

tion is distinctly made in a subsequent part of this very epistle. "For because of these things cometh the wrath (*ὀργή*) of God upon the sons of disobedience" (v. 6). And as for the thing itself, the remark is as old as Lactantius, that "If God is not angry with the impious and the unrighteous, it is clear that he does not love the pious and the righteous. For in opposite matters it is necessary to be moved to one side or the other, or to neither" (*De Ira Dei*. cap. v.).

Further, in regard to what Dr. Cox calls the connotations of the original term, referring doubtless to the *δργια*, or secret rites performed in celebrating the mysteries, it may be said that such a reference is very far-fetched. Nowhere does the Apostle use this word, and nowhere does he refer to such excesses except in the most general terms. Nor is there any reason to suppose that *orgies* were present to his mind when he spoke of himself and his brethren as being, as well as the rest of mankind, "children by nature of *ὀργή*."

Ὁ Κύριος ἐγγύς, *Philip.* iv. 5.

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THIS phrase is rendered in the Authorized Version, "The Lord is at hand," and no alteration is made in the Revised Version. The question is whether the contiguity spoken of is one of time or of place, that is, does the sentence mean that the Lord will soon appear in his second advent, or that he is now near his people in order, as the Genevan version adds in the margin, "to succour you."

1. As to New Testament usage, the adverb occurs thirty times, in fifteen of which it denotes nearness of place, and in fourteen nearness of time, in all of which the reference is determined beyond question by the connection, as in John ii. 13, "the passover was at hand," or xix. 42, "the sepulchre was nigh at hand." It appears, then, that in this divided state of the *usus loquendi*, the question as to the verse before us must be determined by connection. The whole context runs thus: "Rejoice in the Lord alway: again I will say Rejoice. Let your forbearance be known unto all men. The Lord is at hand. In nothing be anxious; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

2. Most commentators, beginning with Chrysostom and Theodoret, and including Bengel, Storr, De Wette, Alford, Meyer, Ellicott,

Eadie, Wiesinger, Lightfoot, Lumby, Barry, &c., take the phrase as referring to the advent, and suppose the argument to be that as Christ will come as a judge and avenger, his people should exercise forbearance (ἐπιεικὲς), and commit their interests into his hand. Calvin, Neander, and von Hofmann, on the other hand, refer to the LXX in Ps. cxix. 151, "Thou, Lord, art near" (εγγύς), and Ps. cxlv. 18, "The Lord is near to all that call upon him," and consider the words to indicate the helpful nearness of the Lord to all his people in the present, as suggested in his promise "I am with you always," or in James's words (iv. 8) "Draw nigh to God and he will draw nigh to you." This is thought to be a sufficient reason for cherishing peace and quietness in the present, and hope and confidence for the future.

3. Lightfoot objects to this view that it is "neither so natural nor so appropriate here." But one may say, *pace tanti viri*, that it is hard to see why this should be so confidently affirmed. Whether one connects the brief utterance with what precedes and deems it a reason for forbearance, or with what follows and makes it an inducement for believers to free their minds from anxious care, or with Eadie regards it as "a link in a train of thought, suggested by what precedes, and suggesting what follows it," in any case the argument is equally strong. The constant nearness of the Lord to his people in the present is just as effective an appeal as his future appearance to judge the world. It is certain that Clement of Rome uses these words in reference to a present nearness when he says (I. xxi.) Ἰδῶμεν πῶς ἐγγύς ἐστί, as a reason for being watchful over our thoughts. And if the assurance of Christ's coming advent is pertinent to sustain and to comfort, not less so is the assurance of his gracious care over us here and now.

4. In the Speaker's Commentary, *in loco*, the objection is made that to interpret this clause by the passages quoted from the Psalms, is to make *Lord* mean the Father, which is contrary to the Apostle's usage, "that title with him always denoting the Son." But it is said by Cremer that the term is used in the Epistles "without any defined or particular reference to God or to Christ, and according to the context either includes both, or, as in Romans xiv. 1-12, finally concentrates itself upon Christ (2 Tim. ii. 14, 15, 19, 22 sqq.; 1 Thess. iii. 11-13, iv. 1-6). Reference may also be made to 1 Cor. iii. 5, 6. "What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos watered; but God gave the increase." Here it can hardly be denied that the two divine names refer to the same subject.

Prof. B. B. Warfield, in his article on *The Prophecies of Paul* (*The Expositor*, Dec., 1886), takes the ground that the reference of the passage to the Second Advent is not warranted. "It is indeed scarcely congruous to speak of a person as near in time; we speak of events or actions, times or seasons, as near, meaning it temporally, but when we say a person is near, we mean it inevitably of a space-relation. And the connection of the present verse points even more strongly in the same direction. Whether we construe it with what goes before, or with what comes after, — whether we read 'Let your gentleness be known to all men, [for] the Lord is near,' or 'The Lord is near, [therefore] be anxious for nothing, but in everything . . . let your requests be made known unto God,' — the reference to God's continual nearness to the soul for help is preferable to that to the Second Advent. And if, as seems likely, the latter connection be the intended one, the contextual argument is pressing. The fact that the same phrase occurs in the Psalter in the space-sense, and must therefore have been in familiar use in this sense by Paul and his readers alike, while the asyndetic, proverbial way in which it is introduced here gives it the appearance of a quotation, adds all that was needed to render this interpretation of it here certain."

*Strack's Hebrew Grammar.*¹

BY PROF. E. C. BISSELL, D.D.

A TRANSLATION into English of the second edition of Professor Strack's *Hebrew Grammar* appeared near the close of the year 1885. The work has also been translated into French and Danish. It is published in this country by Westermann and Co., of New York, and sold for "three marks." This grammar takes the place of one prepared by J. H. Petermann for what is known as the Petermann Series of Elementary Grammars of the Oriental Languages, appearing in the year 1845, and again, unchanged except in title, in 1864. The present book is, however, an independent work of Professor Strack, and is based not only on an unusually thorough knowledge of the Hebrew language, but much practical experience in teaching it.

¹ *Hebrew Grammar, with Exercise Literature and Vocabulary, by Hermann L. Strack, Ph.D., D.D.* 16mo, pp. 150, 67.