacr.* p. 549 sq., and more especially *Destiny of the Creature*, Sermon v., where this text is considered at length, and the scriptural distinction between the πνεῦμα and ψυχῇ 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 ψυχῇ in the former of the exceptional cases including also the πνεῦμα, just as in the latter case the πνεῦμα also comprehends the ψυχῇ; see Olish. *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 (Lünem.) 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 τηρηθείη. πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

25 Ἀδελφοί, προσεύχεσθε περὶ ἡμῶν. Pray for us. Salute the brethren, and cause this

26 ἀσπάσασθε τοὺς ἀδελφούς πάντας ἐν Epistle to be read before the Church.

τηρηθείη, ὁλόκληρον (see above) involving that of quantity. On the meaning of ἀμεμπτος, 'is in quo nihil desiderari potest,' and its distinction from ἀμωμος, see notes on ch. ii. 10, and Tittm. *Synon.* i. p. 29.

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

24. πιστός κ.τ.λ.] 'Faithful is He who calleth you,' 'qui vocat,' Claron., scil. God the Father; comp. 1 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. Πιστός here in ref. to God implies a faithfulness and trueness to His nature and promises (1 Cor. i. 9, πιστὸς ὁ Θεὸς δι' οὗ ἐκλήθητε, x. 13, 2 Cor. i. 18, 2 Tim. ii. 13), and hence becomes practically synonymous with ἀληθής, Chrys., Theod.; ἐν γὰρ τῷ ποιεῖν ἃ ἐπαγγέλλεται πιστός ἐστὶ λαλῶν, Athanas. *contr. Arian.* II. 10, Vol. I. p. 478 (ed. Bened.), see Reuss, *Theol. Chrét.* IV. 13, Vol. II. p. 124. ὃς καὶ ποιήσει] 'who also will do,' not exactly 'what I wish' (De W.), nor ἐφ' ᾧ ἐκάλεισεν sc. σώσει (Æcum., Theoph.), but simply 'that same thing

(Arm.), scil. τὸ ἀμέμπτως ὑμᾶς τηρηθῆναι (Bisp., Lünem), or, as the identity of subject suggests, τὸ ἀγιασθῆναι 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; ποιεῖν is merely 'nude positum,' receiving its more exact explanation from the context; comp. Koch *in loc.*, and Schömann on Iseus, *de Apoll.* *Hær.* § 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 ὑπέρ; 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: *Lachm.* inserts in brackets *καὶ* before *περὶ ἡμῶν*, but on authority [BD<sup>1</sup>]; a few mss. (Claron., Sangerm., Syr.-Phil., Goth.) scarcely sufficient.

26. ἀσπάσασθε 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 ἀγάφῳ φιλ., see Fritz. *Rom.* l. c.), comp. 1 Pet. v. 14, the exhortation is ἀσπά-

φιλήματι ἁγίω. ἐνορκίζω ὑμᾶς τὸν Κύριον ἀναγνω- 27  
σθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς [ἁγίοις] ἀδελφοῖς.

27. [ἁγίοις] ἀδελφοῖς] 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 *Lachm.* and *Tisch.* ed. 1, 2, with BDEFGN; 6 mss.; Clarom., Æth. (Pol.); Ambrst. (*Lünem., Alf.*). Though the uncial 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 ἀδελφοῖς, 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 αὐτοὺς ἀσπασσῆσαι οὐκ ἔδύνατο, ἀπὼν δὲ ἐτέρων αὐτοὺς ἀσπάξεται, 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 φίλημα ἁγίον, a φίλημα ἀγάπης, 1 Pet. v. 14, an 'osculum pacis,' *Tertull. de Orat.* cap. 14, a φίλημα μυστικόν, *Clem.-Alex. Pædag.* 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. 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 ἀσπασμὸς 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 bespeak 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 κοιμώμενοι (ch. iv. 13) but to all without exception, suggested the unusual adjuration; ἔρκον προστέθεικε, πᾶσι τὴν ἐκ τῆς καταγνώσεως ὀφέλειαν

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

*πραγματεύων*, Theod. The objections of Baur are briefly but satisfactorily answered by Neander, *Planting*, Vol. II. p. 126 (Bohn). The verb

*ἐνορκ.* [*Rec.* has the more usual *ὀρκίζω* with D<sup>2</sup>D<sup>3</sup>FGKLN; mss.] is appy. not found elsewhere, and is even omitted in the best modern lexicons. τὸν Κύριον] Accus. of the person; comp. Mark v. 7, Acts xix. 13, and for the similar construction of *ὀρκῶ*, see Jelf, *Gr.* § 583. 140. On the two forms *ὀρκοῦν* and *ὀρκίζειν*, and the prevalence of the former in Attic writers, see Lobeck, *Phryg.* p. 360, 361.

*ἀναγνωσθήναι*] 'be read—as the context suggests—*publicly*;' comp. Luke iv. 16, Acts xv. 21, 2 Cor. iii. 15, Col. iv. 16. This meaning ('palam prælegatur,' Schott) is however not specially due to the prep. *ἀνά*, as *ἀναγν.* is frequently used without any accessory notion of publicity, but is reflected on the verb by the general tenor of the sentence. The aor. infin. perhaps refers to the single act (Alf.), but must certainly not be pressed, as this tense in the infinitive, especially after verbs of 'hoping,' 'commanding,' &c. (see notes on ch. iv. 10), is often used in reference not merely to single acts, but to what is either timeless ('ab omni temporis definiti conditione libera et immunis' Stallb. on Plato, *Euthyd.* p. 140), or simply *eventual*, and dependent on the action expressed by the finite verb; see Scheuerl. *Synt.* § 31. 2 b,

p. 320 sq., Winer, *Gr.* § 44. 7. b, p. 296, and esp. Schmalfeld, *Syntax*, § 173. 4, p. 346,—where the different moods of the infin. are carefully considered and contrasted.

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. μεθ' ὑμῶν, as here and Rom. xvi. 20; 2 Thess. iii. 18 and Rom. xvi. 24 (a doubtful verse) give πάντων ὑμ. ; 1 Cor. xvi. 23 omits ἡμῶν and probably Χριστοῦ, and appends ἡ ἀγάπη μου μετὰ πάντ. ὑμ. ἐν Χ. Ἰ. *Secondly*, ἡ χ. τοῦ Κυρίου ἡμῶν Ἰ. Χ. μετὰ τοῦ πνεύματος ὑμῶν, as Philem. 25, Gal. vi. 18 (adding ἀδελφοί), Phil. iv. 23 (om. ἡμῶν). And *lastly*, ἡ χ. μετὰ πάντων τῶν ἀγαπῶντων τὸν Κύριον ἡμῶν Ἰ. Χ. ἐν ἀφθαρσίᾳ, Eph. vi. 24. See Koch on *Philem.* 25, p. 135 sq. The ἀμὴν [*Rec.* with AD<sup>2</sup>D<sup>3</sup>EKLN; mss.] is appy. rightly omitted by *Lachm.* and *Tischk.* with BD<sup>1</sup>FG; mss.; Clarom., Sangerm., Vulg. (Amiat.), al., being very probably a liturgical addition.

**ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β.**

## INTRODUCTION.

**T**HIS 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 eighteenth-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, *ἐν προσημίῳς ἡμέρας ἰκανάς*), 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.

**Π**ΑΥΛΟΣ καὶ Σιλουανὸς 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 *Lachm.* brackets ἡμῶν with BDE; 3 mss.; Clarom., Sangerm.; Theoph.; Ambrst. (ed.), Pel. (*Lünem., Alf.*). 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<sup>o</sup>),—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 Σιλουανὸς 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 Silvaus 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. 1.

2. χάρις ὑμῖν καὶ εἰρήνη] Regular form of salutation, uniting both the Greek χαίρειν and the Hebrew בְּרָכָה (Gen. xliii. 23, Judges vi. 23, al.); τὸ χάρις ὑμῖν οὕτω πλήσιν ὡσπερ ἡμεῖς τὸ χαίρειν ἐν ταῖς ἐπιγραφαῖς τῶν ἐπι-

στολῶν εἰώθαμεν, 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 omnis boni, εἰρήνη quæ est finale bonorum omnium;' see also notes on *Col.* i. 2. ἀπὸ Θεοῦ πατρὸς ἡμῶν] '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-

3 **Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάν- We thank God for your  
 τοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν will recompense you  
 ἔστιν ὅτι ὑπεραξάνει ἡ πίστις ὑμῶν, καὶ and avenge you. May  
 ἔστιν ὅτι ὑπεραξάνει ἡ πίστις ὑμῶν, καὶ His count you worthy of  
 His calling.**

tion rather more than 1 to 3, while St Paul uses the same prepp. in a proportion of 1 to nearly 10. The general distinction between these prepp. (ἀπό, emanation simply; παρά, eman. from a personal source) and the more frequently used ἐκ is well stated by Winer, *Gr.* § 47. b, p. 326.

**καὶ Κυρίου κ.τ.λ.]** Scil. *καὶ ἀπὸ Κυρίου κ.τ.λ.*; not *καὶ πατρὸς Κυρίου κ.τ.λ.*, an interpretation rendered highly improbable by the occurrence of *πατὴρ* without any gen.—here possibly (see crit. note); with less doubt in Gal. i. 3, 1 Tim. i. 2; and with no var. of reading in 2 Tim. i. 2, Tit. i. 4; see notes on Eph. i. 3.

3. **Εὐχαρ. ὀφείλομεν]** *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 ἔχειν*, 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 *ὀφείλειν* is well worthy of note.

**περὶ ὑμῶν]** ‘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 prepositions in cases where they appear less interchangeable, see on *Gal.* i. 4, and on *Phil.* i. 7.

**καθὼς ἄξιόν ἔστιν]** ‘as it is meet;’ not on the one hand a mere parenthetical addition to the preceding *εὐχαρ. ὀφείλ.* (‘ut par

est,’ Beza), nor yet on the other an emphatic statement of the ‘modus eximius’ (Schott; *καὶ διὰ λόγων καὶ δι’ 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 ὑπεραξάνει κ.τ.λ.* which follows, and with which *καθὼς ἄξιόν κ.τ.λ.* stands in more immediate union. Thus, as Lünem. well observes, while the *ὀφείλομεν* 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 relational, **ᾧ** [quod] Syr., but distinctly causal, ‘quoniam,’ Vulg., Clarom., Æth. (both), Goth., Syr-Phil.—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 wee 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.

**ὑπεραξάνει]** ‘increaseth above measure;’ a *ἀπ. λεγόμεν.* in the N. T. and not a very common word elsewhere, comp. *Andoc. contr. Alcib.* p. 32 (ed. Steph.), *τοὺς ὑπεραξανόμενους*. The predilection of St Paul for emphatic

πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλή- 4  
λους, ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν ἐνκαυχᾶσθαι ἐν ταῖς ἐκ-

compounds of ὑπέρ has been noticed and briefly illustrated on *Eph.* iii. 20; see also *Fritz. Rom.* v. 20, Vol. I. p. 351. It may be observed that ὑπεραυξάνει appears to be associated with πίστις as conveying more distinctly the idea of organic evolution and growth (comp. *Matth.* xvii. 20, *Luke* xvii. 6), while with ἀγάπη a term is used which expresses more generally the idea of spiritual enlargement, and of extension toward others; comp. notes on *1 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 (ἴση 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; ὅταν μερικῶς ἀγαπῶμεν, οὐκ ἀγάπη τοῦτο ἀλλὰ διάστασις: ἐλ γὰρ διὰ τὸν Θεὸν ἀγαπᾶς πάντας ἀγάπα, *Theoph.* On this verse see five practical sermons by Manton, *Works*, Vol. iv. p. 420—458 (Lond. 1698).

4. ἡμᾶς αὐτοὺς] '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 *1 Thess.* i. 8, but it may be doubted whether St Paul had here that passage very distinctly in his thoughts. To refer ἡμᾶς αὐτοὺς 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 ἡμεῖς αὐτοὶ (in which the emphasis falls on the ἡμεῖς) and αὐτοὶ ἡμεῖς (in which it falls more on the αὐτοὶ, comp. *1 Thess.* iv. 9) is illustrated by *Krüger, Sprachl.* § 51. 2. 8. The order αὐτοὺς ἡμᾶς is here actually given by B<sup>N</sup>; 7 mss.

ἐν ὑμῖν ἐνκαυχᾶσθαι] '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 ἐνκαυχᾶσθαι is found a few times in the LXX, e.g. *Psalm* lii. 1, cvi. 47, al., in ecclesiastical writers, and in *Æsop, Fob.* cccxlii. p. 139 (ed. *Schneider*). The reading is not by any means certain: *Rec.* with DE(FG καυχῆσασθαι) KL; mss.; many Ff., reads καυχᾶσθαι; 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<sup>N</sup>; 17, must be considered to deserve the preference. C is deficient.

ἐν ταῖς 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 ταῖς εἰκοναῖς καὶ πολλὴν παρελθόντα χρόνον ἡ γὰρ ὑπομονὴ ἀπὸ χρόνου φαίνεται πολλοῦ, οὐκ ἐν δύο καὶ τρισὶν ἡμέραις, — must be received with reservation; as there seems no reason for

κλησίαις τοῦ Θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστewς  
 ἐν πάσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς  
 5 ἀνέχεσθε, ἔνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς τὸ

thinking that the Epistle was written any later than the spring of 54 A.D., probably a few months earlier; comp. Lünem. *Einleit.* p. 160.

τῆς ὑπομ. ὑμῶν καὶ πίστewς] ‘*your patience and faith,*’ precise subjects of the Apostle’s boasting. There is no ἐν διὰ δυοῖν in these words, scil. ὑπομονῆς ἐν πίστει, Grot., — ever a doubtful and precarious assumption (see Fritz. *on Matth.* p. 853 ff. Excurs. IV. where this grammatical formula is well considered), nor does πίστις here imply ‘*fidelis constantia confessionis*’ Beng., ‘*Treue,*’ Lünem., — 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 ἐλπίς, 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.

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

αἷς ἀνέχεσθε] ‘*which ye are enduring,*’ ‘*quas sustinetis,*’ Vulg., Clarom.; ordinary

and regular attraction (Winer, *Gr.* § 24. 1, p. 147)—for ὦν ἀνέχ., if we follow the analogy of 2 *Cor.* xi. 1, 2 *Tim.* iv. 3,—or for αἷς ἀνέχ., if we follow the more usual structure of the verb in classical Greek. In the N. T. ἀνέχομαι 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 Lünem. 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. ἔνδειγμα 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 ὁ τι ἐστὶν ἐνδειγμα κ.τ.λ.; comp. *Phil.* i. 28 [whence 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 accusative (*Rom.* xii. 1, 1 *Tim.* ii. 6), but nominative, ἐνδειγμα not referring merely to the clause that more immediately involves the verb, but to all the preceding words, τῆς ὑπομονῆς—ἀνέχεσθε: the

καταξιοθῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ

endurance of all their persecutions and their afflictions in patience and faith formed the ἐνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ; comp. Rom. viii. 3, and see Winer, *Gr.* § 59. 9, p. 472. The reference of ἐνδειγμα to the Thessalonians ('ipsi Thessal. adversa sustinentes intelligi possunt esse exemplum justi iudicii Dei,' 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.

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 δικαία κρίσις solely to present sufferings as perfecting and preparing the Thessalonians for future glory (Olsh.) 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; ἵστε σαφῶς τῶν κινδύνων τὰ ἄθλα, καὶ τὴν τῶν οὐρανῶν προσδέξεσθε βασιλείαν, τοῦ ἀγωνοθέτου τὴν δικαίαν ἐπιστάμενοι ψῆφον, Theod.

ἐς τὸ καταξιοθῆ. ] 'that ye may be counted worthy;' general direction of the δικαία κρίσις and object to which it tended. This infinitival clause has been associated with three different portions of the preceding sentence; (a) with αἱς ἀπέχεσθε, scil. 'quas afflictiones sustinetis eo fine et fructu ut...efficiamini digni regno Dei,' Est.;

(b) with ἐνδειγμα—Θεοῦ, scil. 'quae perseverantia vestra iudicii divini iustissimi olim futuri pignori inservit, quod hoc attinet ut digni iudicemini,' Schott 2; (c) with δικαίας κρίσεως, 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 ἐνδειγμα κ.τ.λ. to relapse into a mere parenthesis, and (b) infringes on the almost regular meaning of ἐς τὸ with the infin., (c) preserves the logical sequence of clauses and the usual force of ἐς τὸ 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 ἐς τὸ with the inf. 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 ἐς τὸ (see notes on 1 Thess. ii. 12), we may perhaps most plausibly in the present case regard the καταξιοθῆναι κ.τ.λ. 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.

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.

ὑπὲρ ἧς καὶ πάσχετε] 'for which ye are also suffering;' not exactly 'pro quo consequendo,'

6 πάσχετε· εἶπερ δίκαιον παρὰ Θεῷ ἀνταποδοῦναι τοῖς  
7 θλιβουσιν ὑμᾶς θλίψιν καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν

Est., but, with a more general reference, 'in behalf of which,' 'for the sake of which,'—the ὑπὲρ marking the object for which ('in commodum cujus,' Usteri, *Lehrb.* II. I. I, 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 καταξωθῆναι 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 (ἀπὸ τοῦ πάσχειν προπορίζεται ἡ βασιλεία τῶν οὐρανῶν, Theoph.), but only confirms the idea elsewhere expressed in Scripture that they formed the *avenue* which led to it (οὐτως δεῖ εἰς τὴν βασιλείαν εἰσεῖναι, 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. εἶπερ δίκαιον] '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 εἶπερ thus involves no doubt (οὐκ ἐπὶ ἀμφιβολίας τέθεικεν, ἀλλ' ἐπὶ βεβαιώσεως, Theod.), but only, with a species of rhetorical force, regards as an assumption ('εἶπερ usurpatur de re quæ esse sumitur,' Hermann, *Viger*, No. 310) what is really felt to be a certain and recognised verity; τίθησι τὸ εἶπερ ὡς ἐπὶ τῶν ὠμολογημένων, Chrys. On the force of εἶπερ, see Klotz, *Devar.* Vol. II. p. 528, and on

its distinction from εἶγε, comp. notes on *Gal.* iii. 4. The word δίκαιον evidently points back to the δίκαια κρίσις 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 (εἰ γὰρ παρὰ ἀνθρώποις τοῦτο δίκαιον, πολλῶ 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.

.<sup>∞</sup> ὧ<sup>ρ</sup> [coram Deo] Syr.; the

secondary idea of locality ('motion connected with that of closeness,' Donalds. *Cratyl.* § 177) being still faintly retained in the notion of judgment as at a tribunal, e. g. Herod. III. 160, παρὰ Δαρείῳ κριτῆ; comp. *Gal.* iii. 11, and see Winer, *Gr.* § 48. d, p. 352. On the meaning of ἀνταποδοῦναι, see notes on 1 *Thess.* iii. 9.

τοῖς θλιβουσιν κ.τ.λ.] 'to those that afflict you affliction;' the 'jus talionis' exhibited in its clearest form: the θλιβοντες are requited with θλίψις, the θλιβόμενοι with ἄνεσις. Theoph. subjoins the further comparison; οὐχ ὥσπερ δὲ αἱ ἐπαγόμενα ὑμῖν θλίψεις πρόσκαιροι, οὕτω καὶ αἱ τοῖς θλιβουσιν ὑμᾶς ἀνταπαχθῆσόμενα παρὰ Θεοῦ πρόσκαιροι ἔσονται, ἀλλ' ἀτελεύτητοι· καὶ αἱ ἄνεσις ὑμῶν τοιαῦτα.

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.

ἄνεσιν μεθ' ἡμῶν] 'rest with us;' rest in company with us who are writing to you, and who like you have been

μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ ἐν φλογὶ πυρός, 8

8. φλογὶ πυρός] So *Lachm.* (text) with BDEFG; 71; Vulg., Clarom., Syr., Goth., al.; Iren. (interpr.), Maced., Theod. (comment.), Œcum., Tertull. (*Scholz, Tisch.* ed. 1, *Lünem., Wordsw.*). In ed. 2, 7, *Tisch.* adopts *πυρὶ φλογός* with AKLN; nearly all mss.; Syr.-Phil. (marg.); Chrys., Theod. (text), Dam., al. (*Rec., Alf., Lachm.* marg.) C is deficient. The expression adopted is here on the whole the better supported, but both in Exod. iii. 2 and in Acts vii. 30 there is a similar variation of reading.

exposed to suffering; see ch. iii. 2. To give ἡμεῖς a general reference (De W.) would not be strictly true, and would impair the encouraging and consolatory character of the reference; ἐπάγει τὸ μεθ' ἡμῶν, ἵνα κοινωνοὺς αὐτοῦ λάβῃ καὶ τῶν ἀγώνων καὶ στεφάνων τῶν ἀποστολικῶν, Œcum. "Aveis is similarly used in antithesis to θλιβεσθαι 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 E, ἐν τῇ ἐπιτάσει 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 ἀποκαλ. κ.τ.λ.] 'at the revelation of the Lord Jesus;' predication of time when the ἀνταπόδοσις shall take place. The term 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 γὰρ, φησί, κρύπτεται, ἀλλὰ μὴ ἀλύεε· ἀποκαλυφθήσεται γὰρ καὶ ὡς Θεὸς καὶ δεσπότης, Theoph. ἀπ' οὐρανοῦ] 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). μετ' 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 Œcum. 2, δυνάμεις ἀγγελοὶ, τουτέστι δυνατοί, followed by Auth., al., but found in none of the best Vv. of antiquity, is now properly rejected by appy. 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 ἀγγελοὶ appertained, and of which they were the ministers; comp. Bernhardy, *Synt.* iii. 44, p. 161, Winer, *Gr.* § 34. 3. b, p. 211 (note). The Syr. inverts the clause, sc.

ⲙⲉⲧⲁ ⲁⲓⲛⲁⲗⲟⲩⲥ ⲁⲓⲛⲁ ⲁⲓⲛⲁⲗⲟⲩⲥ [cum virtute Angelorum suorum], 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 μετὰ 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;

διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσιν Θεὸν καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ·  
9 οἵτινες δίκην τίσουσιν ὄλεθρον αἰώνιον ἀπὸ προσώπου

'in libris V. T. sæpenumero ignis et flamma commemoratur, ubi de præsentia et efficacia Numinis divini singulari modo patefacienda, præsertim de judicio divino, sermo est, Ekod. 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 ἐκδίκ.* 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 ἐκδίκ.* 'awarding vengeance;' scil. τοῦ Κυρίου Ἰησ., not in connexion with *πυρός*, 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 ἐκδίκ.* only occurs here in the N. T., but is occasionally found elsewhere; see Ezek. xxv. 14, and comp. *ἀποδοῦναι ἐκδ.* in Numb. xxxi. 3. No exx. of its occurrence have been adduced from classical Greek; *ἐκδίκ. ποιήσασθαι* is found in Polyb. *Hist.* III. 8. 10. τοῖς μὴ εἰδόσιν 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 *ethnica* ignorantia de Deo versantur' (Beng.),—in a word the Heathen. On 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 ὑπακ. κ.τ.λ.] 'those who obey not the Gospel of our Lord Jesus;' second class of those who afflicted the Thessalonian converts, those whose characteristic was disobedience generally, and especially to the Gospel (Rom. x. 16),—in a word, the unbelieving Jews. It is somewhat singular that a scholar usually so sound as Schott should have felt a difficulty at the division into two classes: surely the article before *μὴ ὑπακ.* renders such a view all but certain; see Winer, *Gr.* § 19. 5, p. 117, Green, *Gr.* p. 215. Even in seeming exceptions to the rule (Matth. xxvii. 3 [Rec.], Luke xxii. 4 [Tisch.], al.) it may be fairly questioned whether the writer did not in these particular cases really intend the two classes to be regarded as separate, though otherwise commonly united. The reading is slightly doubtful; *Rec.* adds, and *Lachm.* inserts in brackets, *Χριστοῦ* with AFGN; mss.; Vulg., Clarom., Syr., Goth., al. C is deficient. Though the omission of *Xp.* does not characterize this Ep. as it does the first (see notes on 1 *Thess.* iii. 13), Ἰησ. alone [with BDEKL; 25 mss.; Copt., Syr.-Phil., Æth.; many Ff.] is on the whole the more probable reading here.

9. οἵτινες] 'men who,' reference by means of the qualitative rel. pronoun to the two preceding classes. If we revert to the distinctions stated in the notes on *Gal.* iv. 24, it would seem that *δοσις* is here used, not in a causal sense with ref. to the *reason*

τοῦ Κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ὅταν 10

for *τίσουσιν* (Lünem., Alf.—who however mix up two usages), but *explicitly* ('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 *ὅς* has simply an objective aspect, *ὅστις* one qualitative and generic, will in most cases be found useful and applicable. For other and idiomatic usages, see Ellendt, *Lex. Sophocl.* s. v. Vol. II. p. 381 sq., and comp. Schaefer, notes on *Demosth.* Vol. II. p. 531.

**δικὴν τίσουσιν**] 'shall pay the penalty.' This formula does not occur elsewhere in the N. T. (comp. however *δικὴν ὑπέχειν*, Jude 7), but is sufficiently common in both earlier and later Greek, and is copiously illustrated by Wetst. *in loc.*

**ἄλεθρον αἰώνιον**] 'eternal destruction;' accus. in apposition to the preceding *δικὴν*: on *ἄλεθρος*, comp. notes on 1 *Tim.* vi. 9. All the sounder commentators on this text recognise in *αἰώνιος* a reference to 'res in perpetuum futuræ' (Schott), and a testimony to the eternity of future punishment that cannot easily be explained away: *ποῦ τοίνυν οἱ Ὀργιστοὶ οἱ τέλος τῆς κολάσεως μισοῦμενοι; αἰώνιον ταύτην ὁ Παῦλος λέγει*, Theoph.; comp. Pearson, *Creed*, Art. XII. 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; *ἀκριβέστερον ἔδειξε τῆς τιμωρίας τὸ μέγεθος αἰώνιον ταύτην ἀποκαλέσας*, Theod. For further 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.) *ἀλέθριον* [with A; 2 mss.; Ephr., Chrys. (ms.)] is far too feebly supported to deserve much consideration.

**ἀπὸ προσώπου τοῦ Κυρ.**] '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 παραγεῖσθαι μόνον καὶ ὀφθῆναι τὸν Θεὸν καὶ πάντες ἐν κολάσει καὶ τιμωρίᾳ γίνονται*, Cbrys., comp. Theoph., Œcum.), as the subst. with which it is associated (not *παρουσίας* but *προσώπου*) seems wholly to preclude anything but a simple and quasi-physical reference. Equally doubtful is (b) the causal translation; for though *ἀπὸ* may be thus associated with neuter and even passive verbs, as marking the *personal* source whence the action *originates* (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 Κυρ.* was a periphrasis for the personal *τοῦ Κυρίου* (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'] Æth., while

ἐλθῆ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ καὶ θαυμασθῆναι ἐν πᾶσιν τοῖς πιστεύσασιν, ὅτι 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. 4), to be separated from which will constitute the true essence of the fearful 'pœna damni' (Jackson, *Creed*, xi. 20. 9) : see further details in Schott and Lünem. *in loc.*, by both of whom this view is well maintained. The article before Κυρλου is omitted by DEFG; 10 mss. 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 *ισχύς*, 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 ἔλθῃ] 'when He shall have come;' specific statement of the time in which the preceding δίκην τίσουσιν shall be brought about and accomplished; τότε γὰρ τοῦ κριτοῦ τὴν δικαίαν ψῆφον θαυμάσουσιν ἅπαντες, 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. Schmalzfeld, *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.*

ἐνδοξασθῆναι ἐν κ.τ.λ.] 'to be glorified in (the persons of) His saints;' infinitive of design or

purpose,—notequivalent to ὥστε 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 formulæ are briefly discussed. The verb itself is a δις λεγόμεν. 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 διὰ ἐστίν, 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 ἄγιοι 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.

θαυμασθῆναι 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; 'obstupescit Christus in creditibus tam magnum et gloriosum esse,' Cocceius. The aor. πιστεύσασιν [*Rec.* πιστεύουσιν, but in opp. to all MSS.; many Vv. and Ff.] 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. ὅτι ἐπιστεύθη

ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ. Εἰς δὲ καὶ προσ- II  
ευχόμεθα πάντοτε περὶ ὑμῶν ἵνα ὑμᾶς ἀξιῶσῃ τῆς

κ.τ.λ.] 'because our testimony unto you was believed;' parenthetical clause taking up the preceding πιστεύσασι, and giving it a more distinct reference to those (ἐφ' ὑμᾶς) to whom he was writing. The μαρτύριον ἡμῶν is the testimony relating to Christ (μαρτ. τοῦ Χρ., 1 Cor. i. 6), the message of the Gospel (μαρτύριον δὲ κήρυγμα προσ-ηγόρευσε, Theod.), delivered by the Apostle and his associates (gen. originis or causæ efficientis, Scheuerl. Synt. § 17, see notes on 1 Thess. i. 6), the destination of which is specified in the same enunciation; comp. Col. i. 8, τὴν ὑμῶν ἀγάπην ἐν Πνεύματι, where, as here, the anarthrous prepositional member gives the whole clause a more complete unity of conception; see notes l.c., and Winer, Gr. § 30. 2, p. 123. On the prep. ἐπί, which here seems to mark the mental direction of the μαρτύριον (comp. Luke ix. 5), and commonly involves some idea of 'nearness or approximation' (Donalds. Crat. § 172), see Winer, Gr. § 49. 1, p. 363 sq. ἐν τῇ ἡμέρᾳ ἐκ. is most naturally joined with θαυμασθῆναι κ.τ.λ., to which it is joined as a predication of time, reiterating and more precisely defining the foregoing temporal clause ὅταν ἐλθῇ κ.τ.λ. Some of the older Vv., e.g. Syr., Æth., Goth., appear to have joined these words with what precedes, but are compelled either to regard the aor. ἐπίστ. as equivalent to a future (ⲉⲡⲓⲥⲧⲏⲛ, Syr., but not Syr.-Phil.) or to assign meanings to ἐν τῇ ἡμ. ἐκ., scil. 'de illo die,' Menoch., 'cum spe retributionis in illo die percipiendæ,' Est., that are neither grammatically nor exegetically defensible. The position of ἐν τῇ ἡμ. ἐκ. is con-

fessedly somewhat unusual, but perhaps may have been designed to impress still more on the readers the exact and definite epoch when all was to be realized.

11. Εἰς ὃ] 'Whereunto,' with expectations directed to which, to its realization and fruition; not equivalent to δι' ὃ (Auth., Schott), nor even to ὑπὲρ ὃ (comp. De W.), but simply, with the primary force of the prep., definitive of the direction taken, as it were, by the longing prayers of the Apostle and his associates; see Winer, Gr. § 49. 2, p. 354, Donalds. Cratyl. § 170, and comp. Col. i. 29, but observe that the verb with which it is there associated (κοπιῶ) gives the prep. a somewhat stronger and more definite meaning. καὶ προσευχόμεθα] 'we also pray;' besides merely longing or merely directing your hopes, we also avail ourselves of the definite accents of prayer, the καὶ gently contrasting the προσευχ. with the infusion of confidence and hope involved in the preceding words and especially echoed in the parenthetical member. On this use of καὶ, see notes on Phil. iv. 12, and on the use of περὶ with προσεύχ., see notes on 1 Thess. v. 25, and on Col. i. 3. ἵνα ὑμᾶς κ.τ.λ.] 'that God may count you worthy of your calling;' subject of the prayer blended with the purpose of making it; ἵνα having here, as not uncommonly in this combination, its secondary and weakened force; comp. Col. iv. 3, 1 Thess. iv. 1, and notes on Eph. i. 17, and on Phil. i. 9. The verb ἀξιῶσθαι occurs 7 times in the N. T. (Luke vii. 7, 1 Tim. v. 17, Heb. iii. 3, al.), and regularly in the sense of 'esteeming or counting ἀξίος' ('dignari,' Vulg. here,

κλήσεως ὁ Θεὸς ἡμῶν καὶ πληρώση πᾶσαν εὐδοκίαν ἀγα-  
12 θωσύνης καὶ ἔργον πίστεως ἐν δυνάμει, ὅπως ἐνδοξασθῇ

Clarom.), not of *making* so (comp. Syr.

كَلِمَةٌ, Copt., al.), a meaning not lexically demonstrable; compare Rost u. Palm, *Lex.* s. v. The contrary is urged by Olsh., on the ground that the context shows that the call had been already received: κλήσις 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; κλήσαν οὖν ἐνταῦθα λέγει τὴν διὰ τῶν πράξεων βεβαιουμένην, ἥτις καὶ κυρίως κλήσις ἐστι, Theoph., see notes on Phil. iii. 14, and comp. Reuss, *Théol. Chrét.* iv. 15, Vol. II. p. 145.

πληρώση πᾶσαν κ.τ.λ.] ‘fulfil, bring to completion, every good pleasure of goodness,’ ‘ut expleat omnem dulcedinem honestatis, h. e. ut plenam et perfectam, quā 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 εὐδοκεῖν, εὐδοκία, in ref. to God (Eph. i. 5, 9, Phil. ii. 13), suggests a similar reference in the present case (Æcum., Theoph. in part, Beng., al.); to this however there is (1) the exegetical objection that ἀγαθωσύνη, 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 ἔργον 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. ἀγαθωσύνης (gen. objecti, 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. (Olsh., 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 ἀγαθωσύνη (moral goodness) and its distinction from ἀγαθότης, notes on Gal. v. 22.

ἔργον πίστεως] ‘the work of faith,’ the work which is the distinctive feature of it; ἔργον 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 δυνάμει] ‘with power,’ i. e. powerfully,—specification of manner annexed to the verb πληρώση, with which it is associated with a practically adverbial force; comp. Rom. i. 4, Col. i. 29, and see Bernhardt, *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. ὅπως ἐνδοξ. κ.τ.λ.] ‘in order that the name...be glorified;’ reiteration of the purpose (not merely result, ἐνδοξασθήσεται, Theoph.) stated generally in verse 10, in special reference to the converts of Thessalonica. It is not easy to define the exact difference be-

τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ ἐν 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.

Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ II.  
τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ

tween the present use of *δπως* (used comparatively rarely by St Paul; only 6 times excluding quotations), and the corresponding one of *ἴνα*. Speaking somewhat roughly, one may perhaps say that the relational compound *δπως* (Donalds. *Cratyl.* § 196) involves some obscure reference to *manner*, while *ἴνα* (appy. connected with the reflexive *ζ*, or the pronoun of the second person, comp. Donalds. *Cratyl.* § 139) may retain some tinge of its primary reference to locality. The real practical differences however are these, (a) that *δπως* has often more of an *eventual* aspect; (b) that it is used with the future and occasionally associated with *ἄν*,—both which constructions are inadmissible with the *final ἴνα*; see Klotz, *Devar.* Vol. II. p. 629 sq.

τὸ ὄνομα τοῦ Κυρ. is not a mere periphrasis for ὁ Κύριος, but specifies that character and personality as revealed to and acknowledged by men; comp., but with caution, Bretsch. *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., Copt., Sahid., al.; Theod.* (ms.), *Œcum., al.* ἐν αὐτῷ] *in Him*; not in reference to τὸ ὄνομα τοῦ Κυρ. (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 *χάρις* 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*; ἡ χάρις αὐτοῦ δι' ἡμῶν πάντα κατορθοί, *Œcum.*; comp. notes on *κατὰ on Phil.* ii. 3, and *Tit.* iii. 5. 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. Ἐρωτῶμεν δὲ ὑμ.] *'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 exhorts them to follow. On the meaning of ἐρωτᾶν, see notes on 1 *Thess.* iv. 1. ὑπὲρ is here certainly not introductory of a formula of adjuration (*Vulg.,* perhaps *Æth.* [*baenta,*—often so used], *Beza, al.*), as such a meaning, though gram-

2 Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν, εἰς τὸ μὴ  
ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοός μηδὲ θροεῖσθαι,

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 *περὶ* (Winer, *Gr.* § 47. 1, p. 343; comp. Krüger, *Sprachl.* § 68. 28. 3), but still distinct from it, as involving some trace of the idea of benefit to or furtherance of the *παρουσία*; comp. Wordsw. *in loc.*, and see notes on *Phil.* ii. 13. The subject of the *παρουσία* had been misunderstood and misinterpreted, and its *commodum* therefore was what the Apostle wished to promote.

ἡμῶν ἐπισυν. ἐπ' αὐτόν] 'our gathering together unto Him,' scil. in the clouds of heaven, when He comes to judge the quick and dead; see 1 Thess. iv. 17, and comp. Matth. xxiv. 31, Mark xiii. 27. The subst. *ἐπισυναγωγή* only occurs once again in the N. T. (Heb. x. 25), in ref. to Christian worship (comp. 2 Macc. ii. 7), and seems confined to later writers. The meaning assigned by Hammond, 'the greater liberty of the Christians to assemble to the service of Christ, the greater freedom of ecclesiastical assemblies,' is due to his reference of the present *παρουσία τοῦ Κυρίου* to God's judgment on the Jews. The mutual relation of the two Epp. seems totally to preclude such a reference: if in 1 Thess. iv. 15 the words refer to the final day of doom (Hamm.), the allusion here must certainly be the same.

ἐπ' αὐτόν] 'unto Him;' comp. Mark v. 21, *συνήχθη ἄχλος πόλις ἐπ' αὐτόν*; the preposition marking the point to which the *συναγωγή* was directed, and losing its idea of super-

position in that of approximation to or juxtaposition; comp. Donalds. *Cratyl.* § 172. The difference between *περὶ* and *πρὸς* in the present combination is perhaps no more than this, that while *πρὸς* points rather to the *direction* to be taken, *ἐπὶ* marks more the *point* to be reached.

2. εἰς τὸ μὴ κ.τ.λ.] 'that ye should not be soon shaken,' 'ut non cito moveamini,' Vulg., Clarom.; object and aim of the *ἐρωτᾶν*, with perhaps some included reference to the subject of it; comp. 1 Thess. iii. 10, and notes on 1 Thess. ii. 12. This construction though not found elsewhere with *ἐρωτᾶν* is perfectly intelligible. The verb *σαλεύω*, as its derivation shows [*σάλος*, connected with *ΑΔ.*, and with Sanscr. form *sal*, Benfey, *Wurzellex.* Vol. i. p. 61], marks an agitated and disquieted state of mind, which in the present case was due to wild spiritual anticipations; compare Acts xvii. 13, and see exx. in Elsner, *Obs.* Vol. ii. p. 283. The *ταχέως* does not seem to refer to the period since St Paul was with them, or to the date of the First Epistle, but simply to the time when they might happen to hear the doctrine; the reference being rather *modal* ('precipitanter,' De W.) than purely temporal; 'si id crederent facili momento quassaretur ipsorum fides,' Cocceius.

ἀπὸ τοῦ νοός] 'from your mind,' 'a vestro sensu,' Vulg.; certainly not 'a sententiâ seu doctrinâ,' Est., but simply 'statu mentis solito,' Schott 1,—their ordinary, sober, and normal state of mind, *παρατραπήναι ἀπὸ τοῦ νοός, ὃν μέχρι τοῦ νῦν εἶχετε ὁρθῶς ἰστάμενον*, Theoph.; comp. Rom. xiv. 5, and Beck, *Seelenl.* § 18. 1, p. 51. The construction is what is usually termed *prægnans*, scil. 'ita concuti ut

μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι' ἐπιστολῆς  
ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Κυρίου. μή 3

demovearis,' Schott; comp. Rom. vi. 7, ix. 3, 2 Tim. iv. 18 (*eis*), al., and Winer, *Gr.* § 66. 2, p. 547.

μηδὲ θροεῖσθαι] 'nor yet be troubled;' stronger expression than the foregoing, introduced by the slightly ascensive μηδέ; see notes on 1 Thess. ii. 3 (*Transl.*). The verb θροέω [derived from ΘΡΕΟΜΑΙ, and connected with τρέω; comp. Donalds. *Cratyl.* § 272] properly denotes 'clamorem tumultuantem edere' (Schott), and thence, by a natural transition, that terrified state (*παραχίεσθαι*, Zonaras), which is associated with and gives rise to such outward manifestations. In later writers μή θροηθῆς comes to mean little more than μή θαυμάσῃς, Lobeck, *Phryg.* p. 676. The reading of *Rec.* μήτε [with D<sup>3</sup>EKL; several Ff.] is rightly rejected by *Lachm.* and *Tisch.* on the preponderating external authority of ABD<sup>1</sup> (giving it also before διὰ λόγου) F (giving μηδὲ thrice, but μήτε with διὰ λόγου) G<sup>N</sup>; 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 προφητείας τινῶν γὰρ προφητεῖαν ὑποκρινόμενοι ἐπλάτων τὸν λαὸν ὡς ἦδη 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 (*διδασκαλίας ζωῆς φωνῆ 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; μή πιστεῦεν ...μήτε εἰ πλασάμενοι ὡς ἐξ αὐτοῦ γραφείσαν ἐπιστολὴν προφέροιν, μήτε εἰ ἀγράφως αὐτὸν εἰρηκέναι λέγοιεν, Theod. Of these (b) seems slightly the most probable, especially as λόγος and ἐπιστολή are found similarly combined in ver. 15. To extend ὡς δι' ἡμῶν to the first clause, either partially (Jowett) or completely (Nösselt), 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 δι'

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 ὡς substantivis participiis totisque enuntiationibus præposita rei veritate sublatâ aliquid opinione errore simulatione niti declarat,' Fritz. *Rom.* ix. 32, 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

τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον ὅτι εἰν μὴ  
ἔλθῃ ἢ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος

Apostle to have been lately circulated in the Church of Thessalonica: *καὶ γὰρ καὶ ἐπιστολὰς πλάττοντες ὡς παρὰ Παύλου σταλείσας ἐκύρουν ἃ λέγον*, Theoph., comp. Neander, *Planting*, Vol. I. p. 204 (Bohn). When we consider the extreme disquietude and anxieties that appear to have prevailed in this Church in ref. to the *παρουσία τοῦ Κυρίου*, there appears nothing strange in the supposition that even within less time than a year since the Apostle had last written fictitious letters should have obtained currency among them. To refer the expression with Hammond, al., to portions of the First Epistle which had been misunderstood seems distinctly to infringe on the simple meaning of *ὡς δι' ἡμῶν. ὡς ὅτι ἐνέστ. κ.τ.λ.*] 'as that, to the effect that, the day of the Lord is now commencing already come;' subject of the pretended communication introduced by *ὡς*, which, as before, represents the statement not as actual, but as so represented, as the notion which was designed to be propagated; see Winer, *Gr.* § 65. 9, p. 544, Meyer on 2 Cor. xi. 21, and exx. in Kypke, *Obs.* Vol. II. p. 268. The verb *ἐνέστηκεν* is somewhat stronger than *ἐφέστ.* (2 Tim. iv. 6), and seems to mark not only the nearness but the actual presence and commencement of the *ἡμέρα τοῦ Κυρ.*; 'magna hoc verbo propinquitas significatur; nam ἐνεστὼς [Rom. viii. 38, 1 Cor. iii. 22] est *præsens*,' Beng., comp. notes on Gal. i. 4, Hammond *in loc.*, and see the numerous exx. in Rost u. Palm, *Lex.* s. v. Vol. I. p. 929. The *ἡμέρα τοῦ Κυρ.* thus approximates in meaning to *παρουσία τοῦ Κυρ.*, and like it includes, besides the exact epoch of the Lord's appearance, the course of events im-

mediately preceding and connected with it; comp. Reuss, *Théol. Chrét.* IV. 21, Vol. II. p. 230, 243. For Κυρίου *Rec.* reads Χριστοῦ with D<sup>8</sup>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., Œcum.), but, with a more completely inclusive reference,—*in any way*, or by any artifice whatever; *πάντα κατὰ ταῦτων τὰ τῆς ἀπάτης ἐξέβαλεν εἶδη*, Theod. On the form *ἐξαπατᾶν*, comp. notes on 1 Tim. ii. 14. *ὅτι εἰν 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 παρουσία τοῦ Κυρ.*, Theoph., or *ἡ ἡμέρα οὐκ ἐνοστήσεται*) which can easily be supplied by the reader; see Winer, *Gr.* § 64. I. 7, p. 528, comp. Donalds. *Gr.* § 583. β, note. The most natural punctuation is not a comma before *ὅτι*, 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 (*αὐτὸν καλεῖ τὸν ἀντίχριστον ἀποστασίαν*, Chrys.; so Theod., Theoph., Œcum. 1), nor again a political (Nösselt) 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 Macc. ii. 15), that

τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, ὁ ἀντικείμενος καὶ 4

religious and spiritual apostasy ('diabolic apostasiam,' *Iren. adv. Hæc.* v. 25. 1), that falling away from faith in Christ (ἀπὸ Θεοῦ ἀναχώρησιν, *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 ἀποστασία 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 ἀπόστασις, see *Lobeck, Phryn.* p. 528.

ἀποκαλυφθῆ] 'be revealed,'—a very noticeable expression: as the Lord's coming is characterized as an ἀποκάλυψις (ch. i. 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 καὶ has here appy. its consecutive force (see notes on *1 Thess.* iv. 1); the revelation of Antichrist was the aggravated issue of the ἀποστασία.

ὁ ἀνθρ. τῆς ἀμαρτίας] 'the man of Sin,' the fearful child of man (obs. the distinct term ἀνθρ.) of whom Sin is the special characteristic and attribute, and in whom it is as it were impersonated and incarnate; ἀνθρωπον δὲ αὐτὸν ἀμαρτίας προσηγόρευσεν, ἐπειδὴ ἀνθρ. ἐστὶ τῆν φύσιν, πᾶσαν ἐν ἑαυτῷ τοῦ διαβόλου δεχόμενος τὴν ἐνέργειαν, *Theod.* On this gen. of the 'predominating quality,' which is com-

monly 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 ἀνομίαις.

ὁ υἱὸς τῆς ἀπωλ.] '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 ἀπολλύμενος καὶ ἑτέροις πρῶξενος τούτου γινόμενος, *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 ἀντικείμενος] 'he that opposeth,'

the adversary,  $\text{ⲟⲩⲓ} \text{ⲛⲓⲁⲛⲏⲥ} \text{ⲟⲩⲓ}$  [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 ( $\text{ⲛⲓⲁⲛⲏⲥ}$ ), is clearly not to be confounded with him whose agent and emissary he is (ver. 9), but, in accordance with the almost uniform tradition of the ancient Church, is Antichrist,—no mere set of principles ('vis spiritualis evangelio contraria,' *Pelt*) or succession of opponents (*Jowett*, comp. *Middl. Gr. Art.* p. 383, and *Wordsw. in loc.*), but one single personal being, as truly man as He whom he impiously opposes: τίς δὲ οὗτός ἐστιν; ἀρα ὁ σατανᾶς; οὐδαμῶς ἀλλ' ἀνθρωπὸς τις πᾶσαν αὐτοῦ δεχόμενος τὴν ἐνέργειαν, *Chrys.*, see *Wieseler, Chronol.* p. 261, *Hofmann, Schriftb.*

ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα,

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 (*ἀντικείμεν.*), it need scarcely be said, can be none other than *Christ*,—He whose blessed name is involved in the more distinctive title (*ἀντίχριστος*) of the adversary, and to whom that son of perdition, as Origen well says, is *κατὰ διάμετρον ἐναντίος, 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 *ὑπεραιρόμενος ἐπὶ 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 *ἐπὶ 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 ὑπεραιρόμ. 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 τὸν Θεὸν and the so-called gods of paganism; comp. I Cor. viii. 5, *λεγόμενοι θεοί*, Eph. ii. 11. The verb *ὑπεραιρ.* occurs (probably) twice in 2 Cor. xii. 7, and serves to mark the haughty exaltation (*ὑψωθήσεται καὶ μεγαλυνθήσεται ἐπὶ πάντα θεόν, καὶ λαλήσει ὑπέρογκα*, Dan. xi. 36, *Theod.*), while *ἐπὶ* with its general local mean-

ing (‘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. 21, and Winer, *Gr.* § 49. 1, p. 363 sq.

**ἐπὶ πάντα λεγόμεν. Θεόν]** 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 apply. 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.

**ἢ σέβασμα]** ‘or object of worship,’ scil. of divine worship,—a further definition appended to Θεόν.

ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ καθίσαι ἀποδεικνύντα

The special interpretation of Bengel, founded on the connexion of *σέβασμα* and *σεβαστός*, 'Cæsaris majestas et potestas Romæ 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.

ὥστε αὐτὸν... καθ.] 'so that he sitteth down.' his arrogance rises to such an impious height as to lead to this uttermost act of unholy daring; 'ὥστε 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 quævis sancta et divina contemnit,' Schott) of this impious intruder. The interpolation after Θεοῦ of ὡς Θεόν, adopted by *Rec.* with D<sup>3</sup>EKL(FG<sup>1</sup> *ἴνα* Θ.); mss.; Syr., Syr.-Phil. with an asterisk, Ar. (Pol.); Chrys., al., is rightly rejected by *Lachm.*, *Tisch.*, with A BD<sup>1</sup>N; 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 *leβόν*), literally 'into,' with the not uncommon pregnant force of the preposition in connexion with *ἵξεν*, *καθέξεσθαι* κ.τ.λ.; comp. Winer, *Gr.* § 50. 4, p. 368 sq., Buttin. *Mid.* 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, τὰς πανταχοῦ ἐκκλησίας (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 (Ezek. xxxvii. 26; see Todd on *Antichr.* p. 218), as proposed by Irenæus (*Hær.* 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.

ἀποδεικνύντα κ.τ.λ.] 'exhibiting himself that he is God;' not merely 'a god,' Copt., or even 'tamquam sit Deus,' Vulg. (compare Syr.), but  $\overset{\Delta}{\underset{\gamma}{\text{Σ}}}\overset{\Delta}{\underset{\gamma}{\text{Ι}}}\overset{\Delta}{\underset{\gamma}{\text{Ο}}}\overset{\Delta}{\underset{\gamma}{\text{Υ}}}\overset{\Delta}{\underset{\gamma}{\text{Σ}}}\overset{\Delta}{\underset{\gamma}{\text{Τ}}}\overset{\Delta}{\underset{\gamma}{\text{Ο}}}\overset{\Delta}{\underset{\gamma}{\text{Υ}}}\overset{\Delta}{\underset{\gamma}{\text{Σ}}}\overset{\Delta}{\underset{\gamma}{\text{Τ}}}\overset{\Delta}{\underset{\gamma}{\text{Ο}}}\overset{\Delta}{\underset{\gamma}{\text{Υ}}}$

[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 dicit omnibus Ego sum Deus.' The participle thus does not mark the 'con-

5 εαυτὸν ὅτι ἔστιν Θεός. Οὐ μνημονεύετε ὅτι ἔτι ὦν πρὸς  
6 ὑμᾶς ταῦτα ἔλεγον ὑμῖν; καὶ νῦν τὸ κατέχον οἶδατε εἰς

tus' (πειρώμενον ἀποδεικνύειναι, 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 ἀποδεικνύειναι, see Loesner, *Obs.* p. 384, and for the force of the compound ἀποδ. ('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; ἰδοὺ γὰρ καὶ παρόντος ἤκουσαν ταῦτα λέγοντος, καὶ πάλιν ἐδεήθησαν ὑπομνήσεως, Chrys. πρὸς ὑμᾶς] 'with you;' so I 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 κατέχ. οἶδ.] '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 κατέχον. With regard to the first, the temporal particle subsequently connected with ὁ κατέχων (ver. 7), and the preceding ἔτι (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 I Thess. iii. 8), that on the whole that meaning is to be preferred;

see esp. Lünem. *in loc.* who has 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., Euseb., Cyril of Jerus., al. In its literal meaning this cannot now be sustained without artificial and unhistorical assumptions: if however we refer the τὸ κατέχον 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 *arbitrariness*—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 κατέχον is ὁ τοῦ Θεοῦ ὄρος, as certainly being at first sight plausible; but to this the εἰς 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 Olsh., the discussion of Lünem. p. 204 sq., the useful summary of Alford, *Prolegom.* on this Epistle, and the good note of Wordsw. *in loc.*; comp. also Hofmann, *Schriftb.* II. 2, Vol. II. p. 613 sq. εἰς τὸ ἀποκαλ.] 'that



8 ἄρτι ἕως ἐκ μέσου γένηται· καὶ τότε ἀποκαλυφθήσεται

p. 485, and comp. Gal. ii. 10, *μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν*, where the emphatic words are similarly attached to the semi-elliptical *μόνον*. 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 *μόνον* with what precedes (Κυπke, *Obs.* Vol. II. p. 342). The *μόνον* belongs to *ἕως*, and simply states the limitation involved in the present working of the *μυστήριον 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 ἀρχὴ ἢ Ἑωμαϊκὴ ὅταν ἀρθῆ ἐκ μέσου, τότε ἐκείνος ἦξει. The only other plausible structure is the supplement of *ἔστι*, but the objection of Lünem., 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 κατέχον 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 (*ἐξουσίαν*).

ἄρτι 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.

ἕως ἐκ μέσου γένηται.] On this connexion of *ἕως* with the subjunctive without *ἄν*,—a construction especially characteristic of later writers, see Winer, *Gr.* § 41. 3, p. 266. The distinction acutely drawn by Herm. (*de Partic. ἄν*, II. 9, p. 109) between such formulæ as *μίμνετε ἕως θάνω* (*de moribundo*) and *ἕως 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 *ἄν* 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 γίνεσθαι* is illustrated by Wetstein and Kyπke (*Obs.* Vol. II. p. 343): it indicates the removal of any obstacle, of anything *ἐν μέσῳ ὄν* (Xen. *Cyrop.* v. 2. 26, cited by Lünem.), leaving the manner of the removal wholly undefined; comp. *ἀρθῆ ἐκ μέσου ὑμῶν*, 1 Cor. v. 2, ἦρται 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 ἀποκαλυφθήσεται.

ὁ ἀνομος.] 'the lawless one;' identical with the foregoing ὁ ἄνθρωπος τῆς ἁμαρτίας, the changing designation serving appropriately to echo the preceding term (*ἀνομία*), which defines more nearly the evil principle that the Man of Sin will

ὁ ἄνομος, ὃν ὁ Κύριος Ἰησοῦς ἀνελεῖ τῷ πνεύματι τοῦ στόματος αὐτοῦ καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ· οὗ ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ 9

8. ἀνελεῖ] So *Lachm.*, *Tisch.* ed. 1, with ABD<sup>1</sup>; 10 mss.; al.—ἀνελοι is the reading of FGN<sup>4</sup>—ἀνάλοι of N<sup>1</sup>. *Rec.*, *Tisch.* ed. 2, 7, read ἀναλώσει with D<sup>3</sup>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: 'Ealex ille qui nullis legum vinculis coerceri vult, sed omnia jura divina et humana suo ipsius arbitrio subicit,' 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 τί μετὰ ταῦτα; ἐγγὺς ἡ παραμυθία· ἐπάγει γὰρ Ὁν ὁ Κύριος κ.τ.λ., Chrys. The forcible expression τῷ πνεύμ. τοῦ στόμ. αὐτοῦ has received different explanations. It has been referred (a) by the Greek commentators to the words of power (φθέγγεται μόνον, Chrys.; comp. Theod., Theod.-Mops., al.) issuing from the Lord's lips; (b) by Athan. (*ad Serap.* 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 ἄνομος 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 Κύρ. Ἰησοῦς is supported by ADE<sup>1</sup>FGL<sup>2</sup>N; 10 mss.: Syr. (both), Vulg., al. *Rec.* omits Ἰησοῦς with BE<sup>2</sup>KL<sup>1</sup>; most mss.; Arab. (Pol.); Orig., al. C is

deficient.

τῇ ἐπιφανείᾳ τῆς παρ. αὐτοῦ] 'with the manifestation of His coming;' not with a semi-theological reference to the *gloriosis* manifestation ('inlustratione,' Vulg., 'brightness,' Auth., 'vi salutari,' Kypke, *Obs.* 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., Æth.) and actual local appearing; στήσει τὴν ἀπάτην καὶ φανεῖς μόνον, Chrys., Theoph.

9. οὗ ἐστὶν ἡ παρουσία] Return to the time and subject of Antichrist's coming, after the anticipatory allusion to his final overthrow; the οὗ resuming and re-echoing the ὃν of verse 8. The ethical present ἐστὶν marks the certainty of the future event; see Winer, *Gr.* § 40. 2, p. 237, Bernhardt, *Synt.* x. 2, p. 371. The instant repetition of παρουσία in the new connexion is remarkable.

κατ' ἐνέργ. τοῦ Σατ.] 'according to the working of Satan;' not here 'in consequence of' (DeW., comp. notes on ch. i. 12), but, in accordance with the more usual force of κατὰ, '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-

Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημίσι καὶ τέρασιν ψεύ-  
 10 δους καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ'

christus.'

**ἐν πάσῃ δυνάμει.** 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' (Olsch.), but marking the sphere and domain of this [ἀντι] παρουσία (comp. notes on 1 Thess. i. 5), and both πάσῃ (comp. Winer, *Gr.* § 59. 5, p. 466) and the gen. being associated with all the three substantives. The exact nature of the genitive relation is not perfectly certain: ψεύδους 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, *eis ψεύδος ἀγοισι*. 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 σημεῖα ('res insolitas quibus Deus aliquid significet,' Fritz.) and τέρατα ('quæ 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

force and expansion to the description; compare Bornemann, *Schol. in Luc.* p. xxx. On the meaning of the last two words, and the derivation of τέρας [τηρέω, comp. Benfey, *Wurzellex.* Vol. II. p. 238], see the elaborate note of Fritz. *Rom.* xv. 19, Vol. III. p. 270. The form σημεῖον appears closely connected with σῆμα (θηματ-), and thence with ἄεθ, τίθημι; see Pott, *Etym. Forsch.* Vol. II. p. 592.

10. καὶ ἐν πάσῃ 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 genitive relation, see above, ver. 9, and Winer, *Gr.* § 30. 2, p. 170, and on the meaning of ἀδικία ('de quacunque improbitate dicitur quatenus τῷ δικαίῳ repugnat,' Tittm.), notes on 2 *Tim.* ii. 19.

The reading of *Rec.* τῆς ἀδ. [with DEKLN<sup>4</sup>; mss.; Hippol., Chrys., Theod.] is rejected by *Lachm.* and *Tisch.* on the higher authority of ABFGN<sup>1</sup>; mss.; Orig. (6), Cyr.-Jer.

τοῖς ἀπολλυμένοις] '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 reprobationis' (comp. even Pelt, 'damnationi a Deo devoti'), but either like ἐστίν marks the certainty of the event ('qui certissime sunt perituri,' 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,

ὡν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς. καὶ διὰ τοῦτο πέμπει αὐτοῖς ὁ Θεὸς ἐνέργειαν II

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; *μη φοβηθῆς ἀγαπητέ, ἀλλ' ἄκουε λέγοντος αὐτοῦ ἐν τοῖς ἀπολλ. ἰσχύει, οὐ εἰ καὶ μὴ παρεγένετο ἐκείνος οὐκ ἂν ἐπέσθηναν*, Chrys. Ἐν is prefixed to τοῖς ἀπολλ. by *Rec.* but only on the authority of D<sup>3</sup>EKLN<sup>4</sup>; mss.; Syr. (both); Orig. (1), al.

ἀνθ' ὧν] 'for that,' 'in requital for that' (τὶ οὖν τὸ κέρδος; 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' ὧν ('propterea quod'), see *Herm. Viger*, No. 33, Winer, *Gr.* § 47. a, p. 326, and for exx. see the list collected by Wetst. on Luke i. 20, and Raphel, *Annot.* Vol. i. p. 442.

τὴν ἀγάπην τῆς ἀληθ.] '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.,—ἀληθ. 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. Ἡ ἀλήθεια is opposed to τὸ ψεῦδος (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 οὐκ ἐδέξαντο τὴν ἀλήθειαν: 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; 'ubi veritas summo opere amabilis, ibi se quodammodo amor veritatis insinuat,' Cocceius. The prosopopœia (ἀγάπην ἀληθείας τὸν Κύριον κέκληκεν) adopted by Theod., Theoph., and Œcum., is artificial, and unsupported by analogy.

εἰς τὸ σωθῆναι αὐτούς] 'that they might be saved;' object that would have been naturally contemplated in their reception of it; and which was disregarded and negated by their pursuing the contrary course; 'non ita sibi chari fuerunt ut cogitarent de vitâ æternâ,' Cocceius.

II. καὶ διὰ τοῦτο] '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 *καί*, on *Phil.* iv. 12.

πέμπει] '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 πέμπει (*συγχωρήσει φανῆναι τὴν πλάνην*, Theod., comp. Theod.-Mops., Theoph., Œcum.), 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

12 πλάνης εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει, ἵνα κριθῶσιν ἅπαντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ ἀλλ' εὐδοκῆσαντες [ἐν] τῇ ἀδικίᾳ.

12. [ἐν] τῇ ἀδικίᾳ The reading is not quite certain; ἐν is given by *Rec.* and *Tisch.* ed. 2, 7, with AD<sup>3</sup>EKLN<sup>4</sup>; most mss.; Orig. (2), Chrys., Theod., but is enclosed in brackets by *Lachm.*, and was rejected by *Tisch.* ed. 1, with BD<sup>1</sup>FGN<sup>1</sup>; 7 mss.; Orig. (2), 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 N produces by enclosing the word in brackets.

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.* πέμψει [D<sup>3</sup>EKLN<sup>4</sup>; mss.; Clarom., Augiens., majority of Vv., and many Ff.] is rightly rejected by most modern editors, being inferior in uncial authority to πέμπει [ABD<sup>1</sup>FGN<sup>1</sup>; 67; Vulg. (Amiat.), Orig. (3), al.], and a correction of it that would easily suggest itself.

ἐνέργειαν πλάνης] 'an in-working of error;' not πλάνην ἐνεργον, Œcum.,—here a most questionable solution of the governing subst. (see Winer, *Gr.* § 34. 3, p. 211), but, in accordance with δυνάμει—ψεύδους, of which ἐνέργ. πλάνης is a kind of summary,—'a working which tends to enhance and develop πλάνη,' the gen. being (as ψεύδους in verse 9) that of 'the point of view;' τὰ ἔργα αὐτοῦ ἐποίησεν [Ἀντίχρ.] εἰς τὸ πλανῆσαι, Theoph. On the meaning of πλάνη ('erroris,' Vulg.), see notes on 1 *Thess.* ii. 3, and *Eph.* iv. 14. εἰς τὸ πιστεῦσαι 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 ἐστὶν—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 ἐνέργ. 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. ἵνα κριθῶσιν ἅπαντες] 'that they may all of them be judged;' more remote purpose involved in the preceding words εἰς τὸ πιστεῦσαι κ.τ.λ., with which this clause seems more naturally connected than directly with the preceding πέμπει. The preceding εἰς τὸ κ.τ.λ. renders a reference to result ('quo fiet ut,' Schott) here distinctly untenable. It need scarcely be said that κριθῶσιν is not *per se* 'might be damned,' Auth. (ἵνα κατακριθῶσι, Chrys.), but simply 'may be judged,' 'judicentur,' Vulg., the further idea of an unfavourable judgment being supplied by the context; comp. κρίμα in 1 *Tim.* iii. 6, and see notes *in loc.* The reading is doubtful: *Tisch.* reads ἅπαντες with AFGN; mss.; Orig. (2), Cyr.: *Rec.* and *Lachm.* (non marg.) adopt πάντες with BDEL; mss.; Orig.

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

Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ 13  
 Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἡγα-  
 πημένοι ὑπὸ Κυρίου, ὅτι εἴλατο ὑμᾶς ὁ  
 Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἀγιασμῷ Πνεύματος καὶ

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

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

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

ὀφείλομεν] 'are bound,' Auth., 'oportet,' Copt. [*sempsha*]; the verb ὀφείλεω, as in ch. i. 3, expressing the duty on its subjective side, 'das innerlich Gedrungenfühlen,' Lünem. On the connexion of εὐχαριστεῖν with περὶ, and on the meaning of the verb, see notes and reff. on 1 Thess. i. 2.

ἀδελφοὶ κ.τ.λ.] Similarly, 1 Thess. i. 4, ἀδελφοὶ 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. ὅτι εἴλατο κ.τ.λ.]

'that God chose you;' objective sentence ('quod,' Vulg., 3, Syr.), stating the matter and grounds, surely not 'the reason,' Alf. (comp. *Æth.*, Auth.), of the εὐχαριστία; see 1 Thess. ii. 13, 1 Cor. i. 14, and on objective sen-

tences generally, or as they are sometimes termed 'expositive' sentences, consult Schmalfeld, *Synt.* § 163 sq., Donalds. *Gr.* § 584 sq. The verb ἀρεῖσθαι is a ἀπ. λεγόμεν. in St Paul's Epp. in reference to the divine ἐκλογή, the term ἐκλέγεσθαι being used in 1 Cor. i. 27, 28, and Eph. i. 4; comp. 1 Thess. i. 4, and Reuss, *Théol. Chrét.* iv. 14, Vol. II. p. 133 sq. *Rec.* reads εἴλετο with K; most mss., but the Alexandrian form εἴλατο (see Lobeck, *Phryg.* p. 183) is rightly adopted by *Lachm.*, *Tisch.*, and most modern editors, with greatly preponderating authority [ABDEFGLN; 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.

ἀπ' 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 formulæ πρὸ καταβολῆς κόσμου (Eph. i. 4), πρὸ τῶν αἰώνων (1 Cor. ii. 7), πρὸ χρόνων αἰώνων (2 Tim. i. 9), and more restrictedly, 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 ἀρχῆ (Phil. iv. 15) or obviously involved in the context (1 John ii. 7, 24). Finally the reading ἀπαρχῆν (*Lachm.*, *Tisch.* ed. 1) has the good external support of BFG; 5 mss.; Vulg., but is inferior in external authority to ἀπ' ἀρ-

14 πίστει ἀληθείας, εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ

χῆς [which is found in DEKL<sup>N</sup>; nearly all mss. and Vv.; Gr. and Lat. Ff. A non liquet and C is deficient. Ἀπαρχὴν tacitly involves such a contradiction to actual fact (the Thessalonians were not the first believers in Maced.), that we can here scarcely hesitate in our choice.

ἐν ἁγιασμῷ Πνεύματος] ‘in sanctification of the Spirit,’ scil. wrought by, and effected by the Spirit; Πνεύματος being the gen. of the *causa efficiens* (see notes on 1 *Thess.* i. 6), and referring not to man’s spirit (Schott), but to the personal Holy Spirit. No argument can be founded on the omission of the article, as in the first place such omissions are not rare with Πνεῦμα, and secondly, it might here be due to the common principle of correlation; comp. Middl. *Gr. Art.* III. 3. 7, p. 49 (ed. Rose). The prep. ἐν may be instrumental (Chrys., Lünem., al.), but is perhaps more naturally taken in its usual sense as denoting the spiritual state in which the εὐαγ. εἰς σωτηρίαν was realized; see Winer, *Gr.* § 50. 5, p. 370, who in ed. 5 with less accuracy referred it to σωτηρία. The assumption of De W. that ἐν is here equivalent to εἰς is well refuted by Lünem., who justly urges the obscuring effect this would have on the preceding εἰς σωτηρίαν.

πίστει ἀληθείας] ‘faith in the truth;’ ἀληθείας not being a gen. of quality (πίστεως ἀληθοῦς, Chrys.), but simply the gen. *objecti*, see Winer, *Gr.* § 30. 1, p. 167, and comp. Phil. i. 27.

14. εἰς ὃ] ‘whereunto,’ scil. εἰς σωτηρίαν ἐν ἁγιασμῷ κ.τ.λ., not ‘ad electionem atque animum quo eadem digni evadimus’ (Pelt), as the historical ἐκάλεσεν naturally stands in connexion, not with the election

which had taken place ἀπ’ ἀρχῆς, but with those issues contemplated by the εὐαγ. which had their commencements in *time*. So rightly Theoph., εἰς τοῦτο γὰρ ἐκάλεσεν ὑμᾶς, φησὶν εἰς τοῦτο, ποῖον; εἰς τὸ σωθῆναι διὰ (?) τοῦ ἁγιασμοῦ καὶ τῆς πίστεως. After δ FGN; Vulg., al. add καὶ.

ὑμᾶς] The reading of *Lachm.* ἡμᾶς has the support of ABD<sup>1</sup>; a few mss.; Clarom., Sangerm., Augiens., and,—as ὑμᾶς might have been a conformation to the preceding ὑμᾶς,—is plausible, but hardly sufficiently supported by external authority to be admitted with confidence.

διὰ τοῦ εὐαγγ. ἡμῶν] ‘by means of our Gospel,’ scil. ‘the Gospel we preached,’ that which involved the ἀκοήν which is the antecedent of πίστεως; comp. Rom. x. 17, and Usteri, *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 gloriæ, Vulg., Copt., compare Æth. ‘ut vivatis in gloriâ Domini;’ more exact specification of the preceding εἰς σωτηρίαν (ver. 13), the term περιποίησις giving the σωτηρία the aspect of a κτήσις (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 περιπ.—(α) active, with reference to God, scil. ἵνα δόξαν περιποιήσῃ τῷ υἱῷ αὐτοῦ, Æcum.; and (β) passive (comp. Eph. i. 14), δόξης being resolved into an adj., scil. ‘gloriosus

Χριστοῦ. ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς 15  
 παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι' ἐπι-  
 στολῆς ἡμῶν. αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς 16

possessio,' Est. 2,—the first is gram-  
 matically, the second contextually  
 doubtful. In the case of (a) we must  
 have had the usual dative of 'interest,'  
 not (as here) a gen. of possession; in  
 the case of (b) the seeming parallelism  
 with 1 Thess. v. 9 would be destroyed,  
 and the glorification of our Lord would  
 really become the object of the

καλεῖν, as Syr. expressly ܕܘܨܩܠܐ  
ܕܡܘܨܩܠܐ [ut sitis glo-

ria Domino nostro], not the future  
 reserved for the Thessalonians, on  
 which the illative exhortation of  
 ver. 15 (ἄρα οὖν) seems logically to  
 depend; comp. Lünem. *in loc.*

15. ἄρα οὖν κ.τ.λ.] 'Accordingly  
 then, brethren, stand (firm);' exhorta-  
 tion following on the preceding decla-  
 ration of the gracious purpose of God,  
 —the illative ἄρα being supported by  
 the collective οὖν; see notes on Gal.  
 vi. 10, and reff. on 1 Thess. v. 6. On  
 the present derivative meaning of  
 στήκετε (*perstate*, Beza, *μὴ καταβλή-  
 θητε*, Œcum.; comp. 1 Thess. iii. 8),  
 here suitably used in retrospective an-  
 tithesis to σαλευθῆναι (ver. 2), see notes  
 on 1 Thess. iii. 8 and Phil. i. 27.

κρατεῖτε τὰς παραδόσεις] 'hold fast  
 the instructions;' practically synony-  
 mous with 1 Cor. xi. 2, τὰς παραδόσεις  
 κατέχετε. These παραδόσεις (Mark vii.  
 3, Gal. i. 14, al.) probably related,—  
 not as in 1 Cor. l. c. (see Meyer *in  
 loc.*) to matters both of doctrine and  
 discipline, but, as the more specific  
 ἐδιδάχθητε and the general tenor of  
 the context (comp. ver. 5) suggest,  
 solely to the former, κανὼνα διδασκα-

las, Theod. The polemical and con-  
 troversial use of the term, hinted at  
 even by Chrys., is brought forward by  
 Damasc. (*de Imag.* i. 23, Vol. i. p.  
 518, Paris, 1712), and enforced by  
 most writers of the Romanist Church  
 (comp. *Canon. Conc. Trid.* Sess. iv.  
 p. 15, ed. Tauchn.), but distinctly  
 without plausibility. No reference to  
 any ἐκκλησιαστικὸν φρόνημα (Euseb.  
*Hist. Eccl.* v. 28; comp. Möhler,  
*Symbolik*, § 38, p. 361) can fairly  
 be elicited from the words. The  
 Apostle, as the following clause most  
 distinctly shows, is referring to some  
 definite and lately-given communi-  
 cations on doctrine which he had  
 specially made to the Thessalonians  
 (comp. 1 Cor. i. c., καθὼς παρέδωκα)  
 by word of mouth and in his former  
 letter. For the most ingenious modern  
 defence of the Romanist doctrine of  
 tradition, see Möhler, *Symbolik*, l. c.  
 p. 361—365.

ἃς  
 ἐδιδάχθητε] 'which ye were taught.'  
 For exx. of this well-known con-  
 struction, see Winer, *Gr.* § 32. 5, p.  
 204, and for the general theory of the  
 connexion of the accus. with passive  
 verbs, Schmalfeld, *Syntax*, § 25, p.  
 29 sq.

εἴτε διὰ λόγου  
 κ.τ.λ.] 'whether by word or by our  
 epistle,'—ἐπιστολῆ ἡμῶν (gen. *auctoris*),  
 not an ἐπιστολὴ ὡς δι' ἡμῶν,  
 ver. 2. We can hardly say with  
 Gom. (cited and approved by Pelt,  
 comp. Schott)—'εἴτε non disjungit, sed  
 conjungit et copulat;' it rather sub-  
 divides the general ἐδιδάχθητε into the  
 two special modes in which διδαχὴ is  
 usually and regularly conveyed; comp.  
 1 Cor. xiii. 8, and Meyer *in loc.*

16. αὐτὸς δὲ ὁ Κύρ.] 'but may

καὶ ὁ Θεὸς ὁ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δούς  
17 παράκλησιν αἰώνιαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, παρα-

16. ὁ πατὴρ] So *Lachm.* (text) with BD<sup>1</sup>FGN<sup>1</sup> (N<sup>4</sup> reads simply πατὴρ); mss.; Augiens., Syr.; al. *Lachm.* (in marg.) and *Tisch.* follow *Rec.* in reading καὶ π. with AD<sup>3</sup>EKL; mss.; Vulg., Clarom., al. Although judgment cannot be absolutely pronounced, yet the reading given in the text has certainly the best claim to appear there. The previous variations in the reading of the clause are noticed below.

our Lord himself;’ concluding prayer after exhortation, as in ch. iii. 16 (πάλιν εὐχὴ μετὰ παραίνεσιν τοῦτο γάρ ἐστιν ὄντως βοηθεῖν, Chrys.), the δὲ contrasting the succeeding prayer with the foregoing exhortation, and the αὐτὸς 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 venit ad Patris amorem,’ Bengel on 2 Cor. l. c. This unusual order is not left unnoticed by Chrys. and the Greek expositors; τῆ τῆς τάξεως ἐναλλαγῆ τὴν ὁμοτιμίαν δεικνύει, 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 Χριστός [with A], and including it in brackets before Θεός [BD<sup>1</sup> omit]. ὁ Θεός ὁ πατὴρ ἡμῶν] ‘God our Father.’ This exact form of expression, though so strongly supported here, does not ap-

pear 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 ἀγάπη 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.

παράκλησιν αἰώνιαν] ‘eternal comfort;’ the best shade of meaning for παράκλησις here. Αἰώνιος is used not appy. with any specially qualitative reference to an ἐλπίδα τῶν μελλόντων (Chrys., Theoph.), but mainly in a temporal sense, in contrast to the transitory and fleeting nature of earthly joys (Osh.): the ἐλπίς τῶν μελλόντων is embodied in the ἐλπίδα ἀγαθὴν, ‘la perspective d’un heureux avenir,’ Reuss, *Théol. Chrét.* iv. 9, Vol. II. p. 85; comp., though with a slightly different reference, τὴν μακαρίαν ἐλπίδα, Tit. ii. 13. Αἰώνιος 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 δούς (Schott, and appy. Chrys.,

καλέσαι ὑμῶν τὰς καρδίας καὶ στηρίξαι ἐν παντὶ ἔργῳ  
καὶ λόγῳ ἀγαθῷ.

Finally, pray for the advance of the Lord's word, and for us. He will establish you; and may He guide your hearts.

Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, III.  
περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου  
τρέχη καὶ δοξάζεται 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 (χάριτι, Chrys.) is really very shadowy. It can scarcely be doubted that such a use has arisen from the inclusive nature of the Aramaic  $\omega$ , 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. παρακαλέσαι] '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 ( $\overline{\omega}$ ) [consoletur] Syr., comp. Æth.), seems thus in the present case more suitable than 'exhortetur,' Vulg., as a translation of παρακαλέσαι; see notes on I Thess. v. 11.  
στηρίξαι] 'stablish (you);' βεβαιώσει, ὥστε μὴ σαλευέσθαι μηδὲ παρακλίνεσθαι, Chrys.; comp. I Thess. iii. 2. The obvious supplement ὑμᾶς is inserted by Rec. with

D<sup>3</sup>E<sup>2</sup>KL; mss., but rightly rejected by Lachm. and Tisch. with very decidedly preponderating uncial authority.

ἐν παντὶ ἔργῳ 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. ἔργ.,—but only with FGK; mss.] has appraised 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 ἔργῳ (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 ἔργον καὶ λόγος are not the means by which, but the elements in which the στηριγμὸς takes place.

CHAPTER III. 1. 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;' ἄνω αὐτὸς εὐξάμενος ὑπὲρ αὐτῶν νῦν αἰτεῖ εὐχὴν παρ' αὐτῶν, (Ecum. On the formula προσεύχομαι περὶ, and its practical equivalence to προσεύχομαι ὑπὲρ, see notes on Col. i. 3.  
ἵνα ὁ λόγος κ.τ.λ.] Subject of the

2 ὑμᾶς, καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν

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 *ἵνα μὴ κινδυνεύῃ* (*εἰς τοῦτο γὰρ ἔκειτο*), 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.

**τρέχη καὶ δοξάζηται** 'may have free course and be glorified;' *currat et clarificetur*, *Vulg.*, *i. e.* may find no obstacles and hindrances (*ἀκωλύτως συντρέχη*, *Theod.*, *προκόπτῃ*, *Damasc.*) in its onward course (comp. 2 *Tim.* ii. 2, *οὐ δέδεται*), 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 (*δοξάζ.*) 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 paret,' is not supported by the usage of the N.T., nor is it at all accurate to say that *ἀπὸ* would have been more naturally used if the verb had been passive. If any other prep. had been used, it would have been *ὑπὸ* (*Matth.* vi. 2, *Luke* iv. 15) or *ἐν* (*John* xvii. 10, a.) with persons; comp. *δοξασθῆ... δι' αὐτῆς* [*ἀσθελείας*] 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 ὑμᾶς** 'even as it is also with you;' the *καὶ* 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 ῥυσθῶμεν** '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; *διπλῆ μὲν ἡ αἰτησις εἶναι δοκεῖ, μία δὲ ἑμῶς ἐστὶ τῶν γὰρ πονηρῶν ἀνθρώπων ἡττωμένων, ἀκωλύτως καὶ ὁ τοῦ κηρύγματος συντρέχει λόγος*, *Theod.*

**τῶν ἀτόπων κ. τ. λ.** 'perverse and wicked men,' or, in the more derivative sense of the term *ἀτοπος*, — 'iniquis et malis hominibus,' *Clarom.*;

comp. *Syr.* [𐤀𐤏𐤓𐤏 ܩܘܼܠܘܼܢ] [*malorum et perversorum*], where the order is appy. reversed. The word *ἀτοπος*, frequently used by *Plato*, and in connexion with *καυός* (*Rep.* III. p. 405 D), *θαιμαστός* (*Legg.* I. p. 646 B), and *ἀήθης* (*Tim.* p. 48 D, *Legg.* VII. p. 797 A), properly signifies ὁ μὴ ἔχων τόπον (*Suid.* s.v.), and thence derivatively, as the same lexicographer observes, *κακός*, *μοχθηρός* (see *Bekk. Anecd.* p. 460, *Hesych.* *πονηρός*, *αλοχρός*), with concomitant ideas of 'mischief,' &c., according to the context; see *Luke* xxiii. 41, *Acts* xxv. 5, xxviii. 6, *Philo, Leg. Alleg.* III. § 17, *ἀτοπος λέγεται εἶναι ὁ φαῦλος, ἀτοπον δὲ ἐστὶ κακὸν δύσθετον* (*Vol.* I. p. 98, ed. *Mang.*), and the *exx.* collected by *Kypke, Obs.* Vol. II. p. 145 sq. Who these men were

ἀνθρώπων οὐ γὰρ πάντων ἡ πίστις. πιστὸς δὲ ἐστὶν ὁ 3  
Κύριος ὃς στηριξέει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ.

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 Judæorum 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 πιστεῦσαι, Œcum., and perhaps Syr.

Πίστις: the expansion of Schott, 'fides sincera et constans,' in contrast to false Christians (ψευδάδελφοί, 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. οὐ παντός, Vol. II. p. 1220 (ed. Bern.).

3. πιστὸς δὲ κ.τ.λ.] '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 ὁ Κύριος to the second person of the blessed Trinity; comp. notes on ch. ii. 13. The reading adopted by Lachm, ὁ Θεός [AD<sup>1</sup>FG; 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.

ὃς στηριξέει ὑμᾶς] 'who shall stablish 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 στηριξέει (found in B) is noticed by Winer, *Gr.* § 15, p. 82, and is not without analogy in Alexandrian Greek.

ἀπὸ τοῦ πονηροῦ] 'from the Wicked One.' Here as elsewhere in the N. T. it is extremely doubtful whether τοῦ πονηροῦ 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, στηριξέει ἐν παντί ἔργῳ καὶ λόγῳ, urged by Lünem. and repeated by Alf., 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 πεποιθήαμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς ὅτι ἃ παραγγέλλομεν καὶ ποιεῖτε καὶ ποιήσετε. ὁ δὲ Κύριος κατευθύναι

where the meaning is not doubtful.

4. πεποιθήαμεν δὲ ἐν Κυρ.] 'Ye 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 quæ jam significata est similis 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 προτροπὴν αὐτῶν τέθεικεν, ἵνα μαθόντες οἷας ἔχει δόξας περὶ αὐτῶν τοῖς ἔργοις βεβαιώσωσι ταύτας, Theod. This πεποθῆσι 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 Eph. iv. 17, vi. 1.

ἐφ' ὑμᾶς] 'in regard of you;' the preposition marking the ethical direction of the πεποιθέναί; comp. Matth. xxvii. 43, 2 Cor. ii. 3, and see Winer, *Gr.* § 49. 1, p. 363. It is very difficult to draw clear lines of demarcation between the ethical uses of πρὸς, ἐπί, and εἰς, in combinations like the present. To speak somewhat generally, we may perhaps say that πρὸς with the acc. commonly indicates simple ethical motion (comp. Donalds. *Crat.* § 169, 171); ἐπί with the same case mental direction with an idea of approximation (Donalds. *Crat.* § 172) and a more defined expression of the erga (Luke vi. 35) or contra (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 κατὰ, see notes on Tit. i. 1.

ὅτι ἃ παραγγέλλ. ] '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 ἃ παραγγέλλ.,—clearly not 'quæ præcepimus,' 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. ποιήσ. belongs to the apodosis of the sentence, καὶ...καὶ presenting both ποιεῖτε and ποιήσ. simultaneously in a single predication; see notes on 1 Tim. iv. 10. There is in this verse much variation of reading. After παραγγέλλομεν Rec. inserts ὑμῖν, but it is rightly omitted by Lachm. and Tisch. with BD<sup>1</sup>N; 2 mss.; Vulg., al. The insertion may have been suggested by ver. 6. Also Lachm. reads παραγγέλλομεν [ὑμῖν καὶ ἐποιήσατε καὶ] ποιεῖτε καὶ ποιήσετε, but the reading in this extended form is supported only by B, as FG (which insert καὶ ἐποιήσ.) omit καὶ ποιήσετε. It is doubtful however whether the καὶ should be retained before ποιεῖτε as it is omitted by AD<sup>1</sup>N<sup>1</sup>; Syr. Observe that C is deficient.

5. ὁ δὲ Κύρ. κ.τ.λ.] 'But may the Lord direct your hearts;' repetition of the Apostle's prayer, introduced in the form of a gentle antithesis (δέ) to what precedes,—'I doubt you not, my confidence is in the Lord; may He however vouchsafe His blessed aid; ἀμφοτέρων ἡμῖν χρεῖα καὶ προθέσως ἀγαθῆς καὶ τῆς ἁνωθεν συνεργείας, Theod. The appearance of τοῦ Χριστοῦ

ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.

Avoid all disorderly brethren, and imitate us. We charge such to labour, and bid you mark them that disobey. The Lord give you peace.

Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, 6 ἐν ὀνόματι τοῦ Κυρίου Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ

in the concluding member of the verse has led Basil (*de Spir. Sanct.* cap. 21), Theod., Theoph., Ec., and recently Wordsw., to refer ὁ 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 debateable passage 2 Cor. iii. 18, see Meyer *in loc.* On the compound κατευθύνειν (εὐθυπορεῖν, 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.* 17. 12, p. 202, Beck, *Seelenl.* III. 24, p. 94, 95.

εἰς τὴν ἀγ. 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 hominum quasi infundit animis,' Pelt,—or simply a gen. *objecti*, 'amorergera Deum,' Beng., τὸ ἀγαπήσαι αὐτόν, Theoph. The latter is most natural; the love of God is indeed the 'virtutis Christianæ fons limpidiſſimus,' Schott; see Matth. xxii. 37.

τὴν ὑπομ. τοῦ Χρ.] '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 ὑπομ.

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 *causæ efficientis* (Pelt) is plausible, but appy. less simple than the more inclusive *possessive* gen. (Lünem., Alf.), 'patience such as Christ exhibited;' ἵνα ὑπομένωμεν ὡς ἐκείνος ὑπέμεινεν, Chrys. 1, Theod. 1, comp. 1 Pet. ii. 21. On the meaning of the word ὑπομονή, see notes on 1 Thess. i. 3.

The addition of the art. before ὑπομονή which Rec. omits has the support of all the MSS. most mss. and Greek Ff.

6. Παραγγ. δὲ ὑμῖν] 'Now we command you;' transition by means of the δὲ μεταβατικὸν (see notes on Gal. iii. 8) to the more distinctly *preceptive* portion of the Epistle. In what follows, the exhortations of the former Epistle (ch. iv. 11, 12, v. 14) are repeated and expanded with more studied distinctness of language, it being probable that the evils previously alluded to had advanced among some members of this Church to a still more perilous height. The words ἐν ὀνόματι κ.τ.λ. give the παραγγελία a greater force and solemnity; οὐχ ἡμεῖς τὰτα λέγομεν ἀλλ' ὁ Χριστός, Chrys.: see 1 Cor. v. 4, and comp. Acts iii. 6, xvi. 18. The addition ἡμῶν after Κυρίου (Rec., with AD<sup>3</sup>E<sup>2</sup>FGKL<sup>8</sup>; mss.; Vulg.), though strongly supported, is appy. rightly rejected by Tisch. with BD<sup>1</sup>E<sup>1</sup>; Clarom., Sangerm.; Cyp. (1), as a likely interpolation. Lachm. inserts it in brackets.

στέλλεσθαι ὑμᾶς] 'that ye withdraw yourselves;

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

object-inf., stating the substance of the παραγγελία. The verb στέλλειν [derived from a root ΣΤΑ-, Pott, *Etym. Forsch.* Vol. I. p. 197] properly signifies 'collocare,'—thence, with a not improbable figurative reference (τὰ ἰστία, Rost u. Palm, *Lex.* s. v. Vol. II. p. 1529), 'cohibere,' 'comprimere,' and reflexively, 'se subtrahere,' Vulg.,

Clarom.,  [ut sitis distantes] Syr., 'gaskaidaiβ izvis,' Goth., sim. Copt., al.; comp. Mal. ii. 5, ἀπὸ προσώπου ὀνόματός μου στέλλεσθαι αὐτόν [where the Heb. ΠΠ] seems to suggest a tinge of the still further derivative meaning 'præ metu se subducere;' Hesych. φοβέεται, στέλλεται], Gen. viii. 1 (*Aquil.*), and with an accus. 2 Cor. vii. 20, στελλόμενοι τούτο, rightly translated by Vulg. 'devitantes hoc;' add also Gal. ii. 12, ὑπέστελλεν... εαυτόν, Heb. x. 38, ὑποστέιληται. For further exx., see Elsner, *Obs.* Vol. II. p. 283, Kypke, *Obs.* Vol. II. p. 344, Loesner, *Obs.* p. 387, where this verb is copiously illustrated.

ἀτάκτως περιπ.] 'walking disorderly;' comp. 1 Thess. v. 14, τοὺς ἀτάκτους, and see note on ver. 7. On this use of the verb περιπατεῖν (περιπ. τουτέστι βιωῦντος, Chrys.), as indicating the general course of a life in its habitual and practical manifestations, see reff. on 1 Thess. iv. 12, and comp. notes on Phil. iii. 18. κατὰ τὴν παράδοσιν] 'according to the instruction or lesson;' παράδοσις (comp. ch. ii. 15) including both the oral (comp. ver. 10, 1 Thess. iv. 11) and written instructions which the Apostle had delivered to his converts. To refer this to a παράδοσιν τὴν διὰ τῶν ἔργων, as Chrys. and the Greek expositors do, is to infringe on what follows, where this

mode of teaching is distinctly specified. ἣν παρελάβοσαν] 'which they received,' scil. those intimated in the foregoing expression παντὸς ἀδελφοῦ, which here serves the purpose of a collective substantive. The main difficulty is the reading. *Lachm.* (text) adopts παρελάβετε, 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.* παρέλαβε, which however has only the authority of a few mss. and Syr. The choice then lies between παρέλαβον [*Scholz.*, with D<sup>2</sup>D<sup>3</sup>EKLN<sup>4</sup>; mss.; Greek Fl.] and the text παρελάβοσαν [*Griesb.*, *Tisch.*, *Lachm.* in marg., with AN<sup>4</sup>; Basil, and ἐλάβοσαν, D<sup>1</sup>]. 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 (Lobeck, *Phryg.* p. 349) of the form -σαν in the 3rd plur. of the imperf. and second aor., induces us to acquiesce in the probable, though not strongly supported reading παρελάβοσαν; so Olsh., Lünem., Alf., and Wordsworth.

7. αὐτοὶ γὰρ οἴδ.] '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' πῶς δεῖ κ.τ.λ., and needed not that the Apostle should inform them.

πῶς δεῖ μιμεῖσθαι ἡμῖν.] 'how ye ought to imitate us;' a simple and intelligible

δεῖ μιμεῖσθαι ἡμᾶς, ὅτι οὐκ ἡτακτήσαμεν ἐν ὑμῖν, οὐδὲ ὁ  
 δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ καὶ  
 μόχθῳ νύκτα καὶ ἡμέραν ἐργαζόμενοι πρὸς τὸ μὴ ἐπι-

'brachylogy.' The more natural sequence would have been πῶς δεῖ περιπατεῖν καὶ ἡμᾶς μιμεῖσθαι, but the more brief mode of expression is probably designedly chosen, as throwing emphasis on the μιμεῖσθαι, 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 1 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 ἡτακτήσῃ. '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. Æth., *kama* [sicut, quemadmodum], Peile, 'how') as to the relative (comp. Syr.

ܩܘܝܢܐ ܡܝܢ [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 ἡτάκτησαν, as 'seeing that,' 'in that,' such was the case, that the Thessalonians came to know how ('quali ratione vivendi,' Beng.) to imitate them. In a word, the εἰραζία was not so much a cause, as a *causa sine qua non* of the knowledge. This use of ὅτι, which might perhaps be termed its 'sub-causal' or 'secondary causal' use, deserves some attention, esp. in the N. T. The verb ἀτακτεῖν

is a ἄπ. λεγόμεν. in the N. T., as is ἀτακτος (1 Thess. v. 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 ἀτάκτως, ver. 11: it occurs occasionally in classical Greek, sometimes in a more restricted reference to τὰ στρατιωτικά, e.g. Demosth. *Olynth.* III. p. 31, τοὺς ἀτακτοῦντας ('qui disciplinam militarem labefactant,' Wolf), sometimes, as here, with a more general reference, e.g. Xen. *Cyrop.* VIII. 1. 22; see Kypke, *Obs.* Vol. II. p. 345.

8. οὐδὲ δωρεὰν ἄρτον ἐφάγῃ.] 'nor ate we bread for naught.' Δωρεὰν is an adverbial accusative implying either 'sine justâ causâ,' Gal. ii. 21 (see notes), or, as here, 'gratis,' Vulg.,

ܩܘܝܢܐ Syr.—the true idea of λαμβάνειν δωρεὰν being 'ita accipere ut nihil referas, nullâ prægressâ causâ accipiendi,' Tittm. *Synon.* II. p. 161. The formula ἄρτον φαγεῖν appears to be Hebraistic (comp. ܕܩܘܝܢܐ ܡܝܢ, Gen. xliii. 25, 2 Sam. ix. 7, 10, al.), implying really little more than the simple verb φαγεῖν (1 Cor. ix. 4), but, like all these Hebraistic turns, being full of force and expressiveness; comp. Winer, *Gr.* § 3, p. 26 sq.

ἐν κόπῳ καὶ μόχθῳ], 'in toil and travail,' scil. ἄρτον ἐφάγομεν; adjunct of manner, involving a tacit opposition to the preceding δωρεὰν. On the meaning and derivation of these words, and the apparent distinction between them, see notes on 1 Thess. ii. 9.

νύκτα καὶ ἡμ. κ.τ.λ.] 'working during night and day;' participial explanation of the preceding ἐν κόπῳ καὶ μόχθῳ, more remotely dependent on the foregoing ἐφάγομεν; see Winer, *Gr.* § 45. 6. b, p. 314. Lünem. connects the

9 βαρῆσαι τινα ὑμῶν οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μιμῆσθαι ἡμᾶς.  
10 καὶ γὰρ ὅτε ἡμεν πρὸς ὑμᾶς τοῦτο παρηγγέλλομεν ὑμῖν

participial clause closely with ἐν κόπῳ καὶ μόχθῳ, according to which ἐργ. would have a more distinctly modal force. This is perfectly admissible; the emphatic position of δωρεάν however suggests the sharper antithesis which the separation of the members here seems to introduce. The reading νύκτος καὶ ἡμέρας [Lachm. (non marg.) with BFGN; 5 mss.; Chrys. (ms.), Dam.] has very strong claims to attention. Still it may have been suggested by 1 Thess. ii. 9, iii. 10. On the phrase itself, see notes on 1 Thess. l. c., and on 1 Tim. v. 5.

πρὸς τὸ μὴ κ.τ.λ.] 'with the view of not being burdensome to any of you;' object contemplated in the νύκτα καὶ ἡμ. ἐργας. On the word ἐπιβαρ., see notes on 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 ita dicam, formulis Paulo solemnibus,' Pelt), which is found several times in St Paul's Epp. (2 Cor. i. 24, iii. 5, Phil. iii. 12, iv. 11, 17), see Hartung, *Partik.* Vol. II. p. 154, comp. Herm. *Viger*, No. 253.

ἐξουσίαν] 'power,' 'right,' scil. τοῦ μὴ ἐργ. (De W.), or more naturally τοῦ δωρεάν φαγεῖν ἄρτον (Lünem.),—the latter being the principal statement of the preceding verse. The word ἐξουσία ('jus, licentia, auctoritas, aliquid faciendi,' Schott) is used exactly

similarly in 1 Cor. ix. 12.

ἑαυτοὺς] 'ourselves;' with reference to the Apostle and his associates. On this use of ἑαυτοὺς for ἡμᾶς αὐτοὺς, see Winer, *Gr.* § 22. 5, p. 136, and for exx. in classical Greek, Krüger, *Sprachl.* § 51. 2. 15.

εἰς τὸ μιμ. 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 εἰν. τύπον δίδοναι; 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 γὰρ 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 παράδ. ἣν κ.τ.λ. Lünemann, followed by Alf., makes καὶ *ascensive*, and refers it to τοῦτο παρηγγέλλ., 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 ('etenim,' Beza), the other ('nam etiam;' 'nam et,' Vulg.,—but not Clarom., which omits 'et') in which the *ascensive* 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

ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω. ἀκούομεν II  
γάρ τινες περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργα-  
ζομένους ἀλλὰ περιεργαζομένους. τοῖς δὲ τοιοῦτοις 12

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

On the use of *πρὸς* with *εἶναι* and verbs implying rest (*παρ' ὑμῶν, μεθ' ὑμῶν*, Theoph.), comp. notes on *Gal.* i. 18, and see I *Thess.* iii. 4, and ch. ii. 4 (*eis*).

τοῦτο] '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 proverbial statement which follows is illustrated by Wetstein *in loc.*, and Schoettg. *Hor. Hebr.* Vol. I. p. 850: the most pertinent quotation is *Bere-schith*, xiv. 12, 'R. Hunna dixit: fecit eum 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 *οὐ* following *εἰ*, when the negative is closely united with the verb, see notes on I *Tim.* iii. 5, and the exx. collected by Winer, *Gr.* § 55. 2, p. 423 sq., Gayler, *de Part. Neg.* ch. v. p. 99 sq.

II. ἀκούομεν γάρ κ.τ.λ.] 'For we hear that there are some walking, &c. ;' ground for the reiteration of the Apostle's previous παραγγελία. 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 *ὅτι*, with the infin., and with the participle, are carefully stated, and illustrated by numerous examples.

ἀτάκτως] See notes on ver. 7. μηδὲν ἐργαζ. ἀλλὰ περιεργ.] 'doing no business, but being busy-bodies,' 'nihil operantes, sed curiose agentes,' Vulg., Clarom.,

فَعَمَلٌ لِّمَنْ فَعَمَلٌ لِّمَنْ

فَعَمَلٌ لِّمَنْ فَعَمَلٌ لِّمَنْ

[et nihil quidquam operantes nisi vana] Syr.; more exact specification of the preceding περιπ. ἐν ὑμῶν ἀτάκτως by means of a forcible paronomasia which cannot but be weakened in translation; comp. [Demosth.] *Phil.* IV. p. 150, ἐξ ὧν ἐργάζηται καὶ περιεργάζηται, and Quintil. *Inst. Orat.* VI. 3. 54, 'non agere dixit, sed satagere.' The verb περιεργ. is a ἄπαξ λεγόμεν. in the N. T., and serves to mark the ἀνόνητον πολυπραγμοσύνην (Theod.), the 'pravam curiositatem et sedulitatem' (Pelt), which marked the actions of those to whom the Apostle referred; contrast πρόσσειν τὰ ἴδια in I *Thess.* iv. 11, comp. περιεργοί in I *Tim.* v. 13, and see the good notice of this verb in Suicer, *Thesaur.* s. v. Vol. II. p. 670.

12. τοῖς δὲ τοιοῦτοις] 'Now to all such,' the article with τοιοῦτος 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.

παραγγέλλομεν καὶ παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ Χριστῷ ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον  
 13 ἐσθίωσιν. ὑμεῖς δέ, ἀδελφοί, μὴ ἐνκακήσητε καλοποι-

καὶ παρακαλοῦμεν] 'and exhort (them),'

رَبِّطُوا رَبِّطُوا [et petimus ab

iis] Syr.,—τοὺς τοιοῦτους (Schott), or more simply αὐτοὺς (Lünem.), being here supplied zeugmatically, as it is called, to παρακαλ., which is only found with the *accus.* This παράκλησις is ἐν Κυρ. Ἰησ. Χρ.; it is in Him that it has its proper force and efficacy; see notes on 1 Thess. iv. 1, where παρακαλεῖν is enhanced by the same addition. The reading can hardly be thought doubtful: ἐν Κυρ. Ἰησ. Χριστῷ is supported by AB(D<sup>1</sup>E<sup>1</sup> ἐν K. I. Χριστοῦ) FG<sup>N</sup><sup>1</sup>; 4 mss.; Vulg., Goth., Copt., al. (*Lachm., Tisch.* ed. 7). The reading of *Rec.* διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ only rests on the authority of D<sup>2</sup>E<sup>2</sup>KL<sup>N</sup><sup>4</sup>; most mss.; Chrys., Theod. al. (*Tisch.* ed. 2). C is deficient.

μετὰ ἡσυχίας] 'with quietness;' in opposition to the busy and meddling course of life followed by the περιπατοῦντες ἀτάκτως and περιεργαζόμενοι; see 1 Thess. iv. 11. The preposition μετὰ serves to point not to the 'causa instrumentalis' (Kypke, *Obs.* Vol. I. p. 143), but to the concomitant of their working,—that which was associated with it, and characterized their 'modus operandi;' comp. Winer, *Gr.* § 47. h, p. 337. On the derivation of ἡσυχία and its probable distinction from the less common ἡρεμία, see notes on 1 Tim. ii. 2.

τὸν ἑαυτῶν ἄρτον] 'their own bread,'—'their own' (τὸν ἐξ οἰκείων πόνων, Chrys.), not without emphasis; they were not to seek it at the hands of others (comp. ver. 8), they were not 'alienâ vivere quadrâ,' Juven. *Sat.*

v. 2. 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 comedit, non animo tam sedato est, ne dicam de pane peregrino,' *Aboth* R. Nathan, cap. 30.

13. ὑμεῖς δέ, ἀδελφοί] 'But ye, brethren;' renewal of his address to those who were 'recte animati' (Schott), and lived orderly after the example which he had set them. Such the Apostle urges to pursue their course, and not from faintness to fall into idle, and eventually meddling and unquiet habits, like those he had just been condemning.

μὴ ἐνκακ. καλοπ.] 'lose not heart in well-doing.' The exact meaning of καλοποιεῖν has been somewhat differently estimated. Several modern writers, following the hint, though not the exact interpr. (μὴ μὴν περιδῆτε λιμῷ διαφθαρέντας) of Chrys., Theoph., assign to the verb the idea of 'conferring benefits;' the connexion between this and the preceding verse arising from the gentle contrast between the duty of living by their own labour, and the still further duty of conferring benefits on others; see Calv. *in loc.* As this meaning however seems to be lexically doubtful, see Lev. v. 4 (*Cod. Coisl.*, where καλοπ. stands in antithesis to κακοποιῆσαι), and as the more generic 'recte agere'

(comp. Syr. رَقِبُوا رَقِبُوا)

is perfectly in harmony with the context, it seems best here, as in the very similar passage Gal. vi. 9, to give

οὐντες. εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς 14 ἐπιστολῆς, τοῦτον σημειῶσθε καὶ μὴ συναναμίγνυσθε

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

On the form ἐγκακεῖν [*Lachm.*, *Tisch.* with ABD'N] and the somewhat doubtful ἐκκακεῖν [*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;'

لَقَلْتُمْ اِسْمِي : طَهْرًا  
[sermonibus nostris istis qui sunt in epistolâ]. It is doubtful whether διὰ τῆς ἐπιστολῆς is to be joined (a) with the following verb σημειῶσθε, or (b) with the preceding subst. τῷ λόγῳ, scil. τῷ διὰ τῆς ἐπιστολῆς ἀποσταλέντι, *Æcum.* The former is adopted by *Æth.* (Pol.), Beng., Pelt, Winer (*Gr.* § 18. 9. note 3, p. 108), and others, either ( $\alpha_1$ ) in the simple sense, 'notate in epistolâ,' *Æth.*, scil. 'in epistolâ ad me scriptâ illum suis notis depingite,' Grot.,—τῆς ἐπιστολῆς referring to the letter which St Paul would in that case receive from the Thess. (see Winer); or ( $\alpha_2$ ) in the more artificial sense, 'hâc epistolâ freti severius tractate,' Pelt (comp. Beng.),—τῆς ἐπιστολῆς in that case referring to the present epistle. Of these last mentioned ( $\alpha_2$ ) seems clearly forced and improbable, while ( $\alpha_1$ ), though somewhat more plausible, lies open to the contextual objection that the present order of words would tend to throw an emphasis on διὰ τῆς ἐπιστ. which cannot be accounted for, and further to the still graver exegetical 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 improbably Vulg., Copt., Goth. [the exact orde

of the Greek is preserved], Chrys. (appy.), Theoph., *Æcum.*, and most modern expositors.

The objection founded on the omission of the art. τῷ after ἡμῶν is not of weight, as διὰ 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).

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

تَفَرَّدْتُمْ [separetur a vobis], comp. *Æth.*-Platt. The verb σημειῶσθαι is a *ἀκ. λεγόμεν.* in the N. T.: it properly implies in the active 'signo distinguere' (Schott), e. g. ἐπιστολὰς σφραγίδι, Dion. Hal. *Antiq.* iv. 57, and thence in the middle 'sibi notare aliquid' (Polyb. *Hist.* xxii. 11. 12),—more correctly, according to the Atticists, ἀποσημαίνεισθαι (Thomas-Mag. p. 791, Herodian, p. 420, ed. Koch), or as here, with a more intensive force, 'notâ (censoriâ) 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 Schmalefeld, *Synt.*

15 αὐτῷ, ἵνα ἐντραπῆ. καὶ μὴ ὡς ἐχθρόν ἡγεῖσθε, ἀλλὰ  
 16 νουθετεῖτε ὡς ἀδελφόν. αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης  
 δόξῃ ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. ὁ  
 Κύριος μετὰ πάντων ὑμῶν.

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

μὴ συναναμιγνυσθε] ‘keep no company with;’ present, pointing to the course they were to follow. The double compound συναμιγν. (Athen. *Deipn.* vi. 68, p. 256 A) is used in a sense little differing from the simpler and more usual συμμιγν., and probably only in accordance with the noticeable tendency of later Greek to accumulate prepositions in composition. The reading is doubtful; *Loachm.* omits καὶ with ABD<sup>3</sup>EN; 17; Clarom., Sangerm., Goth., Copt.; Chrys.; Tert., al., — and reads συναμιγνυσθαι in which he is supported as to the termination by ABD<sup>1</sup>EFGN; on this last reading it is impossible to pronounce from the Manuscript evidence, on account of the constant interchange of ε and α by itacism. Of the Versions Clarom., Sangerm., Copt., Goth., support the *infinitive*, Vulg., Syr., Augiens., the *imperative*.

ἵνα ἐντραπῆ] ‘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 ἀλλά’ (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. φιλεῖν γὰρ σε ἠγούμαι, 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 νουθετεῖν, see notes and reff. on 1 Thess. v. 12.

16. αὐτὸς δὲ κ.τ.λ.] ‘But may the Lord of peace Himself;’ the δὲ (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’ (ὥστε μηδαμῶθεν ἔχειν φιλονεικίας ἀφορμὴν, 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.

διὰ παντός 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 quæ facitis,’ Æth.-Pol.; ὥστε πρὸς αὐτὸν εἰρηνεύειν καὶ πρὸς ἀλλήλους καὶ τῆς τῶν ἐναντίων ἐπιβουλῆς ἀπηλλάχθαι, Theod. The second mode however

Autograph salutation  
and benediction.

‘Ο ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύ- 17  
λου, ὃ ἐστὶν σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω·

enters but slightly into the contemplation of the Apostle, as there is nothing in the Ep. to make us think that τὸ εἰρηνεύειν πρὸς ἀλλήλους had been seriously endangered or violated. The reading ἐν παντὶ τόπω, adopted by *Lachm.* with A<sup>1</sup>D<sup>1</sup>FG; 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 A<sup>2</sup>BD<sup>3</sup>EKLN; nearly all mss.; *Syr.* (both), *Copt.*, *al.*; *Theod.*, *Dam.*, and seems in every way more suitable to the context.

17. ‘Ο ἀσπασμὸς 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 Παύλου, 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 Ἡ χάρις κ.τ.λ. ἀντὶ τοῦ ἐββῶσθαι σε γράφειν εἰώθει, *Theod.*, *al.*), which, as *Lünem.* rightly observes, could hardly be termed a direct ἀσπασμὸς.

δ] ‘*which thing;*’ not meaning, by attraction (see exx. in *Winer, Gr.* § 24. 3, p. 150) to the following σημεῖον, ‘*which greeting;*’ but more simply and naturally referring to the preceding words, and to the general fact of their being written τῆ ἐμῇ χειρὶ Παύλου. These autograph lines formed a σημεῖον 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 οὐστίνας δῆποτε, *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 σημεῖον, and 1 *Thess.*, which was sent before circumstances proved it to be necessary) are fairly shown both by *De Wette* and by *Alf. 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.

οὕτως 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 Ἀσπάξομαι ὑμᾶς, ἢ τὸ Ἐββῶσθε, ἢ τι τοιοῦτον, *Ceum.*), or adopted a monogram (‘*conjunctis scilicet apte literis Π et Λ,*’ according to *Zeltner, de Monogr. Pauli*, *Aitorf.* 1721; see contra, *Wolf in loc.*), or lastly ‘*singulari et inimitabili picturá et ductu literarum expressisse illud*

18 ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. [Ἀμήν.]

18. [Ἀμήν] This is omitted by *Tisch.* (marked by *Griesb.* with<sup>00</sup>) with *BN<sup>1</sup>*; 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 *Ti.* iii. 15.

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

18. ἡ 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 rixæ [none of which appear to have existed] disceptationesque Thessalonicenses 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.

**P**AUL 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 2 mention of you in our prayers; remembering without 3 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 4 election; because our Gospel came not unto you in word 5

1. *Timothy*] So WICL., CRAN., RHEM.: *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., RHEM. (*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., *traueyl*:

*labour*, AUTH. and the remaining Vv. except GEN., *diligent loue*. Though 'labour of love' has from the alliteration become familiar to the ear, it seems desirable here to maintain the more strict translation of *κόπος*: see notes *in loc.* *In the presence of*] So AUTH. in ch. ii. 19: *in the sight of*, AUTH. and the other Vv. except WICL., COV. (both), RHEM., *before*. It is of little moment which of these translations is adopted; but as the expression *ἐμπρ. τοῦ Θεοῦ* is only used by St Paul in this Epistle, it should be similarly translated throughout.

4. *Beloved of God, your el.*] So AUTH. Marg., COV. Test., RHEM., and (*giving how that ye are electe*) TYND., COV., CRAN.: *beloved, your election of God*, AUTH., BISH., and sim. GEN. (*that ye are elect of God*).

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  
 6 we became among you for your sake. And ye became followers of us and of the Lord, having received the word  
 7 in much affliction with joy of the Holy Ghost; so that ye became an ensample to all that believe in Macedonia and  
 8 in Achaia. For 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  
 9 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  
 10 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 appy. be left wholly to the context and to individual judgment.

*Became*] *Behaved our selves*, TYND., CRAN.; *have ben*, 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* \**ensamples*, 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.; *spread her silfe abroade*, TYND., CRAN.; *is proceeded*, RHEM.

9. *Report*] So RHEM.: *shew*, AUTH. and remaining Vv.

*Turned*] *Returned*, AUTH. ed. 1611, as given in the English Hexapla.

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 deliuered*, COV. (both), RHEM.

*Coming wrath*] *Wrath to come*, AUTH. and all Vv. (*v. to comynge*, WICL.).

For yourselves know, brethren, our entering in unto II. you that it hath not been vain : but after that we had suffered 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-

CHAPTER II. 1. *Know, brethren*] So, in the same order, TYND., GEN., RHEM.: *brethren, know, AUTH., COV., CRAN., BISH.* There seems here no cause for departing from the order of the original. *Entering*]

*Entrance, AUTH.* There is no reason why the rendering adopted in ch. i. 9 should not be retained.

*Hath not been*] *Was not, AUTH.* and all Vv.

*Vain*] So WICL., RHEM.: *in vain, AUTH.* and remaining Vv.

2. *But after*] *But \* even after, AUTH.*

*Had been shamefully entr.] Were shamefully entr., AUTH., TYND., CRAN., GEN., BISH.* The other Vv. vary the translation of the participle; COV. gives, *but as we had suffered afore, & were, &c.:* COV. Test., *but we suffered...and were...and were boldened:* and RHEM., *but having suffered before and been abused, &c.* If the view taken in the notes be correct, it seems best to regard both participles as *temporal*, and to express them both by the idiomatic resolution into the English pluperfect. On the translation of the aorist part. when associated with the finite verb, see notes on Phil. ii. 30 (*Transl.*).

*Were bold of speech*] *Were bold, AUTH.* and the other Vv. except WICL., *hadde triste;* COV. Test., *were boldened;* and RHEM., *had confidence:* see notes in loc.

*So as to speak*] *To speak, AUTH.* and all Vv. (*for to sp., WICL.*). The introduction of 'so as' seems necessary to exhibit the explanatory nature of the infinitive, and to avoid tautology.

*In* (3)] So WICL., COV. Test., CRAN., BISH., RHEM.: \* *with, AUTH., TYND., COV., GEN.* *Conflict*] So AUTH.

in Col. ii. 1, giving *contention* here. There is much variation in the translation here: *Bisynesse, WICL.;* *carefulnessse, COV. Test., RHEM.* (these three following the Vulg. *solicitudine*); *strivyng, TYND., COV., CRAN., GEN., BISH.*

3. *Is*] *Was, AUTH.* and all Vv.

*Error*] So all Vv. except AUTH., GEN., BISH., *deceit.* *Nor yet...nor*]

*Nor yet...nether, TYND., COV., GEN.;* *nor...nor, AUTH., COV. Test., GEN.;* *nether...nether, WICL., BISH.;* *not...nor, RHEM.* There is some little difficulty in the choice of an appropriate rendering in the different cases of continued negation. Perhaps the following distinctions of translation may be found generally satisfactory in application. (1)  $M\eta...μ\eta\delta\acute{\epsilon}$  or  $ο\upsilon...ο\upsilon\delta\acute{\epsilon}$  will commonly admit the translation (a) 'not...neither,' when the two words or clauses to which the negation is prefixed are simply parallel and co-ordinate, e.g. Matth. vii. 6; (b) 'not...nor,' when there is some sort of connexion in thought, or accordance in meaning, in the words or clauses with which the negatives are associated, e.g. ch. v. 5; (c) 'not...nor yet,' where there is less accordance, and where the latter clause has somewhat of a climactic character, e.g. Phil. ii. 16, and see notes to *Transl.* (2)  $M\eta...μ\eta\delta\acute{\epsilon}...μ\eta\delta\acute{\epsilon}$ , 'not...nor...nor' (John i. 13), where the terms are similar or non-ascensive, or 'not'

4 ness, nor in guile: but according as we have been ap-  
 proved of God to be put in trust with the Gospel, even so  
 we speak; not as pleasing men, but God which proveth  
 5 our hearts. For neither at any time used we speech of  
 flattery, as ye know, nor a cloke of covetousness; God is  
 6 witness: neither seeking glory of men, neither of you nor  
 of others, though we might have used authority as Christ's  
 7 apostles. But we were gentle in the midst of you, like as  
 8 a nurse cherisheth her own children; so, being affec-  
 tionately desirous of you, we had good will to impart to

followed by 'nor...nor yet,' as per-  
 haps Col. ii. 21 (but see notes), or by  
 'nor yet...nor,' as here, according as  
 the dissimilarity or climactic force  
 is mainly exhibited in the second or in  
 the third term. (3) *Μῆ...μήτε...μήτε*,  
 'not...neither...nor;' where the first  
 negation, so to say, bifurcates, and is  
 expanded into two similar clauses in-  
 troduced each by the adjunctive *μήτε*;  
 comp. AUTH. in 1 Tim. i. 7. In cases  
 where there are three or more repeti-  
 tions of *μήτε*, our Authorised Version  
 appears to adopt in the main (3), re-  
 peating 'neither' after 'nor;' comp.  
 Matth. v. 34, Luke ix. 3.

4. *According as*] *As*, AUTH. and  
 all Vv. It has been before ob-  
 served that the introduction of 'ac-  
 cording' or 'even' must depend on  
 the general hue of the passage: here  
 it seems necessary. *Have been*]

*Were*, AUTH. *Approved*] So RHEM.;  
 sim. *prouede*, WICL.: *allowed*, AUTH.  
 and remaining Vv. *Proveth*] So  
 WICL., RHEM.: *trieth*, AUTH. and  
 remaining Vv. WICL. and RHEM. are  
 the only Vv. which preserve the paro-  
 nomasia in *δεδοκίμασθε...δοκιμά-  
 ζοιτε*.

5. *Speech of flattery*] Somewhat  
 similarly, *worde of glosynge*, WICL.;  
*the word of adulation*, RHEM.:  
*flattering words*, AUTH. and remain-  
 ing Vv

6. *Neither seeking*] So WICL., and  
 (giving *nor*) COV. Test., RHEM.: *nor...  
 sought we*, AUTH., and so the remaining  
 Vv., except that they more correctly  
 adopt *neither* at the commencement of  
 the clauses. In some cases, especially in  
 St Paul's Epp., it is almost impossible  
 to give an idiomatic translation without  
 converting the participle into a finite  
 verb (comp. Rom. xii. 9 sq.): here  
 however there is no such necessity.

*Nor*] So rightly WICL. (*nether*), COV.  
 (both), GEN., RHEM.: *nor yet*, AUTH.,  
 TYND., CRAN., BISH. *Though*]

*Whereas*, RHEM.; *when*, AUTH. and  
 remaining Vv. *Have*  
*used authority*] So AUTH. Marg.: *be  
 charge to you*, WICL.; *have bene charge-  
 able*, TYND., COV. (both) [adding *vnto  
 you*], GEN.; *have bene i auctorite*,  
 CRAN., BISH.; *have been a burden to  
 you*, RHEM.; *have been burdensome*,  
 AUTH. (Vulg. here adds *vobis*).

*Christ's apostles*] So WICL.: *the Apo-  
 stles of Christ*, AUTH. and remaining  
 Vv. (COV. Test. omits *the*).

7. *In the midst of*] So WICL.  
 (*myddil*), RHEM.: *among*, AUTH. and  
 remaining Vv. *Like as*]  
 So COV.: *even as*, AUTH.

*Her own*] *Her*, AUTH. and all Vv.

8. *We had good will to*] Somewhat  
 similarly, *oure good will was to*, TYND.,  
 CRAN., GEN., BISH.; *we...wolde with  
 good wyl*, COV.: *we were willing to*,

you, not the Gospel of God only, but also our own souls, because ye became very dear to us. For ye remember, 9 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 10 *so is* God, how holily and justly and unblameably we behaved ourselves to you that believe; even as you know 11 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 12 who is calling you into His own kingdom and glory.

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

*Impart*] So, as to the tense of the infin., WICL. (*bitake*), RHEM. (*deliuer*): *have imparted*, AUTH.; *have dealle*, 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., *traueyl* (giving *verynesse* for *μόχθον*). See notes on ch. i. 3 (*Transl.*).

*Working*] So WICL., RHEM.: \**for labouring*, AUTH. It is well to translate *ἔργον, ἐργάζομαι*, always by 'work.' *That we might not, &c.*] *Because we would not be chargeable unto*, AUTH., TYND. (*greueous*), COV., CRAN., GEN., BISH.; *that we schulden not greue*, WICL.; *lest we shulde be chargeagle vnto*, COV. Test.; *lest veshould 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.

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 as*] *As*, AUTH. and all Vv. *How in regard of, &c.*] *How we exhorted and comforted, and charged every one of you, (as a father doeth his children,)*, AUTH.: CRAN. alone preserves the correct construction, though with a somewhat free translation, *how that we bare soch affeccyon vnto euery one of you, as a father doth vnto chyldren, exhortynge, confortynge, and besechyng you that, &c.* This also seems the more correct position for the clause *ὡς πατήρ 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 *παρακαλοῦντες* here: for the constr. of AUTH. see above.

*Testifying*] So AUTH. for *μαρτύρεσθαι* in Gal. v. 3; Eph. iv. 17; here it employs \**charge*, reading *μαρτυρούμενοι*.

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  
14 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 country-  
15 men as they too *did* of the Jews, who killed both the  
Lord Jesus and the prophets, and drove us out, and please  
16 not God, and are contrary to all men, hindering us from

AUTH. and remaining Vv.

*Is calling*] *Hath called*, AUTH. and the other Vv. except WICL., *clepide*.

*Into*] So WICL., RHEM.: *unto*, AUTH. and remaining Vv.

*His own*] *His*, AUTH. and all Vv.

13. *We also thank*] *Also thank we*, AUTH., GEN.: as *καὶ* belongs to *ἡμεῖς* it is better to adopt the order of the text; sim. COV. Test., RHEM.

*That* (before *when*)] So GEN.: *because*, AUTH., BISH.; *for*, WICL.; *because that*, TYND., COV. (both), CRAN., RHEM. *From us the word of*, &c.]

Very similarly, *of vs the worde of the preachinge of God*, COV. (both), GEN.: *the word of God, which ye heard of us*, AUTH.; *of vs the worde of the heryngye of god*, WICL., RHEM.; *of vs the worde wherwith God was preached*, TYND.; *of vs yf worde (wherwith ye learned to know God)*, CRAN.; *the worde which ye hearde of vs concernyng God*, BISH.

*Accepted*] *Received*, AUTH. and all other Vv. except WICL. (*token, giving hadden take before*). It is desirable to show by the translation that two words are used, *παλαβόντες ... ἐδέξασθε*. Vulg. uses *accipere* in both cases.

*Not*] *It not as*, AUTH. and all Vv., and so Vulg.

*Worketh*] So all Vv. except AUTH., BISH., *effectually worketh*. See also AUTH. in James v. 16. The force of *ἐνερ-*

*γεῖσθαι*, 'ex se vim suam exercere,' cannot easily be expressed in English: 'to work' seems hardly sufficient on the one hand; 'to work effectually' somewhat too strong on the other. The most exact translation is perhaps 'to evince (its) working,' but is not in harmony with the tone of our Authorised Version.

14. *Followers*] See note on ch. i. 6 (*Transl.*). *Are in J.*] So WICL., COV. Test., RHEM., following the Vulg.: *in J. are*, AUTH. and remaining Vv.

*In that*] Similarly GEN., *because: so that*, COV.; *for*, AUTH. and remaining Vv.

*Suffered*] *Have suffered*, AUTH. and all Vv. *The same*] So WICL., GEN., RHEM.: *soch*, COV. Test.; *like*, AUTH. and remaining Vv.

*As they too did*] *Even as they have*, AUTH.

15. *Killed both*] *Both killed*, AUTH., GEN., BISH., RHEM. *The prophets*] *\*Their own Pr.*, AUTH. *Drove us out*] *Have chased vs out*, AUTH.

*Marg.*; *pursuen vs*, WICL.; *have persued vs*, COV. Test.; *have persecuted us*, AUTH. and 6 remaining Vv.

*Please not God*] So COV., COV. Test. (*do not pl.*), RHEM.: *they please not God*, AUTH., WICL. (*to g.*); *God they please not*, TYND., CRAN., GEN., BISH.

16. *Hindering*] *And hymder*, CRAN., BISH.; *forbidding*, AUTH., WICL.,

speaking to the Gentiles that they might be saved,—in order to fill up their sins away. But the wrath is come upon them unto the *very* end.

But we, brethren, having been torn from you for a 17 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 *καλῶν* 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 remands the event too absolutely to the past. While the Greek *ἔφθασε* 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 y' vttemost*), GEN. (*vtmoste*), BISH. (*vtm.*); *even to the vtmost*, TYND., CRAN.; *vntyll the vttemost*, COV. Test. The translation adopted in the text perhaps more precisely renders *φθάσει 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 for you*, WICL.; *for as moch...as we are kept from you*, TYND., COV. (*haue bene*), CRAN., GEN. (*were*), BISH.; *beynge*

*kepte frō you*, COV. Test.; *deprived of you*, RHEM. It is almost impossible to represent in English without a paraphrase the highly expressive *ἀπορφανισθέντες*, 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 Murdoch (*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.: *πρόσωπον* is translated *face* in the next clause.

*The more abundantly endeavoured*] *More abundantly haue hiyede*, WICL.: *end. the more abundantly*, AUTH.; *enforced the more*, TYND., CRAN., GEN., BISH.; *haue haisted the more*, COV.; *hasted more spedely*, COV. Test.; *haue 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

18 deavoured to see your face with great desire. On which  
 account we would fain have come unto you, even I Paul,  
 19 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?  
 20 Verily ye are our glory and joy.

III. Wherefore when we could no longer forbear, we  
 2 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  
 3 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. *On which account*] \*Wherefore, AUTH. *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 (glorie, Vulg.)*. *Or is it not also you*] *Whether yee ben not*, WICL.: *are not even ye*, AUTH.; *are not eue you it*, GEN.: *are not ye it*, TYND., COV. (both), CRAN., BISH.; *are not you*, RHEM. It will thus be

seen that WICL. alone offers any equivalent to *ἢ οὐχί* (*nonne, Vulg.*), and that *καί* is preserved only by AUTH., GEN. It is frequently difficult to decide whether in interrogations introduced by *ἢ οὐχί* the *ἢ* 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. I. *Thought it good*] On the transl. of *εἰδοκεῖν*, 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 ἄραξ λεγόμενον, 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 *tribulacōns (vs to suffre t., WICL.)*. As also] So COV. TEST. (putting also after *passé*), 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.; *y' I mighte kn. of*, GEN.; *that I myght 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. (*hath*): *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.; *desyringe*, WICL. and remaining Vv.: the ἐπι in ἐπιπροθεῖν 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 to-  
 wards one another and towards all *men*, even as we also

ther, and is frequently adopted in  
 AUTH.

*Brethren*] So, in this  
 order, RHEM.: AUTH. and remaining  
 Vv. append it to *therefore*. Here it  
 seems more exact to retain the order  
 of the Greek.

*Necessity and  
 affliction*] \**Affliction and distress*, AUTH.  
 There is no cause for forsaking the  
 ordinary rendering of ἀνάγκη which is  
 preserved by 6 Versions. AUTH. has  
 here *distress*: WICL. and Cov. Test.  
 give *need*.

8. *Since*] *For*, AUTH. and the other  
 Vv. except RHEM., *because*. Here the  
 particle ὅτι seems scarcely to have so  
 full a force as 'because,' and yet to be  
 somewhat stronger than 'for,'—which,  
 as a general rule, it is desirable to re-  
 serve as the translation of γὰρ.

9. *Thanksgiving*] So Cov. Test.,  
 RHEM., and sim. WICL. (*doinge of  
 thankyngis*): *thanks*, AUTH. and re-  
 maining Vv.

*Render to God*] So Cov. Test. (*vnto*), RHEM., and simi-  
 larly WICL. (*yilde to god*): *render to  
 God again*, AUTH.; *recompence to god  
 agayne*, TYND., COV., CRAN., GEN.,  
 BISH. *Which*] Similarly, *that*,  
 TYND., COV. (*that we have concernynge  
 you before oure G.*), CRAN.: *wherewith*  
 AUTH., COV. Test., GEN., BISH., RHEM.;  
*in whiche*, WICL.

*In the presence of*] *Before*, AUTH. and  
 all Vv.; see notes on ch. i. 3 (*Transl.*).

10. *Very exceedingly*] *Exceedingly*,  
 AUTH. See ch. v. 13, Eph. iii. 20, the  
 only places where this emphatic com-  
 pound ὑπερεκπερισσοῦ [-ῶς] occurs.

*May*] So Cov. Test., RHEM.: *might*,  
 AUTH.

*Supply, &c.*] *Might per-  
 fect that which is lacking in*, AUTH.,  
 and sim. TYND. and COV. (both giving  
*fulfill*), GEN. (*accomplish*); *fulfille tho  
 thingis that faylen of*, WICL.; *to ful-  
 fyll the thynges that are lackynge unto*,  
 COV. Test., CRAN. (*myght...which*);  
*repayre the wantynge of*, BISH.; *may  
 accomplish those things that vwant of*,  
 RHEM. COV. omits *might* (2).

11. *May God*] AUTH. and the other  
 Vv. omit *may*, which however seems  
 to add perspicuity to the sentence  
 (CRAN. gives wrongly *God...shall*).

12. *But you may the Lord make*] *And  
 the Lord make you*, AUTH. *But*  
 is rightly given by COV. (both). Though  
 there is perhaps some little awkward-  
 ness in the prominence given to the  
 pronoun, it seems required to convey  
 to the English reader the antithesis of  
 the original; see notes.

*Your*] So WICL., COV. Test., RHEM., follow-  
 ing the Vulg. It is better to insert  
 the pronoun in transl. though it is  
 here omitted by AUTH. and remaining  
 Vv.

*Towards one another*] *One  
 towards another*, AUTH. *We  
 also*] So Cov. Test., BISH., RHEM.:

*abound* towards you; to the end He may stablish your 13 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 ex- IV. hort *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 2 know what commandments we gave you by the Lord Jesus. For this is the will of God, *even* your sanctifica- 3 tion, *to wit* that ye abstain from Fornication,—that every 4 one of you know how to get himself his own vessel in sanctification and honour, not in lustfulness of desire, 5 even as the Gentiles also which know not God; that no 6

*we*, AUTH. omitting *kal* in translation. Abound (2)] Do, AUTH.

13. *In the presence of*] *Before*, AUTH. and all Vv.: see notes on ch. i. 3 (*Transl.*). *God and our Father*] So WICL., COV. Test., BISH., RHEM.: *God even our Father*, AUTH., GEN.; *God oure father*, TYND., COV., CRAN. On the best mode of translating this august formula, see notes on Gal. i. 4 (*Transl.*). *Lord Jesus*] *Lord Jesus\* Christ*, AUTH.

CHAPTER IV. I. *Furthermore*] So AUTH. and the other Vv. except WICL., *hensforthwarde*; and RHEM., *for the rest*. This translation of *λοιπόν* is perhaps not exactly literal, but seems sufficiently approximate: 'finally' would here be hardly appropriate, and 'for the rest' (RHEM.), though literal, is both harsh and awkward.

*Brethren, we*] So COV. Test., RHEM., and similarly WICL. (*therefore br. hens. we*): AUTH. and remaining Vv. insert *br.* after *you*,—but not in accordance with the Greek order. *In*] So WICL., TYND., COV. (both), GEN., RHEM.: *by*,

AUTH., CRAN., BISH. *Received*] *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 plentyfuller*.

3. *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.

4. *Know*] *Should know*, AUTH. This clause is parallel to the preceding 'to wit that,' &c. *Get himself*] *Possess*, AUTH., GEN., BISH., RHEM.; *welde* [*i. e.* *wield*] WICL.; *kepe*, TYND., COV., CRAN.; *use*, COV. Test. *His own*] *His*, AUTH. and all Vv.

5. *Lustfulness of desire*] Sim., *passioun 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,  
 7 as also we before told you and did solemnly testify. For  
 God called us not for uncleanness, but in sanctification.  
 8 Wherefore then he that rejecteth rejecteth not man but  
 God, who also gave His Holy Spirit unto you.  
 9 Now as touching brotherly love ye need not that I  
 write to you ; for ye yourselves are taught of God to love  
 10 one another : for indeed ye do it towards all the brethren  
 that are in the whole of Macedonia. But we exhort you,

6. *Overreach*] So AUTH. Marg. (*op-  
 presse*, or, *ouerreach*): *deceyue*, WICL.;  
*begyle*, Cov. Test.; *circumuent*, RHEM.  
 (all three from Vulg., *circumveniat*);  
*defraud*, AUTH. and 5 remaining Vv.  
*The matter*] So AUTH. Marg.: *any  
 matter*, AUTH., GEN., BISH.; *bargayn-  
 inge*, TYND., Cov. (both), CRAN.;  
*businessse*, RHEM. *All these  
 things*] So WICL., Cov. Test., RHEM.:  
*all such*, AUTH., BISH.; *all suche  
 thinges*, TYND., Cov., CRAN., GEN.  
*As also, &c.*] *As we also have forewarn-  
 ed you, and testified*, AUTH., BISH.  
 The renderings of the other Vv. are  
 here added as they exhibit a singular  
 variety of translation in a simple  
 clause. *As we bifore seyden to you, &  
 have witnesside* (or *prouede by autorite*),  
 WICL.; *as we tolde you before tyme  
 and testified*, TYND., CRAN. (om. *tyme*);  
*as we haue sayde & testified vnto you  
 afore tyme*, Cov.; *as we haue sayd and  
 witnessed vnto you before*, Cov. Test.;  
*as we also haue tolde you before time  
 and testified*, GEN.; *as vve haue fore-  
 told you, and haue testified*, RHEM.  
 The slight change to 'did testify' is  
 made for the sake of preserving a sort  
 of rhythm; comp. notes on Phil. ii.  
 16 (*Transl.*).

7. *Called us not*] *Clepidie not vs*,  
 WICL.; *hath not called us*, AUTH. and  
 remaining Vv. *For* (2)...*in*] *To  
 ...vnto*, Cov.; *vnto...into*, BISH.; *into*

(bis), WICL., RHEM.; *unto* (bis), AUTH.  
 and 4 remaining Vv. It is probably a  
 mere accident that Cov. and BISH.  
 preserve a difference in rendering be-  
 tween *ἐπι* and *ἐν*. *Sanctification*]  
 So RHEM.: *holiness*, AUTH. It is well  
 to preserve uniformity of translation  
 with ver. 3, 4.

8. *Wherefore then he*] *And so he*,  
 WICL.; *wherefore he*, Cov. Test.; *ther-  
 fore he*, RHEM.; *he therefore*, AUTH.  
 and remaining Vv.

*Rejecteth*  
 (bis)] So AUTH. Marg.: *despiseth*, AUTH.  
 and all Vv. WICL., Cov. Test., GEN.,  
 RHEM., insert *thes thingis* after the first  
*dispisith* (Vulg. *haec*). *Gave*]  
 So WICL.: *hath sent*, TYND., CRAN.;

*hath...given*, AUTH. and remaining Vv.  
*His Holy Spirit unto you*] *Unto \*us his  
 holy Spirit*, AUTH.; *his holy spirit in  
 vs*, WICL., Cov. Test., RHEM.; *his  
 holy sprete amonge you*, TYND., CRAN.;  
*his holy sprete in to you*, Cov.; *you his  
 holie Spirit*, GEN.; *to you his h. s.*,  
 BISH.

9. *Now*] *But*, AUTH. and all Vv.  
 except WICL. (*forsothe*).

10. *For indeed*] *And in deed*, AUTH.;  
*& forsothe*, WICL.; *for*, Cov. Test.; *ye  
 and...vercly*, TYND., CRAN., GEN.,  
 BISH.; *ye and*, Cov., RHEM.

*That*] *Which*, AUTH. *The whole  
 of M.*] *Whole M.*, Cov. Test.: *all M.*,  
 AUTH. and remaining Vv.

*Exhort*] *Beseech*, AUTH.: see ver. i.

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

To abound] *That ye abounde*, WICL., RHEM. (*you*); *that ye increase*, AUTH. and remaining Vv. *Still more*] *More*, WICL., RHEM.; *more and more*, AUTH. and remaining Vv. (*yet m. and m.*, COV.). See ver. 2.

11. To study] *That ye st.*, AUTH. *Your hands*] So WICL., COV. Test.: *your own h.*, AUTH. and remaining Vv. *According as*] *As*, AUTH. and all Vv.

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 unto you*, by TYND., COV., CRAN., GEN., BISH. (*in you*).

13. Now] *But*, AUTH., BISH.; *forsothe*, WICL.; *and*, RHEM.: the remaining five Versions omit *dē* in translation. *We*] *\*I*, AUTH. *That*] *Which*, AUTH. *Are sleeping*] *Are \*asleep*, AUTH., GEN.; *are fallen a slepe*, TYND., COV., CRAN.; *slepe*, COV. Test., BISH., RHEM. For *περὶ τῶν κ.* WICL. has

simply of men *sleepyng* (or *dyinge*). *The rest*] *Others*, AUTH., RHEM.; *other*, WICL. and the six remaining Vv.

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 lyuen that ben residue* (or *lefte*), WICL.; *which live and are remainyng*, TYND., COV., GEN.; *that lyue, whych remayne*, COV. Test.; *whych shall lyue, & shall remayne*, CRAN.; *whiche lyue, remaynyng*, BISH.; *vwhich liue, vwhich 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 *περιλείπεσθαί*, the prep. probably marking the idea of over-plus, 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: 16 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; 17 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 18 be with the Lord. So then comfort one another with these words.

V. But concerning the times and the seasons, brethren, 2 ye have no need to be written to. For yourselves know perfectly that the day of the Lord so cometh as a thief in 3 the night. When they shall say Peace and safety; then doth destruction come suddenly upon them, as travail

survival; comp. Herod. 1. 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 καταθήσεται ἀπ' οὐρανοῦ last, might not be advantageously retained, as indeed it is by

WICL., RHEM. It tends however to throw appy. 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—them] Together with them, AUTH., WICL., COV. Test., BISH.;* *with them also, TYND., COV., CRAN., GEN.;* *vwithal...with them, RHEM.* On the translation of ἀμα σὺν αὐτοῖς, 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., & so; and RHEM., *therefore.*

CHAPTER V. I. *Concerning] Of, AUTH.* and all Vv. *To be written to] To wryte vnto you, COV.;* *that we do wryt vnto you, COV. Test.;* *that we vwrite to you, RHEM.;* *that I write unto you, AUTH.* and remaining Vv. (WICL., *to*).

3. *When] \*For when, AUTH.* *Doth destruction come suddenly] Sudden destruction cometh, AUTH.:* ἀφνί-

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 5  
 of light, and sons of the day: we are not of the night, nor  
 of darkness. Accordingly then let us not sleep, even as 6  
*do* the rest; but let us watch and be sober. For they 7  
 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 9  
 God did not appoint us unto wrath, but to obtain salva-  
 tion through our Lord Jesus Christ, who died for us, that, 10  
 whether we watch or sleep, we should together live with  
 him. Wherefore comfort each other, and edify one the 11  
 other, even as also ye do.

*διος* is a 'secondary predication of manner,' a force preserved by no Version. *In no wise*] *Not*, AUTH. and all Vv.; see notes on ch. iv. 15 (*Transl.*).

4. *The day*] *The ilke d.*, WICL.; *the same d.*, RHEM.; *that d.*, AUTH. and remaining Vv. (Cov. Test. omits one *that* appy. by mistake). It may be doubted whether the text is here so explicit as AUTH.; the translation however of the article by a pronoun is so hazardous, and so erroneous in principle, that the cases are but very few in which idiom or perspicuity can be allowed to prevail over the literal rendering: comp. 2 Thess. iii. 14.

5. *For ye all are*] \**Ye are all*, AUTH. Independently of the insertion of *γάρ*, which is required by Manuscript authority, it seems better to give to 'all' a prominence corresponding to that of *πάντες* in the Greek. *Sons* (bis)] Similarly WICL. (*the sones... sones*): *the children*, AUTH. and remaining Vv.; but Cov. omits the article in both cases, and RHEM. omits it in the second.

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 means of*, TYND., COV., CRAN., GEN.

10. *Watch*] So RHEM.: *wake*, AUTH. and remaining Vv.: see ver. 6. *Together live*] *Live together*, AUTH. and all Vv.; see notes.

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  
13 admonish you; and to esteem them very exceedingly in  
love for their work's sake. Be at peace among your-  
14 selves. Moreover we exhort you, brethren, admonish the  
disorderly, encourage the feeble minded, support the  
15 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  
16 *men*. Rejoice alway; pray without ceasing; in every  
17 thing give thanks, for this is the will of God in Christ  
18 Jesus toward you. Quench not the Spirit; despise not  
19 prophesyings: but prove all things; hold fast that which  
20 is good. Abstain from every form of evil. But may the  
21  
22  
23

12. *Now*] So GEN.: *and*, AUTH., COV. Test., BISH., RHEM.; TYND., COV., CRAN., omit. *Regard*] *Know*, AUTH. and all Vv. *Preside over*] *Are over*, AUTH., GEN.; *ben before to*, WICL.; *have the oversight of*, TYND., COV. (both), CRAN., BISH.; *gouverne*, RHEM.

13. *Very exceedingly*] *Very highly*, AUTH.: see notes on ch. iii. 10 (*Transl.*). *Be at peace*] So GEN.; and sim. WICL., COV. Test., RHEM., omit *and* (following the Vulg., and giving *have p.*): *and be at p.*, AUTH. and remaining Vv.

14. *Moreover*] *Now*, AUTH.; *and*, COV. Test., RHEM.; *forsothe*, WICL.; the five remaining Vv. omit.

*Admonish*] So GEN., RHEM.: *reprove yee (or chastise)*, WICL.; *rebuke*, COV. Test.; *warn*, AUTH., TYND., COV., CRAN., BISH. *The disorderly*] *Vnquyete men*, WICL.; *the enquiet*, RHEM.; *them that are unruly*, AUTH. and 6 remaining Vv. (AUTH. Marg., *disorderly*). *Encourage*] *Comfort*, AUTH. and all Vv.: see notes on ch. ii. 11.

*Be longsuffering*] *Have continuall pacience*, TYND.; *be patient*, AUTH. and remaining Vv.

(WICL., *be yee p.*).

15. *None*] So AUTH. and the other Vv. except WICL., COV. Test., *no man*. It may be remarked that AUTH. and the older Vv. appy. always adopt the form 'none,' not 'no one.'

*Alway*] So COV. Test., RHEM. (*alwaies*): *euermore*, WICL.; *ever*, AUTH. and remaining Vv. *Follow after*] So

AUTH. in 1 Tim. vi. 11: *sue*, WICL.; *pursue*, RHEM.; *follow*, AUTH. and 6 remaining Vv. *Towards one another*] Sim., *towarde your selues*, GEN.;

*towards eche other*, RHEM.: \* *both among yourselves*, AUTH., TYND., COV., COV. Test. (om. *both*), CRAN., BISH. WICL. gives simply *to gedir*. See ch. iii. 12. *Towards* (2)] So COV. Test., GEN., RHEM.: *to*, AUTH. and remaining Vv. (WICL., *into*).

16. *Alway*] So COV. (both), RHEM. (*alwaies*): *euermore*, AUTH., GEN., WICL.; *ever*, TYND., CRAN., BISH.

18. *Toward*] So TYND., COV. (both), CRAN., GEN., BISH.: *concerning*, AUTH.; *in*, WICL., RHEM. (so Vulg.).

21. *But prove*] \* *Prove*, AUTH.

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 24 that calleth you, who also will do *it*.

Brethren, pray for us. Salute all the brethren with 25  
an holy kiss. I adjure you by the Lord that the epistle 26  
be read to all the [holy] brethren. 27

The grace of our Lord Jesus Christ *be* with you. 28

RHEM. ; *euyll spice (or lickensesse)*,  
WICL. ; *all suspicious thinges*, TYND.,  
COV. (both) ; *all euell apperaunce*,  
CRAN.

23. *But*] *Forsothe*, WICL. ; *now*,  
GEN. ; *and*, AUTH., BISH., RHEM. ;  
omitted by TYND., COV. (both), CRAN.  
*May the God of peace Himself*] So  
RHEM. but omitting *may* : *the same*  
*god of pees*, WICL. ; *the very God of*  
*peace*, AUTH. and remaining Vv.

*And may*] *That*, WICL., COV. Test.,  
RHEM. ; *and I pray God*, AUTH. and  
remaining Vv. (all but AUTH. adding  
*that*). *Your spirit...whole*]

So WICL. : *your whole spirit*, AUTH.  
and remaining Vv. : see especially  
notes *in loc*.

*Kept*] So WICL.,  
TYND., COV. (both), GEN. : *preserved*,

AUTH., CRAN., BISH., RHEM.

*Without blame*] So RHEM. : *blameless*,  
AUTH., COV. (both), GEN., BISH. ;  
*with outen pleynte*, WICL. ; *fautlesse*,  
TYND. ; *so that in nothyng ye maye be*  
*blamed*, CRAN. *In*] So WICL.,

COV. Test., CRAN., BISH., RHEM. :  
*unto*, AUTH., TYND., COV., GEN.

26. *Salute*] So RHEM. : *greet*, AUTH.  
and remaining Vv. (WICL., *grete yee*  
*wel*).

27. *Adjure*] So AUTH. Marg.,  
RHEM., and sim. *coniure*, WICL. :  
*charge*, AUTH. and 6 remaining Vv.  
*The epistle*] *This Ep.*, AUTH. and all  
Vv. : see notes on 2 *Thess.* iii. 14  
(*Transl.*).

28. *With you*] AUTH. adds \**Amen*.

THE

SECOND EPISTLE TO THE THESSALONIANS.

- I. **P**AUL 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.
- 3 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., RHEM.: *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., RHEM. For *ἰμῖν* TYND., COV., GEN., give *with you*; the six remaining Vv. giving *to* (or *unto*) *you*.

3. *Give thanks to*] So COV. Test. (*unto*), RHEM., and AUTH. in 1 Thess. i. 2: *do thankyngis...to*, WICL.; *thank*, AUTH. and 5 remaining Vv. *Increaseth*] So COV. Test., RHEM.: *waxith*, WICL.; *groweth*, AUTH. and remaining Vv. However COV. Test. omits *exceedingly*, and WICL. gives *euer* (? reading *semper cr.*) before *waxith*. *Love*] So TYND., COV. (both), CRAN., GEN., BISH.: *charity*, AUTH., WICL., RHEM.; comp. notes on 1 Tim. i. 5 (*Transl.*).

4. *Make our boast in*] Similarly, *make oure boast of*, COV.; *make boast of*, COV. Test.; *boast of*, CRAN.; *glory in*, AUTH., WICL., RHEM.; *reioyce of*, TYND., GEN.; *reioyce in*, BISH.

*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.; *ensauple*, WICL., COV. Test., RHEM. *Ye are also suffering*] & *ye suffer*, WICL.; *also you suffer*, RHEM.; *ye also suffer*, AUTH. and remaining Vv. The change appears to have two advantages, first, that it more distinctly preserves the association of *καὶ* and *πάσχετε*, 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, 7 at the revelation of the Lord Jesus from heaven with the angels of His power in flame of fire, rendering vengeance 8 to those who know not God, and those who obey not the Gospel of our Lord Jesus. Who shall suffer punishment, 9 *even* eternal destruction away from the face of the Lord and from the glory of His might, when He shall come to 10

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 netheles*, WICL.; *verely*, TYND., CRAN.; *for*, COV. (both), GEN., BISH.; *if yet*, RHEM.

*To them that afflict you affliction*] *Yildynge to hem that turbulen you*, WICL.; *tribulation, to them that veze 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., *vexed*: see previous note.

*At the revelation of*] So BISH., RHEM. (both giving in); *in the schewynge of*, WICL.; *in the appearynge of*, COV. Test.: *when...shall be revealed*, AUTH.; *when...shall sheve him silfe*, 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. (*thefl.*): *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, *whyche 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*.

*Eterna*] 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 *alóvios* is equally qualitative and quantitative.

*Away from*] *From*, AUTH. and all Vv.

*Face*] So WICL., COV. Test., RHEM.: *presence*, AUTH. and remaining Vv.

*Mighty*] So AUTH. in Eph. vi. 10: *virtue*, WICL.; *power*, AUTH. and remaining Vv.

10. *Shall come*] So AUTH. and all Vv. There is some little difficulty in the translation of *órav* 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 be-  
 11 lieved) 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  
 12 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  
 2 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  
 3 day of the Lord is now come. Let no man deceive you in any way; because *the day shall not come* except there

tion the *present* (indic. or conj.) when the reference to the actual futurity of the subsequent event is less specially contemplated (comp. Matth. xxi. 40, Mark iv. 29 [Rec.], al.), and *future* when, as here, such a reference is more distinct and prominent.

*That believed*] *That \*believe*, AUTH. *To you-ward*] *Sim., toward you*, BISH.; *that we had vnto you*, TYND., CRAN. (to); *vnto you*, COV.: *among you*, AUTH.

11. *Whereunto*] *Wherefore*, AUTH. *We also*] *So GEN.: we*, TYND., COV.; *also we*, AUTH. and remaining Vv.

*May*] *So GEN.: would*, AUTH., BISH.; *wyll*, COV. Test., CRAN.; the four remaining Vv. omit the auxiliary.

*Your*] *This*, AUTH., CRAN.; *his*, WIGL., COV. Test., GEN., RHEM.; *the*, TYND., COV., BISH. *Every*

*good pleasure of g.*] *So BISH. (all): all the good pleasure of his g.*, AUTH., GEN., RHEM.

12. *Lord Jesus*] *Lord Jesus \*Christ*, AUTH.

CHAPTER II. I. *Touching*] *By*, AUTH. and all Vv.: see notes *in loc.*

*And our*] *So WICL.: and by our*, AUTH., GEN., BISH.

2. *Quickly*] *Soon*, AUTH., WICL.; *sodenly*, TYND., COV., CRAN., GEN., BISH.; *hastely*, COV. Test.; *easily*, RHEM.

*From your sober mind*] *Similarly, fro youre witte*, WICL.; *from youre mynde*, TYND., COV. (both), CRAN., GEN., BISH.; *from your sense*, RHEM.: AUTH. alone gives the incorrect *in mind*.

*Nor yet be*] *Nor be*, COV. Test., CRAN., BISH., RHEM.: *nor*, GEN.; *or be*, AUTH.; *nether be yee*, WICL.; *and be not*, TYND., COV.

*Coming through*] *From*, AUTH. Although δὲ occurs four times in this verse, it is not worth while to overweight the sentence by translating it uniformly *through*.

*To the effect that*] *As that*, AUTH. This slight change seems to make the meaning a little more perspicuous.

*The Lord*] *\*Christ*, AUTH. *Now come*] *At hand*, AUTH. and the other Vv. except WICL., *nyg*.

3. *In any way*] *In any maner*, WICL.; *by any means*, AUTH. and

come the falling away first, and the Man of Sin be revealed, the son of perdition; he that opposeth, and ex- 4  
alteth 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 5  
not that when I was yet with you I used to tell you  
these things? And now ye know what restraineth, that 6  
he may be revealed in his own time. For the mystery 7  
of lawlessness is already working, yet only until he who  
now restraineth be taken out of the way. And then 8

remaining Vv. *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., IISH.; no clause is  
supplied by WICL. or RHEM.*

*The falling away] A falling away,*  
AUTH., BISH.; *departyng aweye (or  
disencoñ, WICL.; a reuolt, RHEM.;  
a departyng, TYND., CRAN., GEN.;  
the dep., COV. (both), which alone of  
all the Vv. 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.*

4 *He that opposeth] Who opposeth,*  
AUTH.; *that is aduersarie, WICL.;  
whyeh is the adu., COV. Test.; which  
is an adv., TYND. and five remaining  
Vv. It will thus be seen that the Vv.  
rightly recognise the substantival char-  
acter of ὁ ἀρκελευσος, and unite ἐν  
πάντα κ. τ. λ. solely with the following  
participle.*

*Against] So GEN.:  
vpon, WICL.; above, AUTH. and remain-  
ing Vv.*

*Every one called] All  
that is called, AUTH. and all Vv. except  
WICL. (all thing that is seyde). An  
object of worship] That is worshipped,  
AUTH. and the other Vv. except COV.,  
Gods seruyce. Insomuch] So COV.  
Test.: so, AUTH. and remaining Vv.  
He sitteth] He \*as God s., AUTH.*

*Displaying himself] Shewing himself,*  
AUTH., WICL., GEN., BISH., RHEM.;  
*and shew him silfe, TYND. (giving shall  
sitt above); and boasteth himselfe, COV.;  
boastyng 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 Vv. except COV. Test.,  
*doth withhold;* and RHEM., *letteth.*  
There does not seem any reason for  
supplying the pronoun 'him,' with  
Scholef. (*Hints*, 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 Vv.*

*His own] His, AUTH. and all Vv.*

7. *Lawlessness] Iniquity, AUTH.*  
and all Vv. 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  
κατέχον.

*Is already working] Doth  
already work, AUTH., CRAN.,  
GEN., BISH. Yet only until, &c.]  
Similarly, tyll he which now onely let-  
teth, COV., CRAN., BISH.; only he who  
now letteth, will let, until he, AUTH.;  
onely that he that holdith nowe, holde,  
til it, WICL.; which onlie loketh, vntill*

shall the Lawless One be revealed, whom the Lord Jesus shall consume with the breath of His mouth, and  
 9 shall destroy with the appearance of His coming; whose coming is after the working of Satan in all power and  
 10 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  
 11 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.

*it*, TYND.; *only he that holdeth, let hym holde now, tyll he*, COV. Test.; *only he which now withholdeth, shal let til he*, GEN.; *only that he vvhich novv holdeth, doe hold, until he*, RHEM. The insertion of 'yet' may perhaps be admitted as slightly clearing up the elliptical expression.

8. *The Lawless One*] *That wicked*, AUTH., TYND., COV. (both), CRAN., BISH.: *the ilke wickide (man)*, WICL.; *the wicked man*, GEN.; *that wickied one*, RHEM. *The Lord Jesus*] *The Lord*, AUTH. omitting \**Jesus*.

*Breath*] *Spirit*, AUTH. and all Vv. *Appearance*] So TYND., COV. (both), CRAN.; *brightness*, AUTH., GEN., BISH.; *illumynynge (or schynynge)*, WICL.; *manifestation*, RHEM. The regular translation of this word in AUTH. is 'appearing' (1 Tim. vi. 14, 2 Tim. i. 10, iv. 1, 8, Tit. ii. 13), which is here slightly changed to avoid the juxtaposition of two participial substantives.

9. *Whose*] *Hym whos*, WICL., RHEM.: *even him whose*, AUTH. and remaining Vv. *In*] So WICL., COV. Test., BISH., RHEM.: *with*, AUTH. and remaining Vv. *Wonders of lying*] So BISH.: *lying wonders*, AUTH., COV. Test., GEN.

10. *And in*] So WICL., TYND., COV. Test., GEN., BISH., RHEM.: *and*

*with*, AUTH., COV., CRAN.

*Deceit*] So WICL., COV. Test.: *seducing*, RHEM.; *deceivableness*, AUTH. and remaining Vv. *To them*] So

WICL., COV. Test. (*vnto*), RHEM.: *in them*, AUTH., BISH.; *amonge them*, TYND., COV., CRAN., GEN.

*Are perishing*] *Perish*, AUTH. and all Vv. *Embraced*] *Received*, AUTH.

11. *Doth God send*] *God \*shall send*, AUTH. *A working of error*] So WICL.: *the operacion of erreoure*,

COV. Test., RHEM.; *strong delusion*, AUTH. and remaining Vv.: see ver. 9. Though in both cases the introduction of the adjective 'effectual' before 'working' might be rendered suitable by the context, it is still, lexically considered, somewhat too strong as a purely literal rendering. It would thus seem perhaps better to strike out 'effectual' in Eph. iii. 7, iv. 16, or to retain it only in italics. These are however points which it is very difficult to adjust, for if the one translation is too strong, the other certainly seems somewhat too weak: 'energy,' which is adopted by some translators, is appy. too modern. *The lie*] *A lie*, AUTH.

12. *That they may all of them*] *That they \*all might*, AUTH.; *that alle*, WICL.; *that all they myght*, TYND., COV., CRAN., GEN., BISH.; *that all*

But we are bound to give thanks to God alway for 13  
 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 14  
 by our Gospel, unto the obtaining of the glory of our  
 Lord Jesus Christ. Accordingly then, brethren, stand 15  
 fast, and hold the traditions which ye were taught whether  
 by word or by our epistle. But may our Lord Jesus 16  
 Christ Himself, and God our Father, which loved us, and  
 gave us eternal comfort and good hope in grace, comfort 17  
 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 *ἀπαρτες*,  
 and the correct sequence of tenses;  
 comp. Latham, *Engl. Lang.* § 539  
 (ed. 4). *Judged*] So RHEM.:  
*demyde* (or *dampnyde*), WICL.; *damned*,  
 AUTH. and remaining Vv.  
*Had pleasure in*] On the transl. of  
*εὐδοκεῖν*, 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 *techyngis*)], RHEM. The  
 other Vv. vary; *ordinaunces*, 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 *ἡμῶν* with *λόγου*.

16. *But may*] *Now*, AUTH.

*God our Father*] *God \*even our Father*,  
 AUTH.: see especially notes in *loc.*;  
 and on the transl. of *ὁ Θεὸς καὶ πατὴρ*  
*ἡμῶν*, notes on *Gal.* i. 4 (Transl.).

*Loved*] So WICL.: *hath loved*, AUTH.  
 and remaining Vv. *Gave*] So

WICL.: *hath given*, AUTH. and remain-  
 ing 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*] *Conso-*

*lation*, AUTH. The change is only  
 made to preserve the same rendering  
 for *παράκλησις... παρακαλεῖσαι*, and in-  
 deed 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 stablish 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*, AUTH. Perhaps this changed order better represents the prominent position of *προσεύχεσθε*. *Free course*] In the earliest copies of AUTH. 'free' is marked as an insertion, but it may fairly be considered as involved in *τρέχῃ*. *Even as it is also*] *Even as it is*, AUTH. The change gives a juster equivalent to *καθὼς καί*. See however notes on 1 Thess. i. 5 (*Transl.*).

2. *Perverse*] *Vncouenable (or noxious)*, WICL.; *importune*, COV. Test.; *importunate*, RHEM.;—representing Vulg. *importunus*; *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 alle men*; and COV., *faith is not every mās*.

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 *πίστις* and *πιστός* is more distinctly preserved. *The Wicked One*] *Evil*, AUTH. and all Vv.; see notes *in loc*.

It is of no moment whether *πονηροῦ* be translated 'evil' or 'wicked' but the rendering should be kept that is given in ver 2.

4. *Yea*] *And*, AUTH., GEN., BISH., RHEM.; *sothely*, WICL.; the rest, TYND., COV. (both), CRAN., omit *δέ* in translation. *Command*] *Command \*you*, AUTH.

5. *But may*] *Forsothe*, WICL.; *and*, AUTH. and the other Vv. except COV., which omits *δέ* in translation. *Patience of Christ*] So AUTH. Marg., WICL., TYND., COV. (both), RHEM.: *patient waiting for Christ*, AUTH., CRAN., BISH.; *weating for of Christ*, GEN.

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.; *ordinaunce*, 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 7  
 ought to follow us; in that we behaved not disorderly  
 among you, neither ate we bread from any man for 8  
 naught, but with toil and travail, working night and day  
 that we might not be burdensome to any of you: not that 9  
 we have not power, but to make ourselves an ensample 10  
 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 11  
 some walking among you disorderly, working at no busi-  
 ness, but being busy-bodies. Now them that are such we 12  
 command and exhort in the Lord Jesus Christ that with  
 quietness they work, and eat their own bread. But ye, 13

*They received*] \**He received*, AUTH.

7. *In that*] *For*, AUTH. and all Vv.; see notes in loc. *Behaved not*] *Behaved not ourselves*, AUTH., TYND., COV., CRAN., GEN., BISH.

8. *Ate we bread from any man*] *Did we eat any mans bread*, AUTH. It seems desirable here, with all Vv. except WICL., to invert the order of the Greek, that *δωρεάν* which occupies the emphatic place in Greek may occupy the same place in the English,—that place being not uncommonly in our language the last.

*But with toil ...working*] *But wrought with labour*, AUTH.: the present transl. preserves the true connection, and avoids the incorrect rendering of *ἐργαζόμενοι* by the finite verb. *That we...any*] Similarly, *lest we should burden any*, RHEM.: *that we might not be chargeable to any*, AUTH.; *lest we shulde be c. to eny*, COV. (both); *because we wolde not be c. to eny*, CRAN., GEN., BISH.; *that we greueden none*, WICL.; *because we wolde not be grevous to eny*, TYND.

9. *Not that*] *Not because*, AUTH.; *not as*, WICL.; *not as though*, COV. Test., RHEM. *That ye should*]

*For to*, WICL., RHEM.; *to*, AUTH. and remaining Vv.

10. *For also*] So COV. Test., RHEM.: *for even*, AUTH., GEN.; *and*, COV.; *for*, TYND., CRAN., BISH., omitting *καὶ* in translation. *Will not*] So WICL. (*wolde not*), RHEM.: *would not*, AUTH. and remaining Vv. *Neither let him*] So RHEM.; and sim. (*neither ete he*) WICL.: *neither should he eat*, AUTH.; *that the same shuld not eate*, TYND., and COV. (both), CRAN., BISH.—these four omitting *that*; *that he shulde not eat*, GEN.

11. *Walking*] *Which walk*, AUTH. No Version gives a participial rendering: see notes on ver. 6. *Working at no business*] *Working not at all*, AUTH. This is perhaps the only way in which the paronomasia *ἐργαζόμενος...περὲς ἐργαζόμενος* can be maintained. The word 'business' is supplied by AUTH. in 1 Thess. iv. 11. *Being busybodies*] So CRAN.: *are busybodies*, AUTH., TYND., COV. (both), GEN., BISH. (*be b.*); *doinge curiously*, WICL.; *curiously meddling*, RHEM.

12. *In the Lord*] \**By our Lord*, AUTH.

13. *In the Lord*] \**By our Lord*, AUTH.

- 14 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.
- 15 And count *him* not as an enemy, but admonish *him* as
- 16 a brother. But may the Lord of peace Himself give you peace continually, in every way. The Lord *be* with you all.
- 17 The salutation by the hand of me Paul, which is a

13. *Lose not heart*] *Be not\* weary*, AUTH.

14. *But if*] So COV.: *and if*, AUTH., RHEM. If 'but' be objected to in consequence of the 'but' in ver. 13, it would then seem better with TYND., COV. TEST., CRAN., GEN., BISH., to omit δὲ in translation.

*Obey not*] So AUTH. and the other Vv. except WICL., *schal not obey*; and COV. TEST., *doth not obey*. At first sight the latter translation might seem preferable, but considered strictly, it would seem to imply that such would probably be the case (see Latham, *Eng. Lang.* § 537, ed. 4), whereas the Greek εἰ with the indic. 'per se nihil significat præter conditionem' (Klotz, *Devar.* Vol. II. p. 455). It may thus be best as a general rule, only to adopt the indicative in English where either (a) the context or circumstances of the case corroborate the likelihood of the assumed case, or (b) where the speaker appears to regard it as a matter of fact. The possibility of inserting after 'if' the words 'as is matter of fact,' or 'as seems to be matter of fact,' will commonly facilitate decision.

*The epistle*] *This Epistle*, AUTH. All the other Vv. except WICL. (*oure worde bi epistle*) join διὰ τῆς ἐπιστολῆς with σημειούσθε, and translate τῆς by the English indefinite article. This perhaps, with 1 Thess. v. 27, might be considered as one of the few cases in

which idiom and euphony may justify us in retaining the pronominal translation: as however τοῦτον occurs directly after, it would involve the necessity of translating it *that man*, as AUTH., or *hym*, as WICL. and all other Vv. Scholefield (*Hints*, p. 118, ed 4) proposes 'our epistle,' but this is scarcely suitable after the preceding 'our word' where the 'our' is a translation of ἡμῶν, as it would seem to imply that it was repeated with διὰ τῆς ἐπιστολῆς. *Mark*] So WICL.: *note*, AUTH., GEN., RHEM.; *sende vs worde of*, TYND., COV., CRAN.; *shewe vs of*, COV. TEST.; *signifie*, BISH.

*This man*] *That man*, AUTH.: *hym*, WICL. and remaining Vv.

*Keep no company*] So AUTH. in 1 Cor. v. 11: *comyne yee not*, WICL.; *do not companie*, RHEM.: *have nothinge to do*, COV. (both); *have no company*, AUTH. and four remaining Vv.

*Shamed*] *Ashamed*, AUTH.: the slight change brings to notice the passive sense.

15. *And*] So WICL., TYND., COV. TEST., CRAN., RHEM.: *yet*, AUTH., COV., GEN., BISH.

16. *But may*] *Now*, AUTH., GEN., BISH.; *forsothe*, WICL.; *and*, RHEM.; TYND., COV. (both), CRAN., omit δὲ in translation. *Peace continually, in every way*] *Euerlastyng pees in al place*, WICL., and COV. TEST., RHEM., *giving euery place; always, by all*

sign in every epistle : so I write. The grace of our Lord 18  
 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 awne honde*, TYND., COV.

(both), CRAN., GEN., BISH. *A sign*  
 So WICL. (om. *a*), RHEM. : *the token*,  
 AUTH. and remaining Vv.

THE END.

Cambridge :

PRINTED BY C. J. CLAY, M.A.  
AT THE UNIVERSITY PRESS.