

THE FIRST EPISTLE TO THE THESSALONIANS

CHAPTER 1

1. The address of the first Epistle is shorter than that of any of the Pauline letters. In the other Epistles Paul either indicates the contents of the letter, or adds details concerning the writer or his correspondents, or amplifies the apostolic greeting. The names of Silvanus and Timothy are added to that of Paul as the senders of the letter. They were with him at Corinth when it was written (⁴⁴⁸⁵Acts 18:5; ⁴⁰¹⁹2 Corinthians 1:19). They had assisted him in the foundation of the Thessalonian Church (⁴⁴⁴¹Acts 16:1-3; 17:4, 10, 14). Paul's official title; "Apostle" is omitted in the addresses of both Epistles, although in ⁵¹¹⁶1 Thessalonians 2:6 he uses ἀπόστολοι *apostles*, including Silvanus and Timothy under that title. The title appears in all the other Epistles except Philippians and Philemon. The reason for its omission in every case appears to have been the intimate and affectionate character of his relations with the parties addressed, which rendered an appeal to his apostolic authority unnecessary. Paul does not confine the name of apostle to the twelve. ^{f7b}

Silvanus. The Silas of the Acts, where alone the form Σίλας occurs. By Paul always Σιλουανός, of which Σίλας is a contraction, as Λουκᾶς from Λουκανός. Similar contractions occur in Class., as Ἄλεξᾶς for Ἄλέξανδρος for Ἄλέξανδρος, and that for Ἄρτεμίδωρος. Silas first appears in ⁴⁴⁵²Acts 15:22, as one of the bearers of the letter to the Gentile Christians at Antioch. He accompanied Paul on his second missionary tour, and was left behind with Timothy when Paul departed from Macedonia after his first visit. He was probably a Jewish Christian (see ⁴⁴⁶³Acts 16:20), and was, like Paul, a Roman citizen (⁴⁴⁶⁷Acts 16:37, 38). Hence his Roman name. He cannot with any certainty be identified with the Silvanus of ⁴⁰⁸²1 Peter 5:12.

Timothy. Appears in all the Pauline Epistles except Galatians and Ephesians. He was associated with Paul longer than any one of whom we have notice. First mentioned ^{<440>}Acts 16:1, 2; comp. ^{<500>}2 Timothy 3:10, 11. He accompanied Paul on his second missionary tour (^{<440B>}Acts 16:3), and was one of the founders of the churches in Thessalonica and Philippi. He is often styled by Paul “the brother” (^{<400>}2 Corinthians 1:1; ^{<500>}Colossians 1:1; ^{<500>}1 Thessalonians 3:2; Philemon 1); with Paul himself “a bondservant of Jesus Christ” (^{<500>}Philippians 1:1); comp. ^{<500>}1 Timothy 2:18; ^{<500>}2 Timothy 1:2. Paul’s confidence in him appears in ^{<500>}Philippians 2:19-22, and is implied in his sending him from Athens to the Thessalonian church to establish and comfort its members (^{<500>}1 Thessalonians 3:2). Paul sent him again to Macedonia in company with Erastus (^{<440>}Acts 19:22), and also to Corinth (^{<440>}1 Corinthians 4:17). To the Corinthians he writes of Timothy as “his beloved and faithful child in the Lord” who shall remind them of his ways in Christ (^{<440>}1 Corinthians 4:17), and as one who worketh the work of the Lord as he himself (^{<440>}1 Corinthians 16:10). He joined Paul at Rome, and his name is associated with Paul’s in the addresses of the letters to the Colossians and Philemon. In every case where he is mentioned by name with Silvanus, the name of Silvanus precedes.

To the church of the Thessalonians. This form of address appears in 1st and 2nd Corinthians, Galatians, 2nd Thessalonians. The other letters are addressed to “the saints,” “the brethren,” “the saints and faithful brethren.” The use of the genitive of the national name is peculiar. Comp. ^{<400>}1 Corinthians 1:22; ^{<400>}2 Corinthians 1:1; ^{<400>}Galatians 1:2; ^{<500>}Philippians 1:1; ^{<500>}Colossians 1:2.

The church (ἐκκλησία). From ἐκ out, and καλεῖν to call or summon. Originally with a secular meaning, *an assembly of citizens regularly summoned*. So ^{<440>}Acts 19:39. LXX uses it for the congregation of Israel, either as convened for a definite purpose (^{<100>}1 Kings 8:65; ^{<400>}Deuteronomy 4:10; 18:16), or as a community (^{<400>}2 Chronicles 1:3, 5; 23:3; ^{<400>}Nehemiah 8:17). The verbs ἐκκλησιάζειν and ἐξεκκλησιάζειν to summon formally, which do not occur in N.T., are found in LXX with συναγωγὴν gathering, λαόν people, and πρεσβυτέρους elders. Συναγωγή is constantly used in LXX of the children of Israel as a body (^{<400>}Exodus 7:6, 19, 47; ^{<400>}Leviticus 4:13, etc.), and is the more common word in N.T. for a

Jewish as distinguished from a Christian assembly; sometimes with the addition of *of the Jews* (^{<408E>}Acts 8:5; 14:1; ^{<407E>}17:1). It is once used of a Christian assembly (^{<500D>}James 2:2). Ἐπισυναγωγή *gathering together*, occurs ^{<500E>}2 Thessalonians 2:1; Heb. 10:25. The Ebionites retained συναγωγή in preference to ἐκκλησία. The LXX translators found two Hebrew words for “assembly” or “congregation,”: *edah* and *qahal*, and rendered the former by συναγωγή in the great majority of instances. Ἐκκλησία does not appear as the rendering of *edah*. They were not as consistent in rendering *qahal*, since they used both συναγωγή and ἐκκλησία, though the latter was the more frequent: see ^{<408E>}Leviticus 4:13; ^{<408E>}Deuteronomy 5:22, etc. The A.V. renders both words by “congregation” and “assembly” indiscriminately. Ἐκκλησία is only once used in N.T. of a Jewish congregation, ^{<408E>}Acts 7:38; yet there are cases where there is an apparent attempt to guard its distinctively Christian sense against being confounded with the unconverted Jewish communities. Hence the addition; ἐν Χριστῷ *in Christ*, ^{<402E>}Galatians 1:22; ἐν θεῷ πατρὶ καὶ, κυρίῳ Ἰησοῦ Χριστῷ *in God the Father and the Lord Jesus Christ*, ^{<500E>}1 Thessalonians 1:1; comp. ^{<500E>}2 Thessalonians 1:1. In both Hebrew and N.T. usage, ἐκκλησία implies a community based on a special religious idea, and established in a special way. In N.T. it is also used in a narrower sense, of a single church, or of a church confined to a single place. So ^{<500E>}Romans 16:5, etc.

In God the Father, etc. Const. with *the church*, and comp. ^{<500E>}2 Thessalonians 1:1. The phrase “the church *in God*” is peculiar to the Thessalonian Epistles. Elsewhere “*of God*” (^{<408E>}1 Corinthians 10:32; 11:16, 22; 15:9, etc.); “*of the saints*” (^{<408E>}1 Corinthians 14:33). Lightfoot suggests that the word ἐκκλησία can scarcely have been stamped with so definite a Christian meaning in the minds of these recent and early converts as to render the addition “*in God the Father*, “ etc., superfluous.

Grace to you and peace (χάρις ὑμῖν καὶ εἰρήνη). In Romans, 1st and 2nd Corinthians, (Galatians, Ephesians, Philippians, the salutation is, *Grace to you and peace from God our Father and the Lord Jesus Christ*: Colossians omits the last five words of this: 2 Thessalonians omits *our* before *Father*. On the union of the Greek and Jewish forms of salutation, see on ^{<400E>}1 Corinthians 1:3.

2. *We give thanks* (εὐχαριστοῦμεν). According to Paul's habit, a thanksgiving follows the salutation, commonly with the verb εὐχαριστεῖν as here; but in 2nd Corinthians and Ephesians, εὐλογητὸς ὁ θεός *blessed be God*. The thanksgiving is omitted only in Galatians. The verb εὐχαριστεῖν occurs only in later Greek, and there but rarely. In LXX only in Apocr. See Judith viii. 25; 2 Macc. i. 11; x. 7; 3 Macc. vii. 16. In the N.T. Epistles, P^o. Originally *to do a good turn*; hence, *to return a favor*. The meaning *to give thanks* is late. The kindred noun εὐχαριστία *giving of thanks*, is found often in Paul. As a designation of the Lord's Supper (*Eucharist*) it is not found in the N.T. Perhaps the earliest instance of its use in that sense is in Ignatius. See Philad. iv.; Smyrn. iv., 8; Ephesians 8, Comp. Just. Mart. *Apol.* 1, 64, 65.

In *we give thanks*, it is not easy to decide whether Paul uses *we* as plural, or in the sense of *I*. ^{<R1B>}Romans 3:9 seems to be a clear case of the latter usage. In ^{<S1B>}1 Thessalonians 3:1, 2, *ἠὲδοκῆσαμεν* *we thought it good*, and *ἔπέμψαμεν* *we sent*, can, apparently, refer only to Paul; and similarly, in ^{<S1B>}1 Thessalonians 3:6, *πρὸς ἡμᾶς* *unto us*, can hardly include Silvanus who came with Timothy (comp. 3:5). But it is significant that, in the Epistles which are written in Paul's name alone (Romans, Galatians, Ephesians), only *I* is used, unless we except ^{<R1B>}Galatians 1:8, which is doubtful. Paul and Timothy appear jointly as correspondents in Philippians, but the first person predominates throughout the letter. The same is true of 1st Corinthians, where Paul and Sosthenes are associated in the address, but the singular pronoun is used almost throughout. (See 4:10-13; 9:4, 5, 25, 26). In Colossians Paul and Timothy appear in the address. The plural prevails to 1:23, and alternates with the singular throughout the remainder. The alternations in 2nd Corinthians are very bewildering.

On the whole, I think that occasional instances of the epistolary plural must be granted. It is not, however, Paul's habitual usage. *We* is often employed as in ordinary correspondence or argument, where the writer or speaker associates himself with his readers or hearers. Abundant illustrations of this may be seen in Romans 6 and 8; but in other cases, when Paul speaks in the plural, he usually associates his fellow-ministers, mentally, with himself. ^{f8b}

Making mention (μνείαν ποιούμενοι). For the phrase see ^{<800>}Romans 1:9; ^{<800>}Ephesians 1:16; Philemon 4. Always in connection with prayer. In the sense of *remember* it appears in LXX, ^{<843>}Job 14:13. In ^{<830>}Psalms 111:4, *to make a memorial*. See further, on *without ceasing*, ver. 3.

In my prayers (ἐπὶ). When engaged in offering my prayers. **Επὶ** here blends the local with the temporal sense.

Prayers (προσευχῶν). The more general term, and limited to prayer to God; while **δέησις** *petitionary* prayer, *supplication*, may be addressed to man. Paul alone associates the two words. See ^{<800>}Philippians 4:6; ^{<800>}Ephesians 6:18. In classical Greek the word does not occur in the sense of prayer. It is found in later Greek, meaning *a place for prayer*, in which sense it appears in ^{<443>}Acts 16:13, 16. It signified either a *synagogue*, or an *open praying-place* outside of a city. ^{f9b}

3. *Without ceasing* (ἀδιαλείπτως). P^o. In LXX see 1 Macc. vii. 11; 2 Macc. iii. 26; ix. 4; viii. 12; xv. 7; 3 Macc. vi. 33. Should be construed with *making mention*, not with *remembering*, as A.V. and Rev. The salutations of Paul reproduce ordinary conventional forms of greeting. Thus the familiar Greek greeting **χαίρειν** *be joyful, hail, welcome*, appears in **χάρις** *grace*. This was perceived by Theodore of Mopsuestia (350-428 A.D.), who, in his commentary on Ephesians, says that in the preface to that letter Paul does very much as we do when we say “So and so to So and so, greeting” (ὁ δεῖνα τῷ δεῖνι χαίρειν). Deissmann gives some interesting parallels from ancient papyri. For instance, a letter dated 172 B.C., from an Egyptian lady to her brother or husband: “Isias to her brother Hephæstion, greeting (χαίρειν). If you are well, and other things happen as you would wish, it would be in accordance with my constant prayer to the gods. I myself am well, and the boy; and all at home *make constant remembrance of you*. Comp. ^{<800>}Romans 1:9; ^{<800>}Ephesians 1:16; Philemon 4. Again: “Ammonios to his sister Tachnumi, abundant greeting (τὰ πλείστα χαίρειν). Before all things, I pray that you may be in health; and each day I make the act of worship for you.” In these specimens the conventional salutations in correspondence include the general greeting (χαίρειν) and the statement that prayer is made for the correspondent’s welfare; and the words *constant* and *daily* are attached to the act of prayer. It is further to be noticed that many passages of Paul’s Epistles give

evidence of having been shaped by expressions in letters received by him from the parties he is addressing. In his answer he gives them back their own words, as is common in correspondence. Thus, *making mention of you* and *remembering your work*, etc., together with the statement that Timothy reports that you *have a good remembrance of us* (ch. 3:6), all together suggest that Paul had before him, when writing to the Thessalonians, a letter which Timothy had brought from them. Other instances will be noted as they occur. ^{f10b}

Work — labor — patience (ἔργου — κόπου — ὑπομονῆς). Ἔργον *work*, may mean either the *act*, the simple transaction, or the *process* of dealing with anything, or the *result* of the dealing, — as a book or a picture is called a *work*. Κόπος *labor*, from κόπτειν *to strike or hew*; hence, *laborious, painful exertion*. Ὑπομονή *patience*, patient endurance and faithful persistence in toil and suffering. See on ⁶⁰⁰²2 Peter 1:6; ⁵⁹⁰⁷James 5:7. The genitives, *of faith, love, hope*, mark the generating principles of the work and labor and patience, which set their stamp upon each; thus, *work* which springs from *faith*, and is characteristic of faith. The phrase *patience of hope* is found only here; but see ⁶⁰⁰⁴Romans 5:4; 8:25; 15:4; ⁶⁰⁰⁷1 Corinthians 8:7; ³⁰¹¹Hebrews 7:11, 12. ὑπομονῆ in LXX, see ¹³⁹⁵1 Chronicles 29:15; ¹⁸⁴⁹Job 14:19; ⁶⁰⁰⁸Psalms 9:18; 38:7; Jeremiah 1 4:8. We have here the great triad of Christian graces, corresponding to 1 Corinthians 8. Hope is prominent throughout the two Epistles. The triad appears, ⁵⁹⁰⁸1 Thessalonians 5:8; ⁶⁰⁰⁵Galatians 5:5, 6; ⁶⁰⁰³1 Corinthians 8:13; ⁶⁰⁰⁰Ephesians 4:2-5; ⁵⁰⁰⁰Colossians 1:4, 5; ³⁰¹²Hebrews 10:22-24; ⁶⁰⁰¹1 Peter 1:21-22. Comp. ⁵⁹⁰⁰1 Thessalonians 2:9; 5:8; 2 Thessalonians 3:5, 8; ⁶⁵⁰⁰1 Corinthians 15:10, 58; ⁶⁷¹²2 Corinthians 11:27; ⁶⁰⁰⁰Revelation 2:2.

In our Lord, etc. (τοῦ κυρίου). Lit. *of our Lord*. For a similar use of the genitive, see ⁶³⁵²John 5:42; ⁶⁰⁰⁵1 John 2:5, 15; ⁶⁰⁰⁸Acts 9:31; ⁶⁰⁰⁵Romans 1:5; 3:18, 22, 26, etc. Connect with *hope* only.

Before our God and Father. Const. with *remembering*, and comp. ch.2:19; 3:9.

4. *Election of God.* Incorrect. Const. *of or by* (ὕπὸ) God with *beloved*. Ἐκλογή *election*, in N.T., mostly by Paul. Elsewhere only ⁶⁰⁰⁵Acts 9:15, and ⁶⁰⁰²2 Peter 1:10. This, and the kindred words, ἐκλέγειν *to choose*, and ἐκλεκτὸς *chosen or elect*, are used of God's selection of men or agencies

for special missions or attainments; but neither here nor elsewhere in the N.T. is there any warrant for the revolting doctrine that God has predestined a definite number of mankind to eternal life, and the rest to eternal destruction. ^{f11b} The sense in this passage appears to be defined by the succeeding context. The Thessalonians had been chosen to be members of the Christian church, and their conduct had justified the choice. See vv. 5-10.

5. For (ὅτι). Incorrect. Rend. *how that*. It is explanatory of *your election*. For similar usage see ^{<610>}1 Corinthians 1:26.

Our gospel. The gospel as preached by Paul and his colleagues. Comp. ^{<610>}Romans 2:16; 16:25; ^{<611>}Galatians 1:11; 2:2; ^{<5111>}1 Thessalonians 2:4. My *gospel* is sometimes used in connection with an emphasis upon some particular feature of the gospel, as in ^{<610>}Romans 2:16, where Paul is speaking of the judgment of the world *by Christ*; or in ^{<610>}Romans 16:25, where he is referring to the extension of the messianic kingdom to the Gentiles.

In word (ἐν λόγῳ). The gospel did not appeal to them as mere eloquent and learned discourse.

In power (ἐν δύνάμει). Power of spiritual persuasion and conviction: not power as displayed in miracles, at least not principally, although miraculous demonstrations may be included. Paul rarely alluded to his power of working miracles.

Assurance (πληροφορία). Assured persuasion *of the preacher* that the message was divine. The word not in pre-Christian Greek writers, nor in LXX. Only in one other passage in Paul, ^{<5111>}Colossians 2:2. See ^{<5111>}Hebrews 6:11; 10:22.

We were (ἐγενήθημεν). More correctly, *we shewed or proved ourselves*.

6. Followers (μιμηταί). More literally and better, *imitators*. Only once outside of Paul's writings, ^{<5111>}Hebrews 6:12. Comp. ^{<5111>}1 Thessalonians 3:9; 2 Thessalonians 7; ^{<610>}1 Corinthians 4:16; 11:1; ^{<610>}Galatians 4:12; ^{<5111>}Philippians 3:17; 4:9.

And of the Lord. Guarding against any possible imputation of self-assertion or conceit. Comp. ^{<610>}1 Corinthians 11:1.

Tribulation (θλίψει). See on ^{<432>}Matthew 13:21. Referring especially to persecutions at the hands of the Jews (^{<417>}Acts 17:5 ff.), which probably continued after Paul's departure from Thessalonica.

7. *An ensample* (τύπον). See on ^{<418>}1 Peter 5:3.

Macedonia and Achaia. Shortly after 146 B.C., all Greece south of Macedonia and Epirus was formed into a Roman province under the name of Achaia, and Macedonia with Epirus into another province called Macedonia.

8. *Hath sounded forth* (ἐξήχηται). N.T.^o. LXX ^{<214>}Joel 3:14; Sir. xl. 13, of *thunder*; 3 Macc. iii. 2, of *a report*. It means a *loud, unmistakable* proclamation.

The word of the Lord (ὁ λόγος τοῦ κυρίου). The phrase in Paul only in these Epistles. Comp. ^{<331>}2 Thessalonians 3:1; 4:15. Comparatively frequent in Acts. Paul has *λόγος Θεοῦ* or *τοῦ Θεοῦ* *word of God*, eight times, and *λόγος τοῦ χριστοῦ* *word of the Christ*, once, ^{<516>}Colossians 3:16. The meaning here is *the gospel*, regarded either as the message *proceeding from the Lord*, or *concerning him*. It is the *εὐαγγέλιον Θεοῦ* *the gospel of God*: see ch. 2, 8, 9; ^{<610>}Romans 1:1; 15:16; ^{<710>}2 Corinthians 11:7; As Professor Sanday remarks on ^{<601>}Romans 1:1, "it is probably a mistake in these cases to restrict the force of the genitive to one particular aspect: all aspects are included in which the gospel is in any way related to God and Christ."

In every place. A rhetorical exaggeration, signifying the whole known world. It is explained by the extensive commercial relations of Thessalonica. Comp. ^{<610>}Romans 1:8; ^{<510>}Colossians 1:6, 23, ^{<714>}2 Corinthians 2:14.

Is spread abroad (ἐξελέλυθεν). Lit. and better, *has gone forth*. ^{f12b}

9. *They themselves shew* (αὐτοὶ ἀπαγγέλλουσιν). *They themselves* in contrast with *we*, ver. 8. *We* need not speak of anything: *they themselves* volunteer testimony to your faith. *Shew*, more correctly *announce* or *report*. ^{f13b}

Entering in (εἰσοδον). Comp. ch. 2:1. The thought of ver. 5 is resumed. The repetition of the word in ch. 2:1, and of *in vain* in ch. 3:5, may point to expressions in a letter of the Thessalonians.

Unto you (πρὸς). The preposition combines with the sense of *direction* that of *relation* and *intercourse*. Comp. ^{<135>}Matthew 13:56; ^{<106>}Mark 9:16; ^{<101>}John 1:1; ^{<425>}Acts 3:25; ^{<505>}Colossians 4:5; ^{<302>}Hebrews 9:20.

Ye turned unto God (ἐπεστρέψατε πρὸς τὸν Θεόν). Comp. ^{<445>}Acts 14:15. The exact phrase only here. The verb is common in LXX, with both κύριον *Lord* and θεὸν *God*.

Idols. See on ^{<408>}1 Corinthians 8:3. The word would indicate that the majority of the converts were heathen and not Jews.

Living and true (ζῶντι καὶ ἀληθινῷ). The only instance in N.T. of this collocation. It does not occur in O.T. For ἀληθινός *genuine*, see on ^{<109>}John 1:9; 4:37; 7:28. Mostly in the Johannine writings.

10. To wait for (ἀναμένειν). N.T.^o. Several times in LXX, as ^{<419>}Job 2:9; 7:2; ^{<281>}Isaiah 59:11. Paul's usual word is ἀπεκδέχομαι: see ^{<108>}Romans 8:19, 28, 25; ^{<101>}1 Corinthians 1:7; ^{<302>}Philippians 3:20.

From heaven (ἐκ τῶν οὐρανῶν). Lit. *from the heavens*. Comp. ^{<454>}1 Corinthians 15:47; ^{<506>}1 Thessalonians 4:16; ^{<502>}2 Thessalonians 1:7. Paul uses the unclassical plural much oftener than the singular. Although the Hebrew equivalent has no singular, the singular is almost universal in LXX, the plural occurring mostly in the Psalm. Οὐρανός is from a Sanscrit word meaning *to cover* or *encompass*. The Hebrew *shamayirn* signifies *height, high district, the upper regions*. Similarly we have in N.T. ἐν ὑψίστοις *in the highest* (places), ^{<419>}Matthew 21:9; 52:14: ἐν ὑψηλοῖς *in the high* (places), ^{<302>}Hebrews 1:3. Paul's usage is evidently colored by the Rabbinical conception of a series of heavens: see ^{<412>}2 Corinthians 12:2; ^{<400>}Ephesians 4:10. Some Jewish teachers held that there were seven heavens, ^{f14b} others three. The idea of a series of heavens appears in patristic writings, in Thomas Aquinas's doctrine of the celestial hierarchies, and in Dionysius the Areopagite, Through the scholastic theologians it passed into Dante's *Paradiso* with its nine heavens. ^{f15b} The words *to await his Son from heaven* strike the keynote of this Epistle.

Jesus which delivered (Ἰησοῦν τὸν ῥυόμενον). More correctly, *delivereth*. See on ^{<402>}Matthew 1:21. ῥύεσθαι *to deliver*, mostly in Paul. Lit. *to draw to one's self*. Almost invariably with the specification of some evil or danger or enemy. Σώζειν *to save* is often used in a similar sense, of deliverance from disease, from sin, or from divine wrath: see ^{<402>}Matthew 1:21; ^{<406>}Mark 6:56; 58:36; ^{<424>}Acts 2:40; ^{<619>}Romans 5:9: but σώζειν is a larger and more comprehensive term, including not only deliverance from sin and death, but investment with all the privileges and rewards of the new life in Christ.

The wrath to come (τῆς ὀργῆς τῆς ἐρχομένης). Lit. *the wrath which is coming*. The wrath, absolutely, of the wrath of God, as ^{<619>}Romans 5:9 7:19; ^{<526>}1 Thessalonians 2:16. Sometimes for the *punishment* which wrath inflicts, as ^{<619>}Romans 12:4; ^{<496>}Ephesians 5:6; ^{<516>}Colossians 3:6. See on ^{<619>}John 3:36. The phrase *wrath to come* is found in ^{<402>}Matthew 3:7; 53:7. *Coming* does not necessarily imply the thought of *speedy* or *imminent* approach, but the general tone of the Epistle points in that direction.

CHAPTER 2

1. *Was not in vain* (οὐ κενὴ γέγονεν). More accurately, *hath not proved vain*. *Κενὴ* is empty. *Ματαίᾳ*, also rendered *vain*, is *fruitless*.

2. *Having suffered before* (προπαθόντες). N.T.^o. Although we had suffered.

Having been shamefully entreated (ὕβρισθέντες). Comp. Matthew 22: 68:32; ^{441b}Acts 14:5. This may have been added because *προπαθόντες* alone might denote the experience of something good; but it is more probably intended as an expansion and illustration of that word. Paul's sensitiveness to personal indignity appears in the narrative in Acts 16, which gives the historical explanation of the two words. It appears frequently in 2nd Corinthians.

As ye know (καθὼς οἴδατε). One of the many characteristic expressions of these Epistles which indicate community of experience and sentiment on the part of Paul and his readers. See ^{505b}1 Thessalonians 1:5, 8; 2:1, 5, 10, 11; 3:3, 4, 12; 4:1, 2, 6, 11; 5:1, 11; ^{510c}2 Thessalonians 2:16; 3:1, 2. ^{f16b}

Philippi. See ^{416b}Acts 16:19-40; Philippians 1, 30.

We waxed bold (ἐπαρρησιασάμεθα). Only once elsewhere in Paul, ^{402a}Ephesians 6:20. Frequent in Acts. Always in N.T. in connection with speaking. Derived from *πάν* every, and *ῥῆσις* speaking. Hence *παρρησία* boldness, bold speaking out of every word. The noun is very often used adverbially, as *παρρησίᾳ* boldly or openly, ^{403b}Mark 8:32; see also ^{580d}John 18:20. In Acts always *μετὰ παρρησίας* with boldness, comp. ^{501c}Hebrews 4:16. *Ἐν παρρησίᾳ* in boldness, ^{430b}John 7:4; 16:29; ^{402b}Ephesians 6:19; ^{502d}Philippians 1:20. Both the verb and the noun are found in LXX. See ^{482b}Leviticus 26:13; ^{500b}Proverbs 10:10; Wisd. v. 1; 1 Macc. iv. 18; Sir. vi. 11.

In our God (ἐν τῷ θεῷ ἡμῶν). Const. with *we waxed bold*. Their boldness was not mere natural courage, but was inspired by God. There is a slight emphasis on *our* God, as contrasted with the idols from which they had turned (ch 1:9). The phrase only here in N.T.

Gospel of God (εὐαγγέλιον τοῦ Θεοῦ). For the phrase see ^{<4014>}Mark 1:14; ^{<4001>}Romans 1:1; 15:16; ^{<4117>}2 Corinthians 11:7; ^{<5108>}1 Thessalonians 2:8, 9; ^{<4017>}1 Peter 4:17. It points to the monotheistic character of the gospel.

In much contention (ἐν πολλῷ ἀγῶνι). Better *conflict*. Comp.

^{<5101>}Colossians 2:1; ^{<5107>}Philippians 1:27; ^{<5162>}1 Timothy 6:12; ^{<8101>}Hebrews 12:1. Ἀγὼν originally of a contest in the arena; but it is used of any struggle, outward or inward.

3. Exhortation (παράκλησις). See on ^{<4024>}Luke 6:24 and ^{<4148>}1 Corinthians 14:3. *Exhortation* or *counsel* is Paul's usual sense.

Of deceit (ἐκ πλάνης). Better, *of error*. It may imply deceit as accompanying or causing error, but it does not occur in the sense of *deceit*. Our exhortation did not proceed from any false teaching which we had ourselves received. We were guided by "the spirit of truth"; See ^{<4016>}1 John 4:6, and comp. ^{<6116>}2 Peter 1:16.

Of uncleanness (ἐξ ἀκαθαρσίας). "Ακαθαρσία in ^{<4127>}Matthew 23:27 of the corruption of the sepulchre. Elsewhere in N.T. of sensual impurity. See ^{<4124>}Romans 1:24; ^{<4121>}2 Corinthians 12:21; ^{<4009>}Ephesians 4:19. Here in the sense of impurity on the side of *sordidness*. ^{f17b} In ^{<4009>}Ephesians 4:19, Paul speaks of working *uncleanness* (ἀκαθαρσίαν) in a spirit of *selfish desire* (πλεονεξία) which is the spirit of *covetousness*. In ^{<4109>}Ephesians 5:3, uncleanness and covetousness are closely associated. Paul means that his exhortation did not proceed from greed for gain or lust for power.

In guile (ἐν δόλῳ). While *uncleanness* expresses impure *purpose* or *motive*, *guile* has reference to improper *means*; plausible but insincere methods of winning converts; suppression of the truth; "huckstering the word of God" (see on ^{<4172>}2 Corinthians 2:17); adulterating it for purposes of gain or popularity.

4. We were allowed (δεδοκιμάσμεθα). More correctly, *approved*. See on ^{<4001>}1 Peter 1:7. We came and spoke to you as *tested* men.

Pleasing (ἀρέσκοντες). As being those who seek to please. Comp.

^{<4001>}Galatians 1:10, and ἀνθρωπάρεσκοι *man-pleasers*, ^{<4009>}Ephesians 6:6; ^{<5122>}Colossians 3:22. Comp. LXX, ^{<4517>}Psalms 52:5: "God hath scattered the

bones of men-pleasers.” The fourth Psalm of Solomon is entitled: *Against the men-pleasers* (ἀνθρωπαρέσκοις).

Who proveth (δοκιμάζοντι). Word-play with δεδοκιμάσμεθα *we were approved*.

5. *Used we flattering words* (ἐν λόγῳ κολακίας ἐγεννηθήμεν). Better, *were we found using flattering discourse*. Very literally and baldly it is, *we came to pass in discourse of flattery*. It means more than the mere fact that they were not flatterers: rather, they did not *prove to be* such in the course of their work. Similar periphrases with ἐν are found, ^{<0244>}Luke 22:44; ^{<0217>}Acts 22:17; ^{<0182>}2 Corinthians 3:7; ^{<0107>}Philippians 2:7; with εἰς, ^{<0149>}Matthew 21:42; ^{<0120>}Mark 12:10; ^{<0207>}Luke 20:17; ^{<0401>}Acts 4:11; ^{<0185>}1

Thessalonians 3:5. Κολακία *flattery*, N.T.^o. °LXX. Rare in Class. Λόγῳ is explained by some as *report* or *rumor*. Common report did not charge us with being flatterers. This meaning is admissible, but the other is simpler. Paul says that they had not descended to flattery in order to make the gospel acceptable. They had not flattered men’s self-complacency so as to blind them to their need of the radical work which the gospel demands.

Cloke of covetousness (προφάσει πλεονεξίας). For πρόφασις see on ^{<0152>}John 15:22. Properly *pretext*: πρό *before*, φάσις *a word or saying*. Others, less probably, from προφαίνειν *to cause to shine forth or before*. Paul means that he had not used his apostolic office to disguise or conceal avaricious designs.

God is witness (θεὸς μάρτυς). Comp. ^{<0109>}Romans 1:9; ^{<0123>}2 Corinthians 1:23; ^{<0108>}Philippians 1:8; ^{<0120>}1 Thessalonians 2:10. *God or the Lord is witness* is a common O.T. formula: see ^{<0134>}Genesis 31:44, 50; ^{<0125>}1 Samuel 12:5, 6; 20:23, 42; Wisd. i. 6. For testimony to his conduct, he appeals to the Thessalonians (*as ye know*): for testimony to his *motives*, he appeals to God. Comp. ver. 10, where there is the double appeal.

6. *Of men* (ἐξ ἀνθρώπων). To extract glory *from* men.

When we might have been burdensome (δυνάμενοι ἐν βάρει εἶναι). Lit. *being able to be in weight*. The phrase ἐν βάρει *in weight* is unique in N.T., and does not occur in LXX. The better rendering here is *to be in authority*. Paul means that his position as an apostle would have warranted him in asserting authority or standing on his dignity, which he did not do.

Βάρος *weight*, in the sense of *influence*, is found in late Greek. Paul's Epistles were called *weighty* (βαρεῖαι), ^{<4700>}2 Corinthians 10:10; others explain as referring to the apostolic right to exact pecuniary support. ^{f18b}

7. Gentle (ἡπιον). This reading is adopted by Tischendorf, Weiss, and the Rev. T. Westcott and Hort read **νηπιον** *babes*. This gives a stronger and bolder image, and one which falls in better with the course of thought, in which Paul is asserting his innocence of guile and flattery, and not of *harshness*.

Among you (ἐν μέσῳ ὑμῶν). Better, and more literally, *in the midst of you*, which implies more intimate intercourse than *among you*. Comp. ^{<4227>}Luke 22:27.

Nurse (τροφός). N.T.^o. In Class. sometimes of a mother, and so probably here. See ^{<4016>}Galatians 4:19.

Cherisheth (θάλλει). P.^o. Here and ^{<4053>}Ephesians 5:29. The verb originally means *to warm*. See LXX, ^{<4521>}Deuteronomy 22:6.

Her own children. Note the inversion of metaphor. Paul is first the babe, then the nurse or mother. For similar instances see ch. 5:2, 4; ^{<4083>}2 Corinthians 3:13-16; ^{<4101>}Romans 7:1 ff. See Introduction to 2 Corinthians, Vol. 3, p. 19:

8. Being affectionately desirous (ὀμειρόμενοι). N.T.^o. Once in LXX, ^{<4091>}Job 3:21. The figure of the nursing mother is continued. She is not satisfied with nursing the child, but interests herself affectionately in all that concerns it.

We were willing (ἠὺδοκοῦμεν). Better, *we were pleased*. Imperfect tense: we *continued* to entertain and manifest our affectionate solicitude. The verb occasionally in later Greek, and often in LXX. In N.T. it is used of God's decrees, as ^{<4023>}Luke 12:32; ^{<4021>}1 Corinthians 1:21; ^{<4015>}Galatians 1:15; ^{<4019>}Colossians 1:19; and of the free determination and plans of men, as ^{<4519>}Romans 15:26; ^{<4088>}2 Corinthians 5:8; ^{<4501>}1 Thessalonians 3:1.

Souls (ψυχάς). Better *lives*. See on ^{<4510>}Romans 11:3; ^{<4551>}1 Corinthians 15:45; ^{<4123>}Mark 12:30.

9. Labor — travail (κόπον— μόχθον). The two words are associated in ^{<412>}2 Corinthians 11:27; ^{<518>}2 Thessalonians 3:8. Μόχθος *travail*, P^o. Frequent in LXX. Κόπος emphasises *fatigue*, μόχθος *hardship*.

Because we would not be chargeable (πρὸς τὸ μὴ ἐπιβαρῆσαι).

Incorrect. Rend. *that we might not burden*. Put you to expense for our support. Comp. ^{<518>}2 Thessalonians 3:8.

10. Holily — justly — unblameably (ὀσίως — δικαίως — ἀμέμπτως).

For δικαίως *holily*, see on ^{<417>}Luke 1:75; for δικαίως *justly* or *righteously*, on ^{<517>}Romans 1:17; 5:7. Ἀμέμπτως *unblameably*, only in these Epistles. See ch. 3:13; 5:23. For the distinction between ὀσιος and δίκαιος see Plato, *Gorg.* 507.

11. Comforted (παραμυθούμενοι). The A.V. renders the three participles in this verse as finite verbs, *we exhorted*, etc. Rev. retains the participial construction. Better than *comforted*, *persuading*. Persuasion is the form which the exhortation assumed. Παράκλησις *exhortation*, and παραμύθιου *persuasion*, are associated in ^{<511>}Philippians 2:1. The verb παραμυθέομαι, *to persuade* occurs only four times in N.T. See on ^{<511>}Philippians 2:1. Neither verb nor noun in LXX.

Charged (μαρτυρόμενοι). Rev. *testifying*; but the A.V. is more correct. Rend. *charging*. The verb means *to conjure*, or *appeal to* by something sacred. So ^{<407>}Ephesians 4:17. Comp. ^{<405>}Acts 20:26; ^{<408>}Galatians 5:3, and διαμαρτύρομαι *I charge*, ^{<512>}1 Timothy 5:21; ^{<512>}2 Timothy 2:14; 4:1. Comp. Thucyd. 6:80.

12. Walk (περιπατεῖν). By Paul exclusively in the metaphorical sense of *behaving* or *conducting* one's self. Similarly in Hebrews. In the Synoptic Gospels, with one exception (^{<415>}Mark 7:5), of the physical act. Both senses in the Fourth Gospel, but only the metaphorical sense in John's Epistles. Once in the metaphorical sense in ^{<412>}Acts 21:21. In LXX almost exclusively literal; but see ^{<219>}2 Kings 20:23; ^{<108>}Proverbs 8:20; ^{<210>}Ecclesiastes 11:9. The phrase ἀξίως περιπατεῖν *to walk worthily*, in ^{<401>}Ephesians 4:1; ^{<510>}Colossians 1:10.

Worthy of God (ἀξίως θεοῦ). Better *worthily*. For ἀξίως comp. LXX, Wisd. vii. 15; xvi. 1; Sir. xiv. 11. The formula ἀξίως θεοῦ is found among the Pergamum papyri. A priest of Dionysus is described as having

performed his sacred duties ἀξίως θεοῦ. A priestess of Athene as having served ἀξίως τῆς θεοῦ καὶ τῆς πατρίδος *worthily of the goddess and of her fatherland*. A chief herdsman as having conducted the divine mysteries. ἀξίως τοῦ καθηγεμόνος Διονύσου *worthily of his chief, Dionysus*. The dates of these papyri are from 141 B.C. to the beginning of the first century A.D. ^{f19b}

Kingdom and glory. The only instance of this collocation. God's kingdom is here conceived as present — the economy of divine grace to which the readers are called as Christians. *Glory* is the future consummation of that kingdom. For βασιλεία *kingdom*, see on ^{401a} Luke 6:20. Δόξα *glory* is not used in N.T. in its primary, classical sense of *opinion* or *notion*. It signifies *reputation*, ^{602b} John 12:43; ^{410b} Romans 2:7, 10; *brightness* or *splendor*, ^{421a} Acts 22:11; ^{400b} Romans 9:4; ⁴⁵⁰ 1 Corinthians 15:40. *Glory of God* expresses the sum total of the divine perfections. The idea is prominent in redemptive revelation: see ²⁰¹ Isaiah 60:1; ^{410b} Romans 5:2; 6:4. It expresses the form in which God reveals himself in the economy of salvation: see ^{402b} Romans 9:23; ^{401c} Ephesians 1:12; ^{501b} 1 Timothy 1:11. It is the means by which the redemptive work is carried on: see ^{002b} 2 Peter 1:3; ^{400b} Romans 6:4; ^{406c} Ephesians 3:16; ^{501b} Colossians 1:11. It is the goal of Christian hope: see ⁴⁵⁰ Romans 5:2; 8:18, 21; ^{421b} Titus 2:13.

13. Also — we. *Also* may point to an expression of thanksgiving in a letter from the Thessalonians to Paul. You say “we give thanks to God.” *We also* give thanks. Comp. ch. 1:2.

When ye received the word of God which ye heard of us (παραλαβόντες λόγον ἀκοῆς παρ’ ἡμῶν τοῦ θεοῦ). Rend. *when ye received the word of the message (which came) from us, even the word of God*. The words *the word of the message from us* form one conception, governed by παραλαβόντες *having received* or *when ye received*; therefore *from us* is not to be taken as depending on *having received*, as Rev. *when ye received from us the word*, etc. *Of God* (supply *the word*) is added in order to correct any possible false impression made by *from us*. Ἀκοή in N.T. means *the sense of hearing*, as ^{415a} Matthew 13:14; ⁴²⁷ 1 Corinthians 12:17; ⁴⁰⁸ 2 Peter 2:8; or *the organ of hearing = ear*, as ⁴⁰⁵ Mark 7:35; ^{400b} Luke 7:1; or *a thing heard, a report, rumor*, as ⁴²⁸ John 12:38; ⁴⁰⁶ Romans 10:16. The phrase λόγος ἀκοῆς or τῆς ἀκοῆς *the word of hearing, or word of the*

message, signifies *the word which is heard*. Comp. ^{<500P>}Hebrews 4:2. See on *the fame*, ^{<4067>}Luke 4:37.

Effectually worketh (ἐνεργεῖται). Referring to *the word*, not to *God*. Comp. ^{<1813>}Philippians 2:13. In the middle voice as here, used only by Paul and James, and only of things. See ^{<4813>}Ephesians 3:20; ^{<5012>}Colossians 1:29; ^{<4965>}James 5:16, and footnote on ^{<5012>}Colossians 1:29. The noun ἐνέργεια, P^o. It means *power in exercise*, and is used only of superhuman power.

14. In Christ Jesus. Seems to be added to distinguish the Christian churches in Judaea from the synagogues of the Jews, which would claim to be churches of God. Comp. ^{<4112>}Galatians 1:22, and see on ch. 1:1. *In Christ Jesus, in Christ, in Jesus, in the Lord, in him*, are common Pauline formulas to denote the most intimate communion with the living Christ. These phrases are not found in the Synoptic Gospels. Ἐν ἐμοί *in me* (Christ) is frequent in the Fourth Gospel. The conception is that of a sphere or environment in which a Christian or a church lives, as a bird in the air, or the roots of a tree in the soil. ^{f20b}

Countrymen (συμφυλετῶν). N.T. ^o. ^oLXX. Not in pre-Christian Greek writers. Lit. *belonging to the same tribe or clan*. The reference is to the Gentile persecutors who were instigated by the Jews.

15. Persecuted (ἐκδιωξάντων). Rev. more literally and correctly, *drave out*. The word only here, though it occurs as an alternative reading, ^{<4119>}Luke 11:49. Probably with special reference to his own expulsion from Thessalonica. ^{<4175>}Acts 17:5-10.

Contrary to all men. Tacitus (*Hist.* 5:5) describes the Jews as stubborn in their faith, prompt in kindly offices to each other, but bitterly hostile toward everybody else: Juvenal (*Sat.* 14:102 f.) says that they observe and respect whatever Moses has taught in his mystical volume; not to show the way except to one who practices the same rites, and to show the well only to the circumcised.

16. To speak — that they might be saved (λαλῆσαι ἵνα σωθῶσιν). Not, *to speak to the Gentiles in order that they might be saved*, but *to tell the Gentiles that they might be saved*. Comp. ^{<4131>}1 Corinthians 10:33.

To fill up (ἀναπληρῶσαι). The verb means the making up of what is lacking to perfect fulness; the filling of a partial void. Comp. ^{<388>}Philippians 2:30. Once in LXX of filling up of sins, ^{<156>}Genesis 15:16. Always blind and stubborn, the Jews filled up the measure of their sins by their treatment of Christ and his apostles.

Always (πάντοτε). Emphatically placed at the end of the sentence. At all times — before Christ, in Christ's time, now — the Jews by their resistance to the divine word fill up their 'sins.

Is come (ἔφθασεν). The verb not frequent in N.T. and used mostly by Paul. See on ^{<704>}2 Corinthians 10:14, and comp. ^{<687>}Romans 9:31; ^{<186>}Philippians 3:16.

To the uttermost (εἰς τέλος). This is not the meaning of the phrase in N.T. It is *to the end*: see ^{<102>}Matthew 10:22; 24:13; ^{<285>}Luke 18:5; ^{<311>}John 13:1. The wrath of God had *not* come upon them to the uttermost. The meaning is that the divine wrath had reached the point where it passed into judgment. ^{f21b}

17. Being taken from you (ἀπορφανισθέντες). N.T.^o. ^oLXX. Rev. better, *being bereaved of you*. From ὀρφανός *bereft*. See ^{<124>}Mark 12:40, ^{<348>}John 14:18; ^{<507>}James 1:27. The word suggests the intimate personal fellowship of the writer with his readers. The separation was like that between parents and children. Comp. vv. 7, 8.

For a short time (πρὸς καιρὸν ὥρας). N.T.^o. Lit. *for the season of an hour*. Comp. Lat. *horae momentum*. Stronger than the usual phrase πρὸς ὥραν *for an hour*: see ^{<108>}2 Corinthians 7:8; ^{<815>}Galatians 2:5; Philemon 15. Comp. πρὸς καιρὸν *for a season*, ^{<813>}Luke 8:13; ^{<1015>}1 Corinthians 7:5.

The more abundantly (περισσοτέρως). Rev. *the more exceedingly*. Paul uses this adverb very freely, and outside of his letters it appears only ^{<311>}Hebrews 2:1; 13:19. He is much given to the use of comparatives, and sometimes heaps them together: see ^{<837>}Romans 8:37; ^{<1015>}2 Corinthians 7:13; 4:17; ^{<483>}Ephesians 3:20; ^{<1023>}Philippians 1:23.

18. We would (ἠθέλησαμεν). Implying more than a mere inclination or desire. It was our *will* to come. See on ^{<1015>}Matthew 1:19.

I Paul. Not implying any less desire on the part of his associates, but emphasising his own. See on the use of the epistolary plural, ch. 1:2.

Satan (Σατανᾶς). From the Aramaic *Satana*, *adversary*. In the canonical LXX the name appears only three times, 1 K. 11:14, 23, 25, and in each case is applied to a man. In LXX *διάβολος* is used, almost without exception, as the translation of the Hebrews *Satan*. Of 22 instances of *διάβολος* only 9 are outside of the book of Job. From the more general conception of an adversary, there is, in the O.T., a gradual development toward that of an evil personality. For instance, in ^{<100>}2 Samuel 24:1, the numbering of the people is ascribed to the anger of the Lord. The later historian, in ^{<100>}1 Chronicles 21:1, ascribes the act to Satan. See also Job, Wisd. ii. 24; Zech.3:1. The specialising of the conception was due, in part, to the contact of the Jews with the religions of Babylon and Persia. In N.T. Satan appears as the personal spirit of evil — the same who is called *the devil, the wicked one, the prince of the power of the air, the prince of this world, the serpent, the God of this world, the tempter*. He tempts to evil, opposes God's work, inspires evil dispositions, torments God's people. The word Satan occurs only once in the Fourth Gospel, not in the Epistles, but often in Revelation. Mark never uses *διάβολος*, Matthew never Satan. Paul seldom *διάβολος*, often Satan. Satan alone in Pastorals. Luke uses both. It is clear that Paul here as elsewhere employs the word in a personal sense; but any attempt to base the doctrine of a personal devil on this and similar passages is unsafe. ^{f22b}

Hindered (ἐνέκοψεν). See on ^{<100>}1 Peter 3:7.

19. Hope. Used of the *object* of hope, as ^{<500>}Colossians 1:5; ^{<500>}1 Timothy 1:1; ^{<300>}Hebrews 6:18.

Joy — crown (χαρὰ — στέφανος). Comp. ^{<500>}Philippians 4:1. The phrase *crown of rejoicing or boasting*, in ^{<100>}Proverbs 16:31; ^{<100>}Ezekiel 16:12; 23:42. Comp. ^{<200>}Isaiah 62:3, *στέφανος κάλλους crown of beauty*, and Soph. Aj. 465. *στέφ ἐγκλείας crown of renown*. The Thessalonians were “a chaplet of victory of which Paul might justly make his boast in the day of the Lord” (Ellicott). For *στέφανος* see on ^{<100>}Revelation 4:4.

Coming (παρουσία). See on ^{<100>}Matthew 24:8, and on *ἐπιφάνεια appearing*, ^{<100>}1 Timothy 6:14 and ^{<500>}2 Thessalonians 2:8.

CHAPTER 3

1. *Forbear* (στέγοντες). Lit. no longer *forbearing*. See on ^{<402>}1 Corinthians 9:12; LXX, Sir. 8:17. For Class. parall. Soph. *O. C.* 15; *Elec.* 1118; Eurip. *Hippol.* 844; *Ion* 1412. He means that his longing for some personal communication from the Thessalonians became intolerable.

To be left — alone (καταλειφθήναι — μόνοι). Implying, as *we sent* (ver. 2) and *I sent* (ver. 5), the previous presence of Timothy with him at Athens.

2. *Our brother*. Comp. ^{<400>}2 Corinthians 1:1; ^{<500>}Colossians 1:1; Philemon 1; ^{<562>}Romans 16:23; ^{<400>}1 Corinthians 1:1; 16:12.

Minister (διάκονον). See on ^{<400>}Matthew 20:26; ^{<405>}Mark 9:35. Not in the official sense of *deacon* which occurs only in the Pastorals. Διάκονος *minister* and διακονία *ministry* or *service* are common expressions of service to Christ or to men. Paul habitually uses them in this way. See ^{<402>}Acts 1:25; 6:4. Διάκονοι is used of ministers of Satan, ^{<415>}2 Corinthians 11:15, and διάκονος of the civil magistrate, ^{<500>}Romans 13:4. See Introduction to the Pastoral Epistles. ^{f23b}

Fellow laborer. Omit from text. ^{f24b}

To establish (στηρίζαι). See on ^{<222>}Luke 22:32; Introd. to Catholic Epistles, Vol. 1, p. 625; ^{<450>}1 Peter 5:10; ^{<402>}2 Peter 1:12.

3. *Moved* (σαίνεσθαι). N.T. ° LXX. In Class., as early as Homer, of dogs; *to wag the tail, fawn* (Hom. *Od.* 10:217; 16:6). Hence of persons, *to fawn* or *cringe*. The word is apparently used here in the original sense, *to be shaken*. ^{f25b}

We are appointed (κείμεθα). As ^{<402>}Luke 2:34 (see note); ^{<407>}Philippians 1:17. Comp. ^{<442>}Acts 14:22, in which occur four of the words used here. For the thought, see ^{<415>}Matthew 5:10; 10:17; 16:24; ^{<402>}1 Peter 2:21 ff.; 4:12; ^{<502>}2 Timothy 3:12.

5. *The tempter* (ὁ πειράζων). Only here and ^{<400>}Matthew 4:3. LXX. See on ^{<403>}Matthew 6:13.

In vain (εἰς κενον). The phrase only in Paul. See ^{<400>}2 Corinthians 6:1; ^{<400>}Galatians 2:2; ^{<5070>}Philippians 2:16. The force of the preposition is fairly represented by *to* in the phrase *to no purpose*. LXX has εἰς κενὸν, εἰς τὸ κενὸν, and εἰς κενά.

6. Now (ἄρτι). See on ^{<400>}John 13:33. Const. with *we were comforted* (ver. 7), not with *came*.

Good remembrance (μνεΐαν ἀγαθὴν). Better *kindly remembrance*. Comp. ^{<400>}Romans 5:7 (see note); 7:12; ^{<400>}Titus 2:6; ^{<400>}1 Peter 2:18. See on ch. 1:3.

7. Affliction (ἀνάγκη). Rev. *distress*. The derivation from ἀγξεν to *press tightly, to choke* (Lightfoot, Ellicott) is doubtful. In the sense of *urgency, distress*, seldom in Class. See ^{<400>}1 Corinthians 7:26; ^{<400>}2 Corinthians 6:4; 12:10; ^{<400>}Luke 21:23.

8. Stand fast (στήκετε). The sense of *firm standing* is derived from the context, and does not inhere in the word. In ^{<400>}Mark 3:31; 11:25, it means simply *to stand*. Comp. ^{<500>}Philippians 4:1. It does not occur earlier than N.T.

10. Exceedingly (ὑπερεκπερισσοῦ). Comp. ^{<400>}Ephesians 3:20. Paul is fond of compounds with ὑπὲρ *above*. Of the 28 N.T. words compounded with ὑπὲρ, 22 are found in Paul, and 20 of them only there.

Perfect (καταρτίσαι). Primarily, *to adjust, fit together; so mend*, ^{<400>}Matthew 4:21. Of the creation of the world, ^{<400>}Hebrews 11:3. See on ^{<400>}Matthew 21:16; ^{<400>}Luke 6:40; ^{<400>}1 Peter 5:10; ^{<400>}Romans 9:22.

11. Direct (κατεύθυναι). Lit. *make straight*. Only in Paul and Luke. See on ^{<400>}Luke 1:79, and comp. ^{<500>}2 Thessalonians 3:5. Frequent in LXX.

13. With all his saints (μετὰ πάντων τῶν ἁγίων αὐτοῦ). *Saints* is often explained as *angels*; but the meaning is *the holy and glorified people of God*. Οἱ ἅγιοι is uniformly used of these in N.T. and never of angels unless joined with ἄγγελοι. See ^{<400>}Luke 9:26; ^{<400>}Mark 8:38; ^{<400>}Acts 10:22. It is doubtful if οἱ ἅγιοι is used of angels in LXX. Zechariah 14:5, which is confidently cited as an instance, is quoted at the conclusion of the Didache (16:7), clearly with the sense of glorified believers. "Ἄγιοι ἄγγελοι appears Tob. xi. 14; xii. 15; ^{<400>}Job 5:1. *Angels* has no connection with anything in this Epistle, but *glorified believers* is closely connected

with the matter which was troubling the Thessalonians. See ch. 4:13. This does not exclude the attendance of angels on the Lord's coming (see ^{<4088>}Mark 8:38; ^{<4089>}Luke 9:26), but when Paul speaks of such attendance, as ^{<5002>}2 Thessalonians 1:7, he says, *with the angels (ἄγγέλων) of his power.*

CHAPTER 4

1. *Furthermore* (λοιπὸν). Rev. not so well, *finally*, although the word is sometimes rightly so rendered. The formula is often used by Paul where he attaches, in a somewhat loose way, even in the midst of an Epistle, a new subject to that which he has been discussing.

2. *Commandments* (παραγγελίας). Better, *charges*. Only four times in N.T. °LXX. The verb παραγγέλλειν *to command* or *charge* is frequent, and is often used in Class of military orders. See Xen. Cyr. 2:4, 2; Hdt. iii. 25.

3. *Fornication*. Paul wrote from Corinth, where sensuality in the guise of religion was rife. In Thessalonica, besides the ordinary licentious customs of the Gentiles, immorality was fostered by the Cabeiric worship (see Introduction). About the time of Paul, a political sanction was given to this worship by deifying the Emperor as Cabeirus.

4. *That every one of you should know how to possess his vessel*, etc. (εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι). The interpretation of vv. 3-6 usually varies between two explanations:

1. making the whole passage refer to fornication and adultery:
2. limiting this reference to vv. 3-5, and making ver. 6 refer to honesty in business.

Both are wrong. The entire passage exhibits two groups of parallel clauses; the one concerning sexual, and the other business relations. Thus:

1. *Abstain from fornication: deal honorably with your wives.*
2. *Pursue your business as holy men, not with covetous greed as the heathen: do not overreach or defraud.*

A comma should be placed after σκεῦος *vessel*, and κτᾶσθαι *procure* or *acquire*, instead of being made dependent on εἰδέναι *know*, should begin a new clause. Render, *that every one of you treat his own wife honorably. Εἰδέναι* is used Hebraistically in the sense of *have a care for, regard*, as ch. 5:12, “*Know them that labor,*” etc.: recognize their claim to respect,

and hold them in due regard. Comp. ^{<439f>}Genesis 39:6: Potiphar οὐκ ᾔδει τῶν καθ' αὐτὸν οὐδὲν “gave himself no concern about anything that he had.” ^{<491f>}1 Samuel 2:12: the sons of Eli οὐκ εἰδότες τὸν κύριον “paying no respect to the Lord.” ^{<410f>}Exodus 1:8: Another King arose ὃς οὐκ ᾔδει τὸν Ἰωσήφ “who did not recognize or regard Joseph”: did not remember his services and the respect in which he had been held. Σκεῦος is sometimes explained as *body*, for which there is no evidence in N.T. In ^{<400f>}2 Corinthians 4:7 the sense is metaphorical. Neither in LXX nor Class. does it mean *body*. In LXX very often of *the sacred vessels of worship*: sometimes, as in Class., of *the accoutrements of war*. In N.T. occasionally, both in singular and plural, in the general sense of *appliances, furniture, tackling*. See ^{<402f>}Matthew 12:29; ^{<417f>}Luke 17:31; ^{<427f>}Acts 27:17; ^{<482f>}Hebrews 9:21. For the meaning *vessel*, see ^{<418f>}Luke 8:16; ^{<459f>}John 19:20; ^{<400f>}2 Corinthians 4:7; ^{<402f>}Revelation 2:27. Here, metaphorically, for *wife*; comp. ^{<480f>}1 Peter 3:7. It was used for *wife* in the coarse and literal sense by Rabbinical writers. The admonition aptly follows the charge to abstain from fornication. On the contrary, let each one treat honorably his own wife. The common interpretation is, “as a safeguard against fornication let every one know how to procure his own wife.” It is quite safe to say that such a sentence could never have proceeded from Paul. He never would have offset a charge to abstain from fornication with a counsel to be well informed in the way of obtaining a wife. When he does touch this subject, as he does in ^{<400f>}1 Corinthians 7:2, he says, very simply, “to avoid fornication let every man have (ἐχέτω) his own wife”; not, *know how to get one*. Εἰδέναι *know*, as usually interpreted, is both superfluous and absurd. Besides, the question was not of *procuring* a wife, but of living honorably and decently with her, paying her the respect which was her right, and therefore avoiding illicit connections.

That he pursue his gain-getting in sanctification and honor (κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ). As a holy and honorable man. The exhortation now turns to business relations. Κτᾶσθαι cannot mean *possess*, as A.V. That would require the perfect tense. It means *procure, acquire*. Often *buy*, as ^{<417f>}Acts 17:28; LXX, ^{<439f>}Genesis 33:19; 39:1; 47:19; 49:30; ^{<439f>}Joshua 24:33; absolutely, ^{<400f>}Ezekiel 7:12, 13.

5. Not in the lust of concupiscence (μὴ ἐν πάθει ἐπιθυμίας). Lit. *in passion of desire*. Not with avaricious greed. For ἐπιθυμία see on

◀4049 Mark 4:19. Its meaning is by no means limited to sensual lust; see, for instance, ▶4226 Luke 22:15. It is used as including all kinds of worldly desires, as ▶4366 Galatians 5:16, 24; ▶4171 1 John 2:17. In ▶4300 Romans 7:7, especially of covetousness.

6. That no man go beyond (τὸ μὴ ὑπερβαίνειν). Lit. *the not going beyond*. Dependent on *this is the will of God*, ver. 3. The verb N.T.. Often in LXX, mostly in the literal sense of *overpassing limits*. Also of *overtaking, passing by, surpassing*, as in wickedness or cruelty. It is an expansion of the preceding thought. Pursue your business as holy men: do not overreach or defraud.

It is the *overstepping* of the line between mine and thine. It is used absolutely, being defined by the succeeding clause. The A.V. is literal, *go beyond*. Rev. renders *transgress*. Weizsacker and Bornemann “übergreife *overreach*.” So. Rev. margin. This last is the best.

Defraud (πλεονεκτεῖν). P^o. See on ▶4021 2 Corinthians 2:11, and *covetousness*, ▶4129 Romans 1:29. It emphasises gain as the motive of fraud. Three times in LXX, ▶4041 Judges 4:11; ▶4319 Habakkuk 2:9; ▶4227 Ezekiel 22:27. Often in Class.

In any matter (ἐν τῷ πράγματι). Rev. correctly, in *the matter*. Comp. ▶4071 2 Corinthians 7:11. The sense is *the business in hand*, whatever it be. The τῷ does not stand for τινι *any*. For *πράγματι*, *matter*, see on ▶4089 Matthew 18:19. Those who connect this clause with the preceding, explain τῷ as *the matter just mentioned* — adultery.

Avenger (ἔκδικος). P^o. Here and ▶4534 Romans 13:4. In LXX rarely, and in the same sense as here. In this sense it occurs only in late Greek. For the warning comp. ▶4046 Ephesians 5:6; ▶4306 Colossians 3:6; ▶4534 Romans 13:4; ▶4362 Galatians 5:21.

7. Unto uncleanness (ἐπὶ ἀκαθαρσίᾳ). Better, *for* uncleanness; ἐπὶ denoting *aim* or *intention*. The intention is viewed as the basis of the act (ἐπὶ *upon*). Comp. ▶4362 Galatians 5:13; ▶4046 Ephesians 2:10.

In sanctification (ἐν). Note the change of preposition. Sanctification is the characteristic life-element of the Christian, *in* which he is to live. Comp. *in peace*, ▶4075 1 Corinthians 7:15; *in hope*, ▶4046 Ephesians 4:4.

8. *Despiseth* (ἀθετῶν). Better, *rejecteth*. Setteth aside. Comp. Galatians 2:21; 3:15; 1 Corinthians 1:19. Used in N.T. both of persons and things.

His Holy Spirit (τὸ πνεῦμα αὐτοῦ τὸ ἅγιον). Solemn and emphatic: *His Spirit, the holy*. Similarly, Acts 15:8, 28; 19:6; 20:23; Ephesians 1:13; 4:30.

9. *Taught of God* (θεοδίδακτοι). N.T.^o. °LXX. Not in Class.

11. *Study* (φιλοτιμῆσθαι). P^o. Make it your aim. Comp. Romans 15:20 (see note); 2 Corinthians 5:9. Often in Class. Lit. *to be fond of honor*: hence *to strive for honor, to be ambitious*.

To be quiet (ἡσυχάζειν). Note the paradox, *strive to be quiet*. For similar instances see Romans 1:20, *unseen things clearly seen*: Romans 1:22, *wise, be fooled* (comp. Horace, *Od.* 1, 34, 2, *insaniens sapientia*): 2 Corinthians 8:2, *poverty abounded unto riches*: 2 Corinthians 7:10, *repentance, not to be repented of*. The disturbances rebuked in the second Epistle may have begun to show themselves, so that there is a possible allusion to the idle busybodies of 2 Thessalonians 3:11.

12. *Honestly* (εὐσχημόνως). P^o. Better, *seemly*. From εὖ *well* and σχῆμα *figure or fashion*. The literal sense is suggested by the familiar phrase *in good form*. The contrast appears in ἀτάκτως *disorderly*, 2 Thessalonians 3:6. Paul has in view the impression to be made by his readers on those outside of the church. See on Romans 13:13, and comp. 1 Corinthians 14:40.

Of nothing (μηδενός). Either neuter, *of nothing*, or masculine, *of no man*. In the latter case it would refer to depending upon others for their support, which some, in view of the immediately expected parousia, were disposed to do, neglecting their own business.

13. *I would not have you to be ignorant* (οὐ θέλομεν ὑμᾶς ἀγνοεῖν). The Greek is, *we would not, etc.* A formula often used by Paul to call special attention to what he is about to say. See Romans 1:13; 11:25; 1 Corinthians 2:1, etc. He employs several similar expressions for the same purpose, as θέλω ὑμᾶς εἰδέναι *I wish you to know* (1 Corinthians 11:3; Colossians 2:1): γινωρίζω ὑμῖν *I declare unto you* (1

Corinthians 15:1; ^{<400>}2 Corinthians 8:1; ^{<800>}Galatians 1:11): **γινώσκειν ὑμᾶς βούλομαι** *I would have you know* (^{<300>}Philippians 1:12).

Them which are asleep (τῶν κοιμωμένων). Or, *who are sleeping*. See on ^{<400>}Acts 7:60; ^{<600>}2 Peter 3:4, and comp. ^{<400>}1 Corinthians 7:39; 11:30; 15:6, 18, 20, 51; ^{<800>}John 11:11, etc. The dead members of the Thessalonian church.

Ye sorrow (λυπήσθε). Opinions differ as to the possible ground of this sorrow. According to some, the Thessalonians supposed that eternal life belonged only to such as should be found alive at the parousia, and therefore that those already dead would not share the blessings of the second advent. Others, assuming an interval between the advent and the general resurrection, think that the Thessalonians were anxious lest their brethren who died before the advent would be raised only at the general resurrection, and therefore would not share the blessings of communion with the Lord during the millennial reign. It is impossible to decide the question from Paul's words, since he does not argue, but only consoles. The value of his consolation does not depend upon the answer to the question whether the departed saints shall first be raised up at the general resurrection, or at a previous resurrection of believers only. The Thessalonians were plainly distressed at the thought of separation from their departed brethren, and had partially lost sight of the elements of the Christian hope — reunion with them and fellowship with the Lord. These elements Paul emphasises in his answer. The resurrection of Jesus involves the resurrection of believers. The living and the dead Christians shall alike be with the Lord.

Others (οἱ λοιποὶ). More correctly, *the rest*. Paul makes a sharp distinction between Christians, and all others.

Who have no hope. Only believers have *hope* of life after death. The speculations and surmisings of pagan philosophy do not amount to a hope.

14. *Them also which sleep in Jesus will God bring with him* (καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ).

(1) *Which sleep* should be, *which have been laid asleep* or *have fallen asleep*, giving the force of the passive.

(2) Διὰ τοῦ Ἰησοῦ can by no possibility be rendered in *Jesus*, which would be ἐν Ἰησοῦ: see ^{<4658>}1 Corinthians 15:18; ^{<5046>}1 Thessalonians 4:16. It must mean *through* or *by means of* Jesus.

(3) The attempt to construe διὰ τοῦ Ἰησοῦ with τοὺς κοιμηθέντας *those who have fallen asleep by means of Jesus*, gives an awkward and forced interpretation. It has been explained by supposing a reference to martyrs who have died *by* Jesus; because of their faith in him. In that case we should expect the accusative, διὰ τὸν Ἰησοῦν *on account of* or *for the sake of* Jesus. Moreover Paul is not accentuating that idea. Κοιμηθέντας would be universally understood by the church as referring to the death of Christians, so that *by Jesus* would be superfluous.

(4) Διὰ τοῦ Ἰησοῦ should be construed with ἄξει *will bring*. Rend. the whole: *them also that are fallen asleep will God through Jesus bring with him*. Jesus is thus represented as the agent of the resurrection. See ^{<4851>}1 Corinthians 15:21; ^{<4848>}John 5:28; 6:39, 44, 54. Bring (ἄξει) is used instead of ἐγειρεῖ *shall raise up*, because the thought of separation was prominent in the minds of the Thessalonians.

15. *By the word of the Lord* (ἐν λόγῳ κυρίου). Or *in the word*. Λόγος of a concrete saying, ^{<4809>}Romans 9:9; 13:9. We do not say this on our own authority. Comp. ^{<4670>}1 Corinthians 7:10, 12, 25. No recorded saying of the Lord answers to this reference. It may refer to a saying transmitted orally, or to a direct revelation to Paul. Comp. ^{<4812>}Galatians 1:12; 2:2; ^{<4808>}Ephesians 3:3; ^{<4701>}2 Corinthians 12:1, 9.

Remain (περιλειπόμενοι). P^o. and only in this Epistle. The plural *we* indicates that Paul himself expected to be alive at the parousia. ^{f26b}

Shall not prevent (οὐ μὴ φθάσωμεν). The A.V. misses the force of the double negative — *shall in no wise prevent*. *Prevent* in the older sense of *anticipate, be beforehand with*. See on ^{<4725>}Matthew 17:25, and ^{<5026>}1 Thessalonians 2:16. The living shall not share the blessings of the advent sooner than the dead in Christ.

16. *The word of the Lord*, ver. 15, is apparently not intended to include the specific details which follow. In that word the revelation was to the effect

that all believers simultaneously should share the blessings of the advent. The following description of the Lord's descent from heaven is intended to emphasise the fact that the reunion of dead and living believers will be accomplished by the Lord in person (αὐτὸς). "Ὅτι does not indicate the contents of the word of the Lord (*that*, as A.V.), but means *for* or *because*; and the details are meant to strengthen the more general declaration of ver. 15. In the details themselves there are traces of certain O.T. theophanies, as ^{<091>}Exodus 19:11-18; ^{<300>}Micah 1:3. ^{f27b}

Shall descend from heaven. Used nowhere else of Christ's second coming. Frequently in the Fourth Gospel, of Christ's descent to earth as man. See 3:13; 6:33, 38, 41, etc. In ^{<400>}Ephesians 4:9, of his descent by the Spirit in order to endow the church.

With a shout (ἐν κελεύσματι). N.T.^o. Once in LXX, ^{<300>}Proverbs 24:62 (English Bib. 30:27). From κελεύειν *to summon*. Often in Class. Lit. *a shout of command*, as of a general to his army, an admiral to his oarsmen, or a charioteer to his horses.

Archangel (ἀρχαγγέλου). Only here and Jude 9. Not in O.T. The Pauline angelology shows traces of Rabbinical teachings in the idea of orders of angels. See ^{<402>}Ephesians 1:21; ^{<306>}Colossians 1:16; ^{<688>}Romans 8:38. The archangels appear in the apocryphal literature. In the Book of Enoch (see on Jude 14) four are named, Michael, Uriel, Raphael, and Gabriel. Michael is set over the tree which, at the time of the great judgment, will be given over to the righteous and humble, and from the fruit of which life will be given to the elect. In Tob. xii. 15, Raphael appears as one of the seven holy angels. Comp. ^{<682>}Revelation 8:2. See also on Jude 9, and comp. ^{<271>}Daniel 12:1. ^{f28b}

With the trump of God (ἐν σάλπιγγι θεοῦ). For the trumpet heralding great manifestations of God, see ^{<293>}Exodus 19:13, 16; ^{<945>}Psalms 47:5; ^{<273>}Isaiah 27:13; ^{<304>}Zechariah 9:14; ^{<316>}Zephaniah 1:16; ^{<211>}Joel 2:1; ^{<125>}Matthew 24:31; ^{<455>}1 Corinthians 15:52; ^{<611>}Revelation 1:10; 4:1. *Of God* does not indicate the size or loudness of the trumpet, but merely that it is used in God's service. Comp. *harps of God*, ^{<652>}Revelation 15:2; *musical instruments of God*, ^{<362>}1 Chronicles 16:42. The later Jews believed that God would use a trumpet to raise the dead.

17. Together with them (ἅμα σὺν αὐτοῖς). Ἄμα, *at the same time*, referring to the living. We that are alive shall *simultaneously* or *one and all* (comp. ^{<610>}Romans 3:12) be caught up. Σὺν αὐτοῖς *along with them, i.e.,* the dead. Thus ἅμα is to be const. with *shall be caught up*. The A.V. and Rev. are inaccurate. ^{f29b} These are the important words as related to the disquietude of the Thessalonians.

Shall be caught up (ἄρπαγησόμεθα). By a swift, resistless, divine energy. Comp. ^{<710>}2 Corinthians 12:2, 4; ^{<483>}Acts 8:39.

In the air (εἰς ἄερα). Rend. *into* the air, and const. with *shall be caught up*. Ἄηρ *the atmosphere with the clouds*, as distinguished from αἰθήρ *the pure ether*, which does not occur in N.T.

And so. After having met the Lord

CHAPTER 5

1. *Times — seasons* (χρόνων — καιρῶν). See on ^{<400>}Acts 1:7. With special reference to the Lord's coming. The plural is used because Paul is thinking of a number of incidents attending the preparation and accomplishment of the second advent, and occurring at different times. The collocation *times* and *seasons* only here and ^{<400>}Acts 1:7. Καιρός is the *suitable* time, χρόνος the time *measured by duration*. Hence καιρός a *junction, an occasion*, as ^{<400>}Matthew 16:3. The distinction is so well marked that have the phrases χρόνου καιρός *the right moment of the time*, and εὔκαιρος χρόνος *the opportune moment*. See Soph. Elec. 1292.

2. *Perfectly* (ἀκριβῶς). See on ^{<400>}Luke 1:3.

The day of the Lord (ἡμέρα κυρίου). The day of Christ's second coming. In Paul's Epistles this is expressed by ἡ ἡμέρα *the day*, absolutely, ^{<504>}1 Thessalonians 5:4; ^{<403>}1 Corinthians 3:13; ^{<530>}Romans 13:12: ἡ ἡμέρα ἐκείνη *that day*, ^{<500>}2 Thessalonians 1:10: ἡμέρα χριστοῦ *the day of Christ*, ^{<500>}Philippians 1:10; 2:16: ἡμέρα κυρίου or τοῦ κυρίου *day of the Lord*, ^{<405>}1 Corinthians 5:5; ^{<500>}1 Thessalonians 5:2; ^{<500>}2 Thessalonians 2:2: ἡμέρα τοῦ κυρίου ἡμῶν Ἰησοῦ (Χριστοῦ), ^{<403>}1 Corinthians 1:8; ^{<404>}2 Corinthians 1:14. These expressions refer to a definite time when the Lord is expected to appear, and Paul expects this appearance soon. Attempts to evade this by referring such expressions to the day of death, or to the advance toward perfection after death until the final judgment, are forced, and are shaped by dogmatic conceptions of the nature of Biblical inspiration. ^{f30b} In the O.T. the phrase day of the Lord denotes a time in which God will conspicuously manifest his power and goodness or his penal justice. See ^{<202>}Isaiah 2:12; ^{<233>}Ezekiel 13:5; ^{<205>}Joel 1:15; 2:11; and comp. ^{<605>}Romans 2:5. The whole class of phrases is rare in N.T. outside of Paul's Epistles.

As a thief (ὡς κλέπτης). Comp. ^{<1240>}Matthew 24:43; ^{<123>}Luke 12:39; ^{<600>}2 Peter 3:10; ^{<605>}Revelation 16:15, and see on ^{<600>}Revelation 3:3.

In the night (ἐν νυκτί). The ancient church held that the advent was to be expected at night, on an Easter eve. This

gave rise to the custom of vigils. Jerome, on ^{<437>}Matthew 25:6, says: “It is a tradition of the Jews that Messiah will come at midnight, after the likeness of that season in Egypt when the Passover was celebrated, and the Destroyer came, and the Lord passed over the dwellings. I think that this idea was perpetuated in the apostolic custom, that, on the day of vigils, at the Pascha, it was not allowed to dismiss the people before midnight, since they expected the advent of Christ.”

It is noteworthy how many of the gospel lessons on watchfulness are associated with the night and a visit by night. See ^{<424>}Matthew 24:43; 25:1-13; ^{<413>}Mark 13:35; ^{<425>}Luke 12:35, 38; 17:34; 12:90.

3. *When they shall say.* The prediction is thrown into dramatic form.

Cometh upon (ἐπίσταται). See ^{<423>}Luke 21:34, 36. Often in N.T. of a person coming suddenly upon another; as ^{<419>}Luke 2:9; 24:4; ^{<401>}Acts 4:1; 12:7.

Travail (ὄδιν). Birth-throe. Only here in its literal sense. Elsewhere as a strong figure of sorrow or pain. See ^{<418>}Matthew 24:8; ^{<413>}Mark 13:8; ^{<402>}Acts 2:24. For the figure in O.T. see ^{<2936>}Isaiah 13:6-8; 37:3; ^{<304>}Micah 4:9; ^{<2837>}Hosea 13:3; ^{<2421>}Jeremiah 13:21.

Shall not escape (οὐ μὴ ἐκφύγωσιν). A.V. misses the force of the double negative. They shall *in no wise* escape.

4. *Overtake* (καταλάβη). See on *comprehended*, ^{<605>}John 1:5.

A thief (κλέπτης). Tischendorf, Weiss, and Rev. T. retain this reading. Westcott and Hort read κλέπτας *thieves*, but with κλέπτης in margin. The weight of textual evidence is in favor of the singular.

5. *Ye are all.* In the text γὰρ for should be inserted after πάντες *all*. Ye are not in darkness *for ye* are sons of light.

Children of light (υἱοὶ φωτός). More correctly, *sons* of light. See on ^{<467>}Mark 3:17, and comp. ^{<248>}Luke 16:8; ^{<623>}John 12:36; ^{<418>}Ephesians 5:8; ^{<502>}Colossians 1:12. The Christian condition is habitually associated in N.T. with light: see ^{<454>}Matthew 5:14, 16; ^{<4321>}John 3:21; 8:12; ^{<403>}Acts 26:18; ^{<402>}1 Peter 2:9; ^{<607>}1 John 1:7. The contrary condition with darkness: see ^{<439>}John 3:19, 20; ^{<418>}Ephesians 5:8; ^{<402>}1 Peter 2:9; ^{<4046>}Matthew 4:16; 6:23, etc.

Of the night — of darkness (νυκτὸς — σκότους). The genitive marks an advance of thought from ἐν σκότει in darkness, ver. 4. Ἐν indicates the element in which one is. The genitive, *of darkness*, points to nature and origin. To *belong* to darkness is more than *to be* in darkness.

6. Others (οἱ λοιποί). *The rest*, as ch. 4:13.

Let us watch (γρηγοροῦμεν). See on ^{<4135>}Mark 13:35, and comp. ^{<4154>}Ephesians 5:14.

Be sober (νήφωμεν). Primarily in a physical sense, as opposed to excess in drink, but passing into the ethical sense of *calm, collected, circumspect*. Alert wakefulness and calm assurance will prevent their being surprised and confused by the Lord's coming, as by a thief in the night.

7. Be drunken (μεθυσκόμενοι). Lit. *who are made drunk or get drunk*. See on ^{<4151>}John 2:10. In N.T. always of intoxication. In LXX, the Hebrews *shekar strong drink* is several times rendered by μέθυσμα; ^{<41734>}Judges 13:4, 7; ^{<4011>}1 Samuel 1:11, 15.

8. Putting on (ἐνδυσάμενοι). The son of day clothes himself for the day's work or battle. The same association of ideas as in vv. 6, 8, is found in ^{<41532>}Romans 13:12-14; ^{<41635>}Revelation 16:15; ^{<40113>}1 Peter 1:13. Comp. LXX, Bar. v. 2.

Breastplate — helmet. Comp. ^{<40164>}Ephesians 6:14. The figures are not original with Paul. See ^{<42347>}Isaiah 59:17; Wisd. v. 18, 19. Notice that only defensive armor is mentioned, in accordance with the darkness and uncertainty of the last time; and that the fundamental elements of Christian character, faith, hope, and love, are brought forward again as in ch. 1:3; ^{<41313>}1 Corinthians 13:13. For the figure of the armed soldier, comp. also ^{<41532>}Romans 13:12; ^{<417104>}2 Corinthians 10:4.

9. For (ὅτι). Special emphasis is laid on the hope of salvation. The exhortation to put it on is enforced by the fact that God's appointment is to salvation and not to wrath.

To obtain (εἰς περιποίησιν). More literally, *unto the obtaining*. See on ^{<40114>}Ephesians 1:14. In three out of five instances in N.T. the word clearly means *acquiring* or *obtaining*. In ^{<40114>}Ephesians 1:14 and ^{<40129>}1 Peter 2:9, it is sometimes rendered *possession* (so Rev.). But in Ephesians the meaning is

redemption or *acquisition*, or redemption which will give possession; and in 1st Peter a people *for acquisition*. The meaning here is *that we might obtain*. Comp. LXX, ^{<487>}Malachi 3:17.

10. Who died. Frequently the resurrection is coupled with the death of Christ by Paul, as ch. 4:14; ^{<1080>}Philippians 3:10; ^{<3022>}Colossians 2:12; 3:1-4. Not so here; but the thought of resurrection is supplied in *live together with him*.

Wake or sleep. Whether we are alive or dead at Christ's appearing. Comp. ^{<5149>}Romans 14:9. **Καθεύδειν** in N.T. always literally of sleep, except here, and possibly ^{<4154>}Ephesians 5:14. In ^{<4153>}Mark 5:39; ^{<4051>}Luke 8:52, it is contrasted with death. In LXX in the sense of death, ^{<5876>}Psalms 87:5; ^{<7122>}Daniel 12:2; ^{<1072>}2 Samuel 7:12.

11. Comfort (παρακαλεῖτε). Rev. renders *exhort*; but comfort suits better the general drift of the passage, and corresponds with ch. 4:18. There is some force in Bornemann's suggestion that the two meanings may be combined. Exhort each other to be of good heart.

Edify (οἰκοδομεῖτε). Lit. *build up*. See on ^{<4022>}Acts 20:32. The metaphorical sense habitually in Paul. See ^{<4801>}1 Corinthians 8:1, 10; 10:23; 14:4; ^{<4021>}Ephesians 2:20. In O.T. mostly in the literal sense. See however LXX, ^{<8041>}Ruth 4:11; ^{<3275>}Psalms 27:5; 88:2; ^{<2604>}Jeremiah 31:4.

12. Know (εἰδέναι). See on ch. 4:4. Recognize them for what they are, and as entitled to respect because of their office. Comp. **ἐπιγινώσκετε** *acknowledge*, ^{<4638>}1 Corinthians 16:18; and **ἐγνώσθης** *takest knowledge*, LXX, ^{<3423>}Psalms 143:3. Ignatius, Smyrn. 9:, has **ἐπίσκοπον εἰδέναι** *to know the bishop*, to appreciate and honor him.

Are over (προϊσταμένων). Lit. *who are placed before you*. See on ^{<5149>}Romans 12:8. Used of superintendents of households, ^{<5104>}1 Timothy 3:4, 5, 12; of the ruling of elders of the church, ^{<5157>}1 Timothy 5:17. It does not indicate a particular ecclesiastical office, but is used functionally. The ecclesiastical nomenclature of the Pauline Epistles is unsettled, corresponding with the fact that the primitive church was not a homogeneous body throughout christendom. The primitive Pauline church consisted of a number of separate fraternities which were self-governing. The recognition of those who ministered to the congregations depended on

the free choice of their members. See for instance ^{<465>}1 Corinthians 16:15, 16. The congregation exercised discipline and gave judgment: ^{<468>}1 Corinthians 5:3-5; ^{<469>}2 Corinthians 2:6, 7; 7:11, 12; ^{<461>}Galatians 6:1.

Admonish (νουθετοῦντας). Only in Acts and Paul. See on ^{<461>}Acts 20:31, and comp. ver. 14; ^{<514>}Romans 15:14; ^{<464>}1 Corinthians 4:14; ^{<503>}Colossians 1:28.

13. Esteem (ἡγεῖσθαι). Primarily *to lead*, which is the only sense in the Gospels and Acts, except ^{<462>}Acts 26:2, in a speech of Paul. To lead the mind through a reasoning process to a conclusion, and so *to think, to estimate*. Only in this sense by Paul, Peter, and James. See ^{<462>}2 Corinthians 9:5; ^{<308>}Philippians 2:3; ^{<500>}James 1:2; ^{<609>}2 Peter 3:9. In both senses in Hebrews. See 10:29; 13:7.

Very highly in love. Const. *very highly* with *esteem*. *In love* qualifies both words. ^{f31b}

For their work's sake (διὰ τὸ ἔργον αὐτῶν). Their esteem for their superintendents is not to rest only on personal attachment or respect for their position, but on intelligent and sympathetic appreciation of their work. It is a good and much-needed lesson for the modern congregation no less than for the Thessalonian church.

14. Them that are unruly (τοὺς ἀτάκτους). N.T.^o The A.V. is more vigorous and less stilted than Rev. *disorderly*. From ἀ *not* and τάσσειν *draw up or arrange*. Those who are *out of line*. Comp. the adverb ἀγαθός *disorderly*, ^{<500>}2 Thessalonians 3:6, 11. Probably referring to the idlers and busybodies described there.

Feeble-minded (ὀλιγοψύχους). N.T.^o. Better *fainthearted*. Ὀλίγος *little* and ψυχή *soul*. Those of little heart. oClass. In LXX see ^{<316>}Proverbs 14:29; ^{<237>}Isaiah 25:5; 54:6; 57:15. Ὀλιγοψυχία *faint-heartedness*, ^oN.T. LXX, ^{<100>}Exodus 6:9; Psalm 54:8. Comp. Ps. of Sol., 16:11.

Support (ἀντέχεσθε). Comp. ^{<462>}Matthew 6:24; ^{<500>}Titus 1:9. Ἀντὶ *against* and ἔχεσθαι *to hold one's self*. The primary sense is, keeping one's self directly opposite to another so as to sustain him.

- 15. *That which is good*** (τὸ ἀγαθόν). Not to be limited to *profitable*, *beneficent* (as Lightfoot, Lunemann), although ἀγαθός commonly includes a corresponding beneficent relation of its subject to another subject, which is emphasized here by *to all men*. See on ^{<6107>}Romans 5:7. It may also include what is absolutely, morally good, as ^{<6101>}Romans 2:10. So ^{<6103>}Hebrews 13:21; ^{<6101>}1 Peter 3:11; ^{<6107>}Romans 7:18.
- 17. *Without ceasing*** (ἀδιαλείπτως). Comp. Romans 9; 12:12; ^{<6103>}Ephesians 6:18; ^{<5101>}Colossians 4:2.
- 18. *Will*** (θέλημα). In the sense of *requirement*. Comp. ch. 4:3.
- 19. *Quench not the Spirit***. Since he is the inspirer of prayer, and the bestower of all gifts of grace on the Church. Comp. ^{<6103>}Ephesians 4:30. The operation of the Spirit is set forth under the image of fire in ^{<6101>}Matthew 3:11; ^{<6103>}Luke 12:49; ^{<6103>}Acts 2:3, 4. The reference here is to the work of the Spirit generally, and not specially to his inspiration of prayer or prophecy.
- 20. *Prophecyings*** (προφητείας). The emphasis on prophecyings corresponds with that in ^{<6101>}1 Corinthians 14:1-5, 22 ff. Prophecy in the apostolic church was directly inspired instruction, exhortation, or warning. The prophet received the truth into his own spirit which was withdrawn from earthly things and concentrated upon the spiritual world. His higher, spiritual part (πνεῦμα), and his moral intelligence (νοῦς), and his speech (λόγος) worked in harmony. His spirit received a spiritual truth in symbol: his understanding interpreted it in its application to actual events, and his speech uttered the interpretation. He was not ecstatically rapt out of the sphere of human intelligence, although his understanding was intensified and clarified by the phenomenal action of the Spirit upon it. This double action imparted a peculiarly elevated character to his speech. The prophetic influence was thus distinguished from the mystical ecstasy, the ecstasy of Paul when rapt into the third heaven, which affected the subject alone and was incommunicable (^{<6102>}2 Corinthians 12:1-4). The gift of tongues carried the subject out of the prophetic condition in which spirit, understanding, and speech operated in concert, and into a condition in which the understanding was overpowered by the communication to the spirit, so that the spirit could not find its natural expression in rational speech, or speech begotten of the understanding, and found supernatural expression in a tongue created by the Spirit. Paul attached great value to

prophecy. He places prophets next after apostles in the list of those whom God has set in the Church (^{<4628>}1 Corinthians 12:28). He associates apostles and prophets as the foundation of the Church (^{<4621>}Ephesians 2:20). He assigns to prophecy the precedence among spiritual gifts (^{<4641>}1 Corinthians 14:1-5), and urges his readers to desire the gift (^{<4641>}1 Corinthians 14:1, 39). Hence his exhortation here.

21. Prove all things (πάντα δοκιμάζετε). A general exhortation, not confined to prophesyings; but Paul elsewhere insists that a test be applied to phenomena which claim to be supernatural. See on *discerning of spirits*, ^{<4621>}1 Corinthians 12:10; 14:29, and comp. ^{<5300>}2 Thessalonians 2:2, and ^{<6011>}1 John 4:1-3. For **δοκιμάζετε** prove, see on ^{<6011>}1 Peter 1:7. In LXX, ^{<1272>}Proverbs 27:21; ^{<5405>}Psalms 11:6, **δοκίμιον** is a *crucible* or *furnace*.

Hold fast that which is good (τὸ καλὸν κατέχετ). These words are associated in early Christian writers with an apocryphal saying ascribed to Jesus, and very frequently quoted, **γίνεσθε δὲ δόκιμοι τραπεζίται** *show yourselves approved money-changers*. By some ancient writers the two are cited together as Paul's; by others they are distinguished, as by Origen, who cites the saying as an injunction (ἐντολήν) of Jesus, and adds, "and also (observing) the teaching of Paul, who says, 'prove all things, hold fast the good, abstain from every form of evil.'" The saying about the money-changers is probably a genuine *logion* of the Lord. Some have thought that the words added by Clement of Alexandria, "rejecting some things but holding fast the good, " formed part of the Lord's saying, and that, accordingly, Paul's words here depend on an original utterance of Jesus. If this could be proved, **εἶδος** *form*, ver. 22, might be explained as a figure of exchangers distinguishing between genuine and false coins. ^{f32b}

22. Appearance (εἶδος). As commonly explained, abstain from everything that even *looks like* evil. But the word signifies *form* or *kind*. Comp. ^{<4832>}Luke 3:22; ^{<4857>}John 5:37, and see nearly the same phrase in Joseph. *Ant.* 10:3, 1. It never has the sense of *semblance*. Moreover, it is impossible to abstain from everything that looks like evil.

Of evil (πονηροῦ). To be taken as a noun; not as an adjective agreeing with **εἶδος** *form* (from every evil form). The meaning of **πονηρός** in N.T. cannot be limited to *active* evil, *mischief*, though it often has that sense.

The same is true in LXX, where it sometimes means *grudging* or *niggardly*. See Sir. xiv. 4, 5; xxxiv. 23.

23. *The very God of peace* (αὐτὸς ὁ Θεὸς τῆς εἰρήνης). Better, *the God of peace himself*. God's work is contrasted with human efforts to carry out the preceding injunctions. The phrase *God of peace* only in Paul and Hebrews. See ^{<653>}Romans 15:33; 16:20; ^{<309>}Philippians 4:9; ^{<3831>}Hebrews 13:20. The meaning is, God who is the source and giver of peace. *Peace*, in the Pauline sense, is not mere calm or tranquillity. It is always conceived as based upon reconciliation with God. God is the God of peace only to those who have ceased to be at war with him, and are at one with him. God's peace is not sentimental but moral. Hence the God of peace is the *sanctifier*. "Peace" is habitually used, both in the Old and New Testaments, in connection with the messianic salvation. The Messiah himself will be Peace (^{<318>}Micah 5:5). Peace is associated with righteousness as a messianic blessing (^{<4921>}Psalms 72:7; 85:10). Peace, founded in reconciliation with God, is the theme of the gospel (^{<4085>}Acts 10:36). The gospel is *the gospel of peace* (^{<407>}Ephesians 2:17; 6:15; ^{<605>}Romans 10:15). Christ is the giver of peace (J. 14:27; 16:33).

Sanctify (ἀγιάσαι). See on ^{<608>}John 10:36; 17:17. The primary idea of the word is *separation*. Hence ἅγιος, the standard word for *holy* in LXX is, primarily, *set apart*. Ἀγιάζειν is

1. *to separate from things profane and to consecrate to God;*
2. *to cleanse or purify as one set apart to holy uses.*

Wholly (ὀλοτελεῖς). N.T.^o. So that nothing shall escape the sanctifying power. "Ὄλος *complete*, and τέλος *end or consummation*.

Spirit, soul, body (πνεῦμα, ψυχή σώμα). It is useless to attempt to draw from these words a technical, psychological statement of a threefold division of the human personality. If Paul recognized any such technical division, it was more probably twofold; the body or material part, and the immaterial part with its higher and lower sides — πνεῦμα and ψυχή. See on ^{<6110>}Romans 6:6; 7:5, 23; 8:4; 11:3 and footnote.

Be preserved entire (ὀλόκληρον — τηρηθείη). This is the rendering of Rev. and is correct. A.V. joins ὀλόκληρον with πνεῦμα, and renders *your*

whole spirit. Ὀλόκληρον is predicative, not attributive. It does not mean *whole*, but is derived from ὅλος *whole* and κλήρος *allotment*, and signifies *having the entire allotment; complete in all parts*. It occurs only here and ^{<5004>}James 1:4, where it is associated with τέλειοι *perfect*. It appears in LXX, as ^{<0225>}Leviticus 23:15; ^{<5109>}Deuteronomy 16:9; 27:6. Joseph. *Ant.* 3:12, 2, uses it of an unblemished victim for sacrifice. As distinguished from ὀλοτελεῖς *wholly*, ver. 23, it is *qualitative*, while ὀλοτελεῖς is *quantitative*. The kindred ὀλοκληρία *perfect soundness*, only in ^{<4186>}Acts 3:16. For *preserved* see on ^{<6100>}1 Peter 1:4.

24. Faithful (πιστός). Comp. ^{<5123>}2 Timothy 2:13, and see on ^{<6100>}1 John 1:9; ^{<6005>}Revelation 1:5; 3:14.

That calleth (ὁ καλῶν). = *the caller*. The emphasis is on the person rather than on the act. Comp. ^{<5911>}Romans 9:11; ^{<8016>}Galatians 1:6, 15; 5:8; ^{<5122>}1 Thessalonians 2:12; ^{<6100>}1 Peter 5:10; ^{<5005>}James 1:5.

26. Kiss. See on ^{<4732>}2 Corinthians 13:12. Comp. ^{<5100>}Romans 16:16; ^{<6100>}1 Corinthians 16:20; ^{<6104>}1 Peter 5:14.

27. I charge (ἐνορκίζω). N.T. ^o. Rev. stronger and more literal, *I adjure*. Class. This strong appeal may perhaps be explained by a suspicion on Paul's part that a wrong use might be made of his name and authority (see ^{<5100>}2 Thessalonians 2:2), so that it was important that his views should be made known to all. Lightfoot refers to ^{<5107>}2 Thessalonians 3:17, as showing a similar feeling in his anxiety to authenticate his letter.

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ftb1 - “Medio flexu litoris.” Pliny, H.N. 4:10.

ftb2 - The Cabeiri were Pelasgic deities worshipped in the islands between Euboea and the Hellespont, on the adjacent coasts of Asia Minor, and at Thebes and Andania in Greece. They were four in number, answering to Demeter, Persephone, Hades, and Hermes in the Greek mythology. Throughout the Roman period of Greek history the Cabeiric mysteries were held only second to the Eleusinian, and many Romans of high position were initiated.

ftb3 - John E. C. Schmidt, DeWette, Kern, Baur, Hilgenfeld, Pflleiderer, Weizsacker, Loman, Holtzmann, Schmiede.

ftb4 - Comp., for instance, ^{<small>2</small>} Thessalonians 1:1-7; 2:13-17; 3:1, 3, 12, and ^{<small>1</small>} Thessalonians 1:3, 4, 6, 7; 2:13, 15, 16; 3:3, 4, 5, 8, 9, 10, 11, 12.

ftb5 - The authenticity of the 2nd Epistle is defended by Jowett, Godet, Weiss, Lunemann, Schenkel, Reuss, Bleek, Renan, Salmon, Klopper, Julicher, Bornemann, Zahn, McGiffert.

ftb6 - No attempt is made to present an exhaustive catalogue of the Literature.

- ftb7 - See ^{<5107}Romans 16:7; ^{<4806}1 Corinthians 9:6, 6, and Bp. Lightfoot on “The Name and Office of an Apostle,” *Com. on Galatians* p. 92.
- ftb8 - The discussion in detail may be found in Bornemann’s *Thessalonicher-briefe*, p.37 f. and p. 53. See also Spitta, *Urchristenthum*, p. 120 f., and Lightfoot, *Notes on Epistles of St. Paul*, p. 22.
- ftb9 - There has been some dispute as to whether it was applied to a synagogue, but the usage of Josephus and Philo seems decisive in favor of that meaning. See Jos. *Vita*, 54; Juvenal, *Sat.* III 296; Schurer, *The Jewish People in the Time of Jesus Christ*, Div. II, Vol. II., p 73; Wendt, *Apostel-geschichte*, on ^{<4163}Acts 16:13. An inscription preserved in the Berlin Egyptian Museum testifies to the meaning *synagogue* as early as the third century B.C. Zenobia and Vaballath, about 270 A.D., decree the restoration of an inscription on a synagogue, as follows:
 Βασιλεὺς Πτολεμαῖος Εὐεργέτης τὴν προσευχὴν ἄσυλον King Ptolemy Euergetes. decrees that the place of prayer. be an asylum. See Deissmann, *Neue Bibetstudien*, p. 49.
- ftb10 - See an interesting article by John Rendel Harris, *Expositor*, Vol. IV., No. III., 1898, “A Study in Letter-writing.” Also an article by Walter Lock, *Expositor*, Vol. II., No.I., 1897, “^{<4801}1 Corinthians 8:1-9.A Suggestion.”
- ftb11 - See the note in Vol. III., p. 133 ff.
- ftb12 - Much discussion has arisen as to the proper connection of this passage. As punctuated and rendered in A.V. and Rev. the sequence is irregular. There is a clear antithesis between ἄλλ’ *but* and οὐ μόνον *not only*; and the sentence, if regular, would have closed with *in every place*. As it is, a new subject and predicate (*your faith — has gone forth*) is introduced with *in every place*. The simplest and best solution of the difficulty is to accept the irregular construction as characteristically Pauline. Others place a colon after *of the Lord*, and begin a new clause with *not only*.
- ftb13 - Dr. John Rendel Harris offers as a conjectural reading ἀπαγγέλλετε *ye report*, taking the passage as an exact parallel to ch. 2: 1, *ye know that our entrance was not in vain*. He thinks that thus a reference would be shown to a letter from the Thessalonians to Paul, and that

the difficulty would be relieved which grows out of the improbability of a newly founded church exerting so extensive an influence.
Expositor, VOL 4, No. 3, 1898.

ftb14 - See Stanley's condensation of Wetstein, In *Com on Corinthians*, on ^{<400>}2 Corinthians 7:2.

ftb15 - See B. F. Westcott, *Religious Thought in the West*.

ftb16 - Dr. Harris says that the expression must be understood here in the sense "ye have admitted in your letter, " or "ye have testified." I do not think that this can be shown. It looks a little like a piece of special pleading.

ftb17 - Lightfoot's view, that the word is used with a reference to the impurities of the worship of Aphrodite at Corinth and of the Cabeiri at Thessalonica, seems far-fetched.

ftb18 - This interpretation is urged on the ground that **ἐπιβαρῆσαι**, ver. 9, and ^{<318>}2 Thessalonians 3:8, **κατεβάρησα**, ^{<426>}2 Corinthians 12:16, and **ὀβαρῆ**, ^{<410>}2 Corinthians 11:9, all refer to pecuniary support. Accordingly these words are connected with *covetousness*, ver. 5. But they are separated from **πλεονεξία** by a new idea, *seeking glory*, with which their connection is *immediate*. Moreover, it is unlikely that Paul would have attached the idea of covetousness to a rightful claim for support. Our explanation is further favored by the contrasted **νήπιοι**, ver. 7.

ftb19 - Deissmann, *Neue Bibelstudien*, p. 75 f.

ftb20 - See G. A. Deissmann's excellent monograph, *Die neutestamentliche Formel "in Christo Jesu."* Marburg. 1892.

ftb21 - It has been urged that vv. 14-16 are unbecoming one who had been himself a persecutor of the Jewish-Christian churches (so Baur, *Apostel Paulus*), and further that this diatribe is inconsistent with the patriotism which Paul displays in ^{<311>}Romans 9:11: These considerations, it is claimed, go to show that the Epistle is a forgery, or at least that vv. 14-16 are interpolated. Such criticism is hardly worthy of notice. Any allusion here to Paul's part in Jewish persecutions would have been in singularly bad taste. As for Paul's patriotism, genuine and deep though it was, it was secondary to his consuming zeal for Christ and his gospel. What he here says about the Jews he

had long known, and his recent experience in Macedonia might have moved even a patriot to fierce indignation against his own people.

ftb22 - As Ellicott on this passage, who asserts that a denial of that doctrine “can be only compatible with a practical denial of Scripture inspiration.”

ftb23 - Also *International Commentary on Philipians and Philemon*, Excursus on “Bishops and Deacons.”

ftb24 - Weiss substitutes it for **διάκονον**.

ftb25 - So Hesychius, who defines moved, shaken, disturbed (**κινεῖται, σαλεύεται. παράττεται**).

ftb26 - The explanation that Paul uses the participle strictly in its present sense, and means *we who are now being left*, merely distinguishing himself and his readers from those who have died, is strained in the interest of a particular theory of inspiration. See Ellicott.

ftb27 - Professor Ropes of Harvard, *Die Spruche Jesu*, holds the opposite view. He thinks that ver. 15 is not cited as the word of the Lord, but that the beginning of the citation is indicated by **ὅτι**, ver. 16, and the end by *air*, ver. 17, He regards the citation as a free rendering of a *logion* of Jesus, akin to ^{ABR}Matthew 24:30 f.

ftb28 - See O. Everling, *Die paulinische Angelologie und Damonologie*, s. 80 ff.

ftb29 - Lightfoot says that the combination **ἅμα σὺν** together with, is too common to allow the separation of the two words. This is not the case. Liddell and Scott give only one instance, Eurip. *Ion*, 717. They give one other with **μετὰ** Plato, *Critias*, 110 A, but here the words are separated. “Mythology and antiquarian research come *together* (**ἅμα**) into the cities, *along with* (**μετὰ**) leisure.”

ftb30 - See B. Jowett, “On the belief of the Coming of Christ in the Apostolical Age,” in *Commentary on the Epistles of Paul*.

ftb31 - Others join *in love* with *esteem* as forming one conception; but the phrase **ἠγεῖσθαι ἐν ἀγάπῃ** is not warranted by usage.

ftb32 - See John H. Ropes, *Die Spruche Jesu*, p. 141 f.; B. F. Westcott, *Introduction to the Study of the Gospels*, 5th ed., p. 454; John B.

Lightfoot, on ^{<1821>}1 Thessalonians 5:21, in *Notes on Epistles of St. Paul*. Also the remarks of Bornemann on this passage.

ftb33 - As Lightfoot on ^{<1819>}Philippians 2:9.

ftb34 - *The Epistles of St. John*, p. 205.

ftb35 - I attempt no interpretation of this passage as a whole, which I do not understand. The varieties of exposition are bewildering. Convenient summaries may be found in Lunemann's Meyer, Dr. Gloag's Introduction to the Pauline Epistles, and Bornemann's Commentary. Generally, it may be said that Paul seems to predict a great moral and religious defection which is to precede the coming of the Lord, and which is to reach its consummation in the appearance of an evil power described as *the Man of Sin*, the personal incorporation and concentration of wickedness. His coming is denoted by the same word as the coming of Christ (*παρουσία* ver. 9). He is represented as sitting in the temple of God, exhibiting himself as God, and performing miracles of falsehood according to the working of Satan. A restraining power is upon him, preventing his revelation before the proper time. The two knots of the passage are the identification of *the man of sin*, and of *him that restraineth*. The man of sin has been identified as Nero, the Pope of Rome, Luther, Mahomet, Caligula, Simon Magnus, Titus. By others, as representing not an individual, but the succession of popes the Jewish nation, and especially the Sanhedrim. The restraining power is explained as the Roman Empire; the German Empire; the Roman Emperor Vitellius; the Apostles; the chiefs of the Jewish nation against Simon the son of Giora; the Emperors Claudius and Vespasian; the pious Jews living at the time of the destruction of Jerusalem, James the Just. Opinions differ as to whether the man of sin is an individual or an organization. Romanists discover him in some representative enemy of Romanism; Protestants in the Roman church and hierarchy. Before any approach to a sound exegesis of the passage can be made, it will be necessary to define and settle the principles of apocalyptic interpretation, a matter which is still very much in the dark. About the only valuable thing that can be fairly extracted from the passage is Paul's firm assurance that God's hand is ever on the work of evil, and that in whatever form or with whatever power it may reveal itself, it will inevitably be subdued and crushed by the power of Christ.

ftb36 - For a full discussion, see Lightfoot, *On a Fresh Revision of the New Testament*. 3rd edition Appendix II.

ftb37 - So Lunemann, Lightfoot, Weizsacker, Ellicott, Bornemann. Schmiedel maintains the A.V. There is in N.T. no instance of ὑπομονή in the sense of waiting for, nor is the verb ὑπομένειν used in that sense. *Waiting for* or *awaiting* is expressed by ἀπεκδέχεσθαι (mostly Paul), ἀναμένειν (once in Paul), ἐκδέχεσθαι (twice in Paul), περιμένειν (not in Paul), προσδέχεσθαι (not in that sense in Paul), and προσδοκᾶν (not in Paul). In ^{<480>}Romans 8:26 Paul has δι ὑπομονῆς ἀπεκδεχόμεθα. In LXX both the noun and the verb are found in the sense of awaiting or waiting for. See ^{<510>}Ezra 10:2; ^{<480>}Psalms 38:7; ^{<4025>}Judges 3:25; ^{<1063>}2 Kings 6:33, Job. 5:7, etc. *Patient waiting for Christ* accords with the general drift of the Epistle. On the other hand see ^{<510>}1 Thessalonians 1:3, and ^{<510>}1 Thessalonians 1:10, *where for waiting for the Son* he uses ἀναμένειν.

ftb38 - The view here given is known as the South Galatian hypothesis. The other view, which limits the application of the name Galatia to the Galatian district, the country of the Asiatic Gauls, is known as the North Galatian hypothesis, and is held by the majority of critics. The South Galatian hypothesis was propounded as early as 1825 by Mynster (*Introduction to the Galatian Epistle*); was maintained by the French archaeologist Perrot (*De Galatia Provincia Romana, Paris, 1867*), who was followed by Renan (*Paulus, 1869*); and has been defended by Hausrath, Weizsäcker, Zahn, Pfleiderer, Ramsay (*The Church in the Roman Empire*), and McGiffert (*Apostolic Age*). See also an article by Emilie Grace Briggs, "The Date of the Epistle to the Galatians," in the *New World*, March, 1900, and J. Vernon Bartlett, *The Apostolic Age*. Among the prominent advocates of the North Galatian hypothesis are Bishop Lightfoot (*Commentary on Galatians*), Lipsius (*Hand-Commentar*); Weiss and Jülicher (*Introductions to the N.T.*); Holsten (*Evangelium des Paulus*), Schürer (*Theologische Litteraturzeitung, 1892, 1893, and Jahrbucher für protestantische Theologie, 1892*), and Sieffert (*Der Brief an die Galater, Meyer, 8 Aufl.*)

ftb39 - Weizsacker.

ftb40 - Galatians with Romans and the two Corinthian letters, were received as genuine and authentic by the Tubingen critics. Some sixteen years ago they were attacked by a small coterie of critics, chiefly in Holland. Allard Pierson and S. A. Naber ascribed the Pauline Epistles to one Paulus Episcopus, a Christian ecclesiastic, who appropriated large portions of certain reformed Jewish writings, and christianised them by means of changes and interpolations. A. D. Loman asserted that Christianity was a messianic movement among the Jews; that Jesus had no existence, but was a purely mythical embodiment of a series of ideas and principles developed in the second century. The four chief Epistles of Paul which contradict this hypothesis are spurious and legendary. Out of the anti-Judaic and universalistic Gnosis of the early part of the second century, was developed a Paul-legend in the interest of a universalistic Christianity. Romans, Galatians, and Corinthians were all written in Paul's name to recommend this Christianity. These views obtained no currency, and were repudiated by even the radical critics of Germany. Rudolph Steck of Bern (1888.) held that none of the four letters were the work of Paul, but were the product of a Pauline party of the second century. He revived the hypothesis of the dependence of the Pauline writings on Seneca.

ftb41 - As, for example, Lightfoot on ^{†181}Philippians 3:11.

ftb42 - See *Introduction to the Catholic Epistles*, Volume 1, page 615 f., and J. B. Mayor, *The Epistle of St. James*, 36-61.

ftb43 - The reader who is curious about the matter may consult J.B. Mayor, *The Epistle of St. James*, chapter 1. He holds the Helvidian theory. Also J. B. Lightfoot, *St. Paul's Epistle to the Galatians*, essay on "The Brethren of the Lord." He holds the Epiphanian theory.

ftb44 - For the expression οἱ δοκοῦντες in Class., see Thucyd. 1:76; Eurip. *Hec.* 295; *Troad.* 609.

ftb45 - This explanation is adopted by Sieffert, Meyer, and Weizsacher. The expositors generally admit that no doubt on Paul's part is implied (so Winer, Alford, Lipsius, Ellicott, Lightfoot), but mostly insist on the first sense of μή πως. The difficulty of reconciling these two positions, which is clearly recognized by Ellicott, is evaded by referring τρέχω and δραμον to the opinions of others. So Ellicott: "If

others deemed Paul's past and present course fruitless, it really must, in that respect, have amounted to a loss of past and present labor."

ftb46 - Others, as Meyer, Ellicott, Sieffert, take **ποτέ** as strengthening the indefinite sense of **ὅποῖοι** like the Latin *cunque*. "Whatever in the world they were." This sense of **ποτέ** occurs in Class. but not in N.T. volume 6-7.

ftb47 - It is objected that this meaning is precluded by the middle voice, which requires us to render *undertook*. But the word in the middle voice is used in an active sense (see Xen. Cyr. 8:5, 4). It may mean *to lay upon another for one's own use or advantage* (Xen. Anab. 2: 2, 4). So here. They imposed no obligations in their own interest as Jewish Christians.

ftb48 - So Weizacker, *wirksam war*: and Lipsius, *sich wirksam erwiesen hat*.

ftb49 - See Pindar, Ol. 2:146, of Hector; Eurip. Iph. T. 50, 55, of the sons of a house. Hor. *Carm.* 1:35, 13, *stantem columnam*, of the public security and stability. Chaucer, of the Frere, *Prolog. to Canterbury Tales*, 214,

"Un-to his order he was a noble post."
Milton, *Par. L.* 2:302,

of Beelzebub: "in his rising seemed A pillar of state."

See also Clement, *ad Corinthians* 5, and in N.T. ^{<5485>}1 Timothy 3:15; ^{<6182>}Revelation 3:12.

ftb50 - Lightfoot says that, in patriarchal times, the outward gesture which confirmed an oath was different, and refers to ^{<6242>}Genesis 24:2. But this usage is referred to in only one other place, Genesis 67:29, and nothing is certainly known as to the significance of the act. See the interesting note on ^{<6242>}Genesis 24:2, in Lange's *Commentary*.

ftb51 - See a striking passage in Arrian's *Epictetus*, 2:9.

ftb52 - See Thuc. iv. 18; 6:86; Hdt. ii. 15. Comp. the meaning *to be taken for granted*, Plato *Symp.* 198 D; Tim. 30 C.

ftb53 - Hdt. vii. 144; Thuc. ii. 64. Comp. Aesch. *Agam.* 961, *to be in store*.

- ftb54 - Professor C. C. Everett, *The Gospel of Paul*, page 147. The reader will do well to study his interesting and suggestive discussion.
- ftb55 - See *International Commentary on Philipians and Philemon*, Excursus on “Paul’s Conception of Righteousness by Faith,” page 123 ff.
- ftb56 - As Lightfoot, *Introduction to Commentary on Galatians*, page 15.
- ftb57 - So Aristot. *Probl.* 20,34. The derivation from βάζω, βόσκω to *speak* or *talk* (Sieffert, Lightfoot, doubtfully, Thayer) is doubtful, as is also the connection with Lat. *fascinare* to bewitch. Comp. Vulg. *fascinavit vos*. See Curtius, *Greek Etymology*, Transl. 531, and Prellwitz, *Etymologisches Wörterbuch der griechischen Sprache*, sub βάσκανος.
- ftb58 - See Aristoph. *Av.* 450; Just. Mart. *Apol.* 2, 52; Plut. *Camillus*, 11. So, acc. to some, Jude 4, registered for condemnation. Comp. 1 Macc. x. 36, enrolled.
- ftb59 - Many of the earlier interpreters, *the hearing of the faith*, i. e., the reception of the gospel; but *the faith* is not used in the Pauline epistles as = *the gospel*. Others, as Lightfoot and Lipsius, *hearing which comes of faith*. But ἄκοή is habitually used in N.T. in a passive sense (see on ^{<0123>}1 Thessalonians 2:13), and the opposition is not between *doing* and *hearing*, but between the *law* and *faith*.
- ftb60 - In Hebrew 10:38, μοῦ after δίκαιος is retained by Tischendorf, Weiss, and Rev. T., and is bracketed by WH. Vulg. has *justus autem meus*.
- ftb61 - See Clement, *Ad Corinthians* 10, who enumerates the different forms of the promise to Abraham, citing ^{<0123>}Genesis 12:1-3; 13:14-16; and ^{<0155>}Genesis 15:5,6. See also ^{<0158>}Genesis 15:18; 17:8; 22:16-18.
- ftb62 - With this compare the words of Ellicott. “It may be true that similar arguments occur in rabbinical writers: it may be true that σπέρμα is a collective noun, and that when the plural is used ‘grains of seed’ are implied. All this may be so, — nevertheless, we have here an interpretation which the apostle, writing under the illumination of the Holy Ghost, has deliberately propounded, and which therefore, whatever difficulties may at first appear in it, is profoundly and indisputably true.”

ftb63 - The LXX of ^{<024>}Exodus 12:40 which Paul is assumed to follow, says that the sojourn of Israel in Egypt and *in the land of Canaan* was 430 years, according to one reading; but according to another, 435 years. Lightfoot says the 5 in the Vatican Ms. is erased, but Swete retains it in his edition of the LXX. The words *in the land of Canaan* are not in the Hebrew. In ^{<053>}Genesis 15:13 (comp. ^{<4076>}Acts 7:6. 400 years are given.

ftb64 - See an interesting passage in Plato, *Lysis*, 207, 208.

ftb65 - Ellicott and Lightfoot deny this, and say that **ενι** is the lengthened form of the adverbialised preposition **ἐν**, with which **εστι** must be supplied. But both retain in their texts the accentuation **εστι**, whereas the lengthened form of the preposition is **ἐνί**. In ^{<4005>}1 Corinthians 6:5, and often in Class. **ενι** and **ἐν** are found together, showing that **ενι** stands independently as a compound word. See Xen. *Anab.* 5:3, 11; Hdt. vii. 112; Plato, *Phaedo*, 77 E.

ftb66 - Hatch, *Essays in Biblical Greek*, page 73, thinks that it means *the administrator of the city lands*. **ὀικονομία** in papyri of the first and second centuries A. D. often signifies record, *document*.

ftb67 - The *living* father, Meyer, Sieffert. Alford, Ellicott, Eadie, leave it undecided. The *dead* father, Lipsius, Lightfoot, with the majority of older interpreters.

ftb68 - See E. Y. Hincks, *Journal of Bibl. Lit.*, Volume 15, 1896, page 183. Otto Everling, *Die paulinesche Angelologie und Damonologie*, page 65 ff. H. von Soden, on ^{<5008>}Colossians 2:8, in the *Hand-Commentar*. A. Ritschl, *Rechtfertigung und Versohnung*, 3rd ed., ii., page 252. F. Spitta, *Der zweite Brief des Petrus*, etc., page 263 ff. E. Kuhl, Meyer series, *On Peter and Jude*. T. K. Abbott, *International Commentary*, on ^{<5008>}Colossians 2:8.

ftb69 - See T. K. Abbott on ^{<4023>}Ephesians 1:23, *International Commentary*, and comp. Lightfoot's detached note in *Commentary on Colossians*, page 323.

ftb70 - See *International Commentary on Philipians and Philemon*, page 83, and A. B. Bruce, *The Humiliation of Christ*, page 431. Also W. Beyschlag, *Die Christologie des Neuen Testaments*, and *Neutestamentliche Theologie*, 2 Aufl., Volume ii., page 77 ff.

- ftb71 - Dr. Plummer on ^{<400>}Luke 1:3 is, I think, mistaken in explaining **ανωθεν** in ^{<405>}Acts 26:5 as *radicitus* (thoroughly).
- ftb72 - See Ewald, *Antiquities of Israel* (trans.), page 342 ff. Riehm, *Handw. des Bib. Alterth.*, Art. "Monate." Schrader, *Keilinschriften*, 2nd ed. Wieseler, *Chronologie*.
- ftb73 - See Weizsacker, *Apostolische Zeitalter* (trans.) 1:112. McGiffert, *The Apostolic Age*, page 177 ff. Ramsay, *The Church in the Roman Empire*, page 62 ff.
- ftb74 - The reading, however, is doubtful. Tischendorf, Weiss, Tregelles, read **τέκνα**, which Westcott and Hort give in margin.
- ftb75 - Others: "Do ye not hear it as it is read in your worshipping assemblies?" The reading **ἀναγινώσκετε** *read aloud, read publicly*, is found in DFG, and is followed by the Vulg., *non legis*.
- ftb76 - *Paul's Conception of Christianity*, page 68.
- ftb77 - On allegorical interpretation in general see F. W. Farrar, *History of Interpretation*, Bampton, 1855. On the early training of Paul, Derenbourg, *Histoire de la Palestine d' apres les Thalmuds*, chapters 21, 22.
- ftb78 - See Lightfoot's excursus in *Commentary on Galatians*, page 190 ff.
- ftb79 - Lipsius explains the verb from the usage of grammarians, as *having letters of equal value*, and says that it is an example of the *Gematria* of the rabbinical schools, one of the methods of esoteric interpretation by which a numerical value was given to the letters of a word, and the word was connected with any other word the letters of which had the same numerical value, as *Mashiach Messiah*, and *nachash serpent*.
- ftb80 - Lightfoot says that **στήκω** does not appear earlier than N.T. There are, however, three instances in LXX where it appears as a various reading: ^{<404>}Exodus 14:13; ^{<406>}Judges 16:26; ^{<408>}1 Kings 8:11. In the two latter passages it is the reading of B, and is adopted by Swete. Lightfoot also says that it is found only in Paul, with one exception, ^{<412>}Mark 11:25. It occurs ^{<403>}Mark 3:31; ^{<402>}John 1:26. In ^{<404>}John 8:44 and ^{<410>}Revelation 11:4 there is a dispute between **εστηκεν** and **εστηκεν**. In both cases Westcott and Hort adopt the former, and Tischendorf the latter.

- ftb81 - Comp. *ελπιδα προσδοκᾶσθαι*, Demos. 1468, 13, and *προσδέχομαι*, Eurip. *Alcest.* 130: *τὴν ἐλπιδα*, ^{<A1B>}Titus 2:13. Also LXX, ^{<A30>}Isaiah 28:10; 2 Macc. vii. 14.
- ftb82 - See Dr. William H. Thomson's admirable little volume, *The Parables by the Lake*.
- ftb83 - So Lightfoot, Meyer, Ellicott, Eadie.
- ftb84 - Deissman, *Neue Bibelstudien*, p. 26 ff., holds that the word does not originate in Biblical Greek. His remarks, however, are not conclusive.
- ftb85 - See Professor Sanday's note on the history of *ἀγάπη*, *Commentary on Romans* (International), p. 374.
- ftb86 - Interpreters differ in the explanation of *πρὸ*. Lightfoot, Ellicott, Eadie, Thayer, Alford, Weiss, say caught *in* the fault *before* he can escape. But this is an unusual meaning of the verb, which is certainly not settled by Wisd. xvii. 17. Ellicott objects to the meaning given in the note, that, in that case, *πρὸ* would seem to excuse, whereas *καὶ* appears to point to an aggravation of the offense. If that be true, then, on Ellicott's explanation, the aggravation of the offense would appear to be in being caught.
- ftb87 - Quite a number of high authorities read *ἀναπληρώσετε*, future, *ye shall fulfill*.
- ftb88 - Blass, however (*N.T. Gramm.*, p. 68, note), says that *φρεναπάτης* appears in a papyrus of the second century B.C. He refers to Grenfell, *An Alexandrian Erotic Fragment*, Oxford, 1896, p. 3. See also Sophocles, *Greek Lexicon of the Roman and Byzantine Periods*, sub *φρεναπάτης*.
- ftb89 - Still, this does not always hold. We find *γέννημα*, *δίωγμα*, *θέλημα*, *ἴαμα*, *κήρυγμα*, *πλήρωμα* for *γέννησις*, *δίωξις*, *θέλησις*, *ἴασις*, *κήρυξις*, *πλήρωσις*.
- ftb90 - So many ancient interpreters, and Lightfoot, Ellicott, De Wette, Eadie, Alford.
- ftb91 - For the history of the word see Westcott, *Canon of the N.T.*, Appendix A.
- ftb92 - All that can be said in favor of the reference to Spain, is said by Bp. Lightfoot, *S. Clement of Rome*, ad loc.

- ftb93 - This is succinctly shown by Edwin Hatch, in his article "Pastoral Epistles," in the *Encyclopaedia Britannica*; and more in detail by von Soden, in his introduction to the Pastorals in the *Hand-Commentar*. The most recent defence of the opposite view is by John Vernon Bartlett, *The Apostolic Age*, 1899.
- ftb94 - Full lists of peculiarities of style and diction will be found in Holtzmann, *Die Pastoralbriefe*, ch. 7.
- ftb95 - See Pfeiderer, *Urchristenthum*, p. 801 ff., and Holtzmann, *Die Pastoralbriefe*, ch. 9.
- ftb96 - See Ellicott.
- ftb97 - It is difficult to determine the meaning decisively. The kindred verb **καταστέλλειν** means (a) *to put in order* or *arrange*. **Στέλλειν** is *to put* or *place*, and **κατὰ** probably has its distributive sense, denoting succession, relation, or proportion of parts. (b) *To let down* or *lower*, **κατὰ** having its primary sense of *down*. (c) Metaphorical, derived from the preceding, *to check* or *repress*. Thus ⁴¹⁸²⁵Acts 19:25, 36. See also 2 Macc. iv. 31; 3 Macc. vi. 1. Hence **ὁ κατεσταλμένος** *the man of calm* or *sedate character* (Diod. i. 76; Arrian, *Epict.* iii. 23, 16). From these data two possible meanings are drawn: (1. *dress, attire*. So Hesychius (**περιβολή** garment) and Suidas (**στολή** raiment). It is used in ²³⁰⁷Isaiah 61:3 as the translation of matsateh, *covering, wrapping*. The root ath, in every case, points to *veiling*. Plutarch (*Pericles*, 5. has **καταστολή περιβολῆς** arrangement of dress; and Josephus, B. J. 2:8, 4, **καταστολή καὶ σχῆμα σώματος** disposition and equipment of body, which phrase is explained by the following reference to details of dress. It must be admitted, however, that, with the exception of ²³⁰⁷Isaiah 61:3, there is no instance of the absolute use of **καταστολή** in the sense of *dress*. The meaning in Plutarch is clearly *arrangement*, and in Josephus, **σχῆμα** may be rendered *dress*, while **καταστολή** probably means the general arrangement of the person. It is quite possible that from the use of **καταστολή** in these connections, it may have come to mean *dress* by itself. A possible analogy is suggested by the English *attire*, from the old French *atirier* or *atirer*, *to arrange, equip, decit., dress*, cognate with Provençal *atierar(a tire)*, *to bring into row or order*. The sense of adjusting or regulating runs into that of adorning. The context here, which refers to details of apparel, the fact

that both Paul and Peter specifically deal with the subject of female attire, the clear usage in Isaiah, the association of *καταστολή* with dress, and the definitions of the old lexi. cognographers, all seem to point to the meaning *apparel* So Holtzmann, Huther, and Weiss.

- ftb98 - Ammonius the Grammarian, fourth century. He wrote a work *On the Differences of Words of Like Signification*, which was appended to many of the older lexicons.
- ftb99 - The different uses of *αἰδώς* in Homer are discussed in a very interesting way in Gladstone's *Homer and the Homeric Age*, Vol. II., p. 431 ff. The best discussion of the word is by Schmidt, *Synonymik der griechischen Sprache*, VoL III., §140.
- ftb100 - The other rendering proposed is to retain the parenthesis, and connect *δὲ ἐργῶν ἀγαθῶν* through good works with *κοσμεῖν* adorn. Thus it will read. "Adorn themselves with good works. The objection to this is that *κοσμεῖν* is previously construed with *ἐν* ("in modest apparel, not in braided hair, gold, pearls, etc."), and we should therefore expect ejn instead of dij with good works. Further, it would be unsuitable to describe good works as an ornament when he is speaking of the demeanor of women in church assemblies
- ftb101 - See Introduction, and *Excursus* on "Bishops and Deacons" in *International Commentary on Philippians and Philemone*
- ftb102 - The reference to second marriages here is held by Holtzmann, Ellicott, von Soden, Wace, and Pfeleiderer. Huther and Farrar take it as simply opposed to an immoral life, especially concubinage.
- ftb103 - See Dr. Sanday, *Expositor*, 3rd ser., v., 98, and Reville, *Les Origines de l' Episcopat*, p. 153 f.
- ftb104 - Holtzmann and Huther add ^{<G0011>} 1 Peter 4:11; but Huther says that it is not to be limited to the official ministry of the Deacon. It may fairly be taken in the general sense of *serve*. So von Soden.
- ftb105 - The reading *τάχιον* or *ταχεῖον* more quickly, is preferred by Tischendorf and Weiss. The comparative would signify *sooner than these instructions presuppose*.
- ftb106 - Holtzmann makes an ingenious plea for apposition with *γεοῦ* God, though he does not decisively adopt it. Others explain as

beginning the following clause, thus: "A pillar and stay of the truth, and confessedly great, is the mystery of godliness." This is quite inadmissible, as is the reference of the words to Timothy.

ftb107 - Dr. Briggs, *Messiah of the Apostles*, p. 229, thinks that the whole church is conceived as a pillar uplifting a *platform* or *basis* (ἔδραϊώμα) on which the truth rests. Besides being contrary to the true sense of ἔδραϊώμα, this explanation compels a very awkward metaphor

ftb108 - Those who are interested in the details of the controversy over this reading, may consult S. P. Tregelles, *An Account of the Printed Text of the Greek New Testament*, p. 165; and F. H. A. Scrivener, *Introduction to the Criticism of the New Testament*, 1th ed. Vol. II. 4th ed 390-395.

ftb109 - See J. B. Lightfoot, *S. Clement of Rome*, Vol. II., p. 406 ff.

ftb110 - This explanation destroys the chronological order, since the appearing to angels, the preaching among the nations, and the being believed on in the world, followed the ascension. But I am not sure that the preservation of the chronological order is absolutely essential, or that it might not have been violated in the credal hymn. The fact of the formal use of ἀναλαμβάνειν by Luke to describe the ascension seems to me to be significant, especially in view of the numerous and striking affinities of vocabulary in Luke, Acts, and the Pastorals. Besides, there is absolutely nothing else to which the word can naturally be referred here. The explanation to which von Soden inclines, that Christ was as taken up in glory by Christians, either in the ascription of glory to him or in the glory thereby imparted to men, seems most unnatural and forced.

ftb111 - Holtzmann, von Soden, Weiss, and Ellicott, instead of ἀγωνιζόμεθα *we strive*, read ὀνειδιζόμεθα *we suffer reproach*.

ftb112 - After carefully studying Holtzmann's elaborate attempt to prove that χάρισμα means *office conferred by ordination*, I am unable to see in it anything but a most ingenious piece of special pleading. There is absolutely no instance of the use of the word in that sense. The meaning given above is confirmed by Paul's usage as well as by that of Justin Martyr, Clement of Alexandria, Tertullian, Origen, and Eusebius. Ἐν σοὶ in *thee* cannot be wrenched into *thy* by references to

<506>2 Timothy 1:5 and <402>Matthew 6:23. "The office that is in *thee*" is quite inadmissible.

ftb113 - Holtzmann says that this passage in Acts is the basis of the ordinations picture presented here.

ftb114 - Eyh. ii; Magnes. ii, xiii; Tratt. ii, vii; Philad. iv, v, vii; Smyrn. viii, xii.

ftb115 - The view that the original Christian polity was drawn from that of the Synagoge was maintained by Rothe, Baur, Lightfoot, Hatch, and others. The development of the view given above is largely due to Schurer, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi*, 2 Aufl., Bd. II. English trans. *A History of the Jewish People in the Time of Jesus Christ*, 2nd divis., Vol. II., p. 56 ff. Also, *Gemeindevorfassung der Juden in Rom in der Kaiserzeit*.

ftb116 - For a more detailed examination of this subject I must refer the reader to my Excursus on "Bishops and Deacons" in the *International Commentary on Philippians and Philemon*.

ftb117 - The late Dr. Hort, in his *Ecclesia*, holds that "Bishop" was not the designation of an *office*, but of a *function*. It was a description of the Elder's function. He says: "It is now pretty generally recognised . . . that we have not here (in the word ἐπίσκοπος) a different office, held by one person in contrast to the plural *Elders*." And he adds: "It is hardly less erroneous to take ἐπίσκοπος as merely a second title, capable of being used convertibly with πρεσβύτερος" (p 190).

ftb118 - So Holtzmann, who finds in it a trace of "the Mothers of the Synagogue" in the synagogues of the Jewish dispersion. See *Pastoralbriefe*, p. 241.

ftb119 - See Ignatius, Ep. to *Polycarp*, IV. nolyearp, Ep. to *Philippians*, VI.

ftb120 - On the enrollment of virgins in this order see Lightfoot, *Ignatius*. Vol. II., p. 322 ff. (2nd ed.).

ftb121 - Weizacker has it: wenn sie trotz Christus in Begierde fallen.

ftb122 - Holtzmann adds <4112>Mark 10:12, after the reading of T. R. γαμηθῆ ἀλλω *be married to another*. But the correct reading there is γαμήση ἀλλον *have married another*.

- ftb123 - The construction is awkward at best. The most common explanation is to make ἀργαὶ *idle* depend upon μανθάνουσιν *they learn*, understanding εἶναι *to be*. *they learn to be idle*. Others take περιερχόμεναι with, μανθάνουσιν; *they learn to go about*, which is not Greek. von Soden makes τὰ μὴ δέοντα *what they ought not* the object of both, μανθάνουσιν and λαλοῦσαι *speaking*, which is clearly inadmissible.
- ftb124 - Various explained, of ordination; of reception into the communion of the church; of the reception of heretics who, having been excluded from one congregation' should present themselves to another as candidates for membership.
- ftb125 - A temporal meaning is sometimes claimed for ^{<3078>}Hebrews 7:18 (so Holtzmann), but without sufficient reason. The commandment there is represented as an introduction to a greater and final ordinance.
- ftb126 - So Weizsacker: *sich des Wohlthuns befieissigen* Similarly, Holtzmann, von Soden, and Huther.
- ftb127 - The A.V. *perverse* disputings grew out of the reading of T. R. παραδιατριβαὶ in which παρὰ was taken in the sense of neglect or violation. Some of the Greek Fathers supposed that the word involved the idea of moral or mental *contagion*, and illustrated it by mangy sheep, which communicate disease by rubbing against each other. It is suggestive that διατριβή a *wearing away* or *waste of time* gradually passed into the meaning of *argument*. *Diatribē*, from the sense of *disputation*, passed into that of *invective* or *philippic*.
- ftb128 - See Hegesippus in Eusebius, H. E. iii. 20, 32, and the Epistle of the churches of Vienne and Lyons to the churches of Asia and Phrygia, Eusebius, H. E. v:1.
- ftb129 - See W. M. Ramsay, *The Church in the Roman Empire before A.D. 170*, and the monograph of E. G. Hardy, *Christianity and the Roman Government*, the best treatise on the subject in English.
- ftb130 - Where Westcott and Hort read χαρὰν *joy*; Tischendorf and Weiss χάριν *thanks*.
- ftb131 - As δι' ἣν αἰτίαν *quam ob rem* (2 Timothy. 1:6, 12, ^{<3013>}Titus 1:13): ὅν τρόπον *quemadmodum* (2 Timothy. 3:8): οἴους *quales* (2 Timothy.

3:11). Little or nothing can be inferred from these instances as to the composition of these Epistles at Rome.

ftb132 - Others with I *have remembrance*; but *without ceasing* would make it superfluous. Comp. ^{ΣΕΒΩ}1 Thessalonians 3:10.

ftb133 - According to Hofmann, they are *epistolary tears* (!) — a letter of Timothy to Paul, expressing his distress at the apostle's imprisonment, and, therefore, an occasion of thanksgiving to Paul.

ftb134 - The A.V. follows T. R. **δοῦν**; (the Lord) give.

ftb135 - Others connect With what follows: I endure — on this account, namely, that the elect may obtain salvation. For the elects' sake is not against this connection, since God's election does not do away with the faithful efforts of his servants.

ftb136 - Others refer faithful is the saying to what follows, and render **γὰρ** namely.

ftb137 - In 'armon *palace, fortress, citadel, hall*, is rendered by **θεμελία** See Hosea. 8:14; Amos 1 4, 7, 10, 12, 14; Jeremiah. 6:6; Isaiah.25:2.

ftb138 - As in the Westminster Confession, where this passage is cited as a proof-text of the dogma that those “angels and men” who are “predestined and foreordained” to everlasting life or death, “are particularly and unchangeable designed: and their number is so certain and definite that it cannot be either increased or diminished.” Chapter iii., Sect.4.

ftb139 - Some, as A.V., make both **αὐτοῦ** and **ἐκείνου** refer to the devil. Others explain: “having been taken captive by him (the servant of God) to do his (God's) will. “Others again, “having been taken captive by him (God) to do his (God's) will”

ftb140 - So Aeschylus, Agam. 1235, of Clytaemnestra, **ἄσπονδόν τ' ἄρὰν φίλοις πνέουσαν** “breathing an *implacable* curse against her friends.”

ftb141 - Holtzmann, on ^{ΣΕΒΩ}Titus 3:3, has, an apt comment: “Im Dienste eines *bunten* Getriebes von Begierden.” Weizacker: “Von allerlei Begierden umgetrieben.”

ftb142 - Joseph. *Ant. Proem.* 3, 4; 10:10, 4. Philo, *Vit. Mos.* 3, 39; *De Praem. et Poen.* & 14; *Leg. ad Gai.* & 29.

- ftb143 - The few passages which are cited in favor of the use of **γραφή** for Scripture as a whole, as ^{<RB2>}John 2:22; 17:12; ^{<RB2>}Galatians 3:22, are not decisive. They can all be assigned, with much appearance of probability, to definite Old Testaments passages.
- ftb144 - Weizsacker's *sich herzieht* is feeble. Better von Soden, *sich aufsammeln*; or Bahsen, *in Masse herbei schaffen*; or Hofmann, *hinzuhaufen*.
- ftb145 - The word appears in different forms. T. R. **φαιλόνης**. Also **φελώνης**, **φαιλώνης**.
- ftb146 - A Greek sophist of Bithynia in the second half of the third century, author of a selection of Attic verbs and nouns excluding all but the best Attic forms, and arranged alphabetically.
- ftb147 - On the **βύβλος** see Hdt. ii. 92, and Rawlinson's notes in his Translation.
- ftb148 - Much curious and useful information on the subject of ancient bookmaking is contained in Theodor Birt's *Das antike Buchwesen in seinem Verhältniss zur Litteratur*, Berlin, 1882.
- ftb149 - Not with **πίστιν**, nor **ἐπίγνωσιν**, nor **ἀληθείας**, neither of which rest upon hope; nor with **τῆς κατ' εὐσέβειαν**, which is a defining clause complete in itself.
- ftb150 - Readers of Goethe will recall his "Festspiel," *Des Epimenides Erwachen Werke*, Bd. 18.
- ftb151 - In accordance with this view von Soden renders *priesterlich*. The A.V., better than the Rev. *reverent*, which is colorless.
- ftb152 - follows the T. R. **οἰκουρούς**. Even with this reading the rendering is not accurate. The meaning is not *stayers* at home, but *keepers* or *guardians* of the household.
- ftb153 - Some interesting remarks on the use of **ἀγαθός** by Homer may be found in Gladstone's *Homer and the Homeric Age*, 2:419 ff.
- ftb154 - See Aristoph. *Vesp.* 949; Plato, *Euthyphro*, 3 D; *Protag.* 312 A; Zen. *Cyrop.* ii. i. 22; vii. i. 39. Deissmann cites one instance in an inscription at Carpathus, second century B.C., **ἀνέγκλητον αὐτὸν παρέσχηται** *show himself blameless*; and another from Mylasa in

Caria, first century B. C., *χρήσιμον ἑαυτὸν παρέσχηται* may show himself useful.

ftb155 - For one person are urged:

1. That the two appellations **θεὸς** and **σωτήρ** are included under a single article.
2. That **σωτήρ** With **ἡμῶν**, where there are two appellatives, has the article in every case, except ^{<5001>}1 Timothy 1:1; and that therefore its omission here indicates that it is taken with **θεοῦ** under the regimen of **τοῦ**.
3. That **ὁς** in verse 14 is singular and refers to Christ, indicating that only one person is spoken of in verse 13.
4. The analogy of ^{<6002>}2 Peter 1:1, 11; 3:18.
5. The declarations concerning Christ in ^{<5005>}Colossians 1:15; ^{<5002>}2 Thessalonians 1:7; ^{<6003>}1 Peter 4:13; ^{<5009>}Colossians 2:9.

For two persons are urged:

1. The fact that **θεὸς** is never found connected directly with **Ἰησοῦς Χριστὸς** as an attribute.
2. The frequency with which God and Christ are presented in the N.T. as distinct from each other, as having a common relation to men in the economy of grace, makes it probable that the same kind of union is intended here, and not a presentation of Christ as God.
3. The evident reference of **θεοῦ** in verse 11 to God the Father.
4. The analogy of ^{<5002>}2 Thessalonians 1:12.

ftb156 - The attempts to resolve the meaning into practice are mostly suspicious Of the four examples cited by Alford, two at least, Thucyd. 8:76, and Soph. *Elect.* 980, have clearly the sense of *taking the lead*. When Plutarch says of Aspasia **οὐ κοσμίῳ προεστῶσα ἐργασίας**, he means that she *superintended* an unseemly employment; she was at the head of an establishment. Notwithstanding all criticisms to the contrary, the Vulgate was on the right track, *bonis operibus praeesse*.

ftb157 - So Pfliegerer, von Soden, Julicher, Weizsacker, McGiffert.

ftb158 - See Lightfoot's *Clement of Rome*, Vol. 1, p. 59 ff. VOL. IV. — 24.

ftb159 - This temple was founded B.C. 180-145 by Onias, one of the high-priestly family. The building was a deserted temple of Pasht, the

cat-goddess. A description is given by Josephus *B. J.* 7. 10, 3; *Cont. Ap.* 2. 2.

- ftb160 - An able defense of the Roman hypothesis may be found in Réville, *Les Origines de l'Épiscopat*. While these sheets are going through the press, I have received the first number of Preuschen's *Zeitschrift für die neuest. Wissenschaft und die Kunde des Urchristenthums*, containing Harnack's ingenious paper, *Probabilia über die Adresse und den Verfasser des Hebräerbriefs*. He holds that the epistle was addressed to a Christian community — a house-church in Rome: that it was written by Aquila and Prisca, principally by the latter, and that, so far from being addressed especially to Hebrew Christians, it entirely ignores the difference between Hebrews and Gentiles.
- ftb161 - The results of even this attempt vary considerably. Bleek, 68-69: Lünemann, 65-67: Riehm, 64-66: Ebrard, end of 62: DeWette, 63-67: Tholuck and Wieseler, about 64: Alford, 68-70: Salmon, before 63: Westcott, 64-67: Jülicher, not before 70: Weiss, near 67: Harnack, 65-95: McGiffert, 81-96. One of the fairest and ablest discussions is by Harnack, *Chronologie der altchristlichen Litteratur*. Jülicher's discussions, in his *Einleitung in das Neue Testament*, will also repay study.
- ftb162 - Although critics are not unanimous on this point. It is disputed by Tholuck, Riehm, and Wieseler, and Weiss is evidently inclined to agree with them.
- ftb163 - A valuable discussion of the object is that of Riehm, *Lehrbegriff des Hebräerbriefs*, § 27.
- ftb164 - Lightfoot, on ^{smk}Colossians 1:16.
- ftb165 - See *De Concupisc.* 11: *De Opif. Mund.* § 51: *De Plant. No.* § 12.
- ftb166 - *Effulgence* is the rendering of the Greek fathers and of the majority of modern interpreters. The few instances of the word elsewhere give little help toward a decision, since in most if not all of them the meaning is disputed. The reader will do well to consult Theodoret on this passage; Athanasius, *Contra Arianos*, Orat. 2; Origen on John 32:18, and *Hom. on* ^{amh}Jeremiah 9:4, Chrysostom. *Hom.* ii. 2. See also Riehm, *Lehrbegriff des Hebräerbriefes*, 278 300, 408, 412.
- ftb167 - The A. V. follows the T R δι' ἑαυτοῦ, which is a gloss.

- ftb168 - Opinions differ as to the sense in which this expression is applied to the Messiah. Origen, Athanasius, Lünemann, Alford, Bleek, *the eternal generation of the Son*: Chrysostom, Theodoret, Eusebius, Gregory of Nyssa, *the generation of the Son in time*: De Wette, *the manifestation of Jesus to men as the Son of God*: von Soden, *the establishment of the Son as heir in the world to come*. The reference to the resurrection is held by Delitzsch, Westcott, Weiss, Calvin. According to these different explanations, **σήμερον** *today* will signify *eternity*, the time of *the incarnation*, the time of *the first prophetic announcement of Christ as Son*, the time of *the ascension*.
- ftb169 - Bleek, Ebrard, Lünemann, Toy, rend. “who maketh winds his messengers and flames of fire his servants.” This is defended on the ground of the previous “who maketh clouds his chariots.” But in the Hebrew the order of our passage is transposed; and according to this rendering there would be no allusion to angels.
- ftb170 - This is the reading of the LXX, and is followed by Tischendorf and Weiss. Westcott and Hort bracket **του αἰῶνος**.
- ftb171 - On this subject see T. K. Abbott, *International Commentary on* ^{<177>}Colossians 2:8, and compare Lightfoot, *Commentary on Colossians*, ad loc. Also von Soden ad loc. in *Hand-Commentar on Colossians*; Professor Hincks in *Journal of Biblical Literature*, Vol. xv., 1896; Otto Everling, *Die paulinische Angelologie und Daemonologie*, p. 65 ff.
- ftb172 - Schmidt, Art. “Stand doppelter Christi,” Herzog, *Real Encyc.*
- ftb173 - Findlay, *Expositor*, 3rd ser. ix. 229, calls attention to the fact that **ἡλαττωμένον** and **ἔστεφανωμένον** are in the same tense and grammatical form, indicating contemporary rather than successive states. For **χάριτι θεοῦ** *by the grace of God*, some texts read **χωρίς θεοῦ** *apart from God*. So Weiss. On this reading interpretations differ, as, *apart from divinity: forsaken by God: for all, God only excepted* (!).
- ftb174 - For the construction see Moulton’s Winer, p. 402; and for similar instances, ^{<177>}Luke 1:74; ^{<4112>}Acts 11:12; 15:22; 25:27.
- ftb175 - The Vulgate has “qui multos filios in gloriam adduxerat.” For the construction see Burton, *New Testament Moods and Tenses*, §149.
- ftb176 - Professor Toy, *Quotations in the New Testament*.

- ftb177 - I desire to acknowledge my obligation in the notes on this passage to the very suggestive series of articles by Dr. W. Robertson Smith on "Christ and the Angels," *Expositor*, 2nd ser. Vols., ii., 3.
- ftb178 - Dr. W. Robertson Smith objects that Jesus was *in all points* tempted like as we are (ch. 4:15), and that not every temptation arises out of the painful experiences of life. But the great point is that Christ is able to succor the tempted because he has himself experienced temptation. The peculiar nature of his temptation, and the points of its correspondence with ours, are not in question. One point is selected out of the whole range of possible causes of temptation, and that the most prominent and obvious point — suffering.
- ftb179 - Some Interesting data and remarks on the use of "I," "we" and "you" in the Epistle may be found in Harnack's article, "Probabilia ber die Adresse und den Verfasser des Hebräerbriefs," in Preuschen's *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des Urchristenthums*, Heft i. v. 24.
- ftb180 - The older expositors regarded ὁ θεός as predicate, and ὁ πάντα κατασκευάσας as designating Christ; and explained, "now he that founded all things (Christ) must be God," thus using the passage as a proof of Christ's deity. But this would be entirely irrelevant. The writer is not trying to show that Christ was greater than Moses because he was God, but because of his fidelity as a son instead of as a servant. This is the point which he goes on to elaborate.
- ftb181 - Comp. τοῦ ὕδατος λειδορίας ^{<040B>} Numbers 20:24, and ὕδωρ Ἀντιλογίας ^{<041B>} Numbers 20:13; 27:14; ^{<042B>} Deuteronomy 32:51; 33:8; ^{<043B>} Psalm 80:7; 105:32. The LXX has preserved the proper names only in ^{<044B>} Ezekiel 47:19 Μαριμῶθ and 48:28, βαριμῶθ.
- ftb182 - There is a difference of reading: **συνκεκερασμένους** and **συνκεκερασμένος**. According to the former, the participle agrees with ἐκείτους them: "the word did not profit them, (they) not having been united, etc.," or, "since they were not united." According to the latter, the participle agrees with ὁ λόγος the word: "the word not having been united, etc." I prefer the second reading, although the external authority for the other is stronger. So Tischendorf and Weiss. Westcott and Hort read **συνκεκερασμένους**, but suspect a primitive corruption. Westcott, however, adopts the other in his commentary.

- ftb183 - Not as Ebrard and Alford, *he that entered*, referring to Christ, and contrasted with Joshua Jesus is not mentioned in the entire passage, 3:7-4:9.
- ftb184 - As Delitzsch, whose note on this passage is one of the curiosities of exegesis, and a specimen of literalism run mad.
- ftb185 - Not as Lünemann, Alford, Bleek, Calvin, De Wette, *toward whom a relation exists for us*, on which Weiss correctly remarks that this sense of **λόγος** is unbiblical.
- ftb186 - Though some, as Meyer and Ellicott, insist on the transitive sense — *introduction*.
- ftb187 - In his volume on Hebrews (1899.) Professor Bruce abandons the view held by him in his *Humiliation of Christ*, p. 30, that, in the use of the sacrificial expression **προσενέγκας**. the writer conceived Christ's prayer in Gethsemane as a sacrificial offering, and found in it a parallel with the offering which the Levitical high priest presented for himself; a view which must be regarded as fanciful. See Weiss ad loc.
- ftb188 - The rendering *he was heard (and so delivered) from his fear (that which he feared)* is untenable because **εὐλάβεια** cannot mean the *object* of fear. The rendering *he was heard by him who was his fear* is absurd.
- ftb189 - Schmidt, *Synon.*, says it is best represented by the German *nöhlen to dawdle*.
- ftb190 - An interesting discussion of the sword may be found in Lightfoot's *Essays on Supernatural Religion*, p. 172 ff.
- ftb191 - Surely not, as Lünemann, *the gospel message as centering in the doctrine of justification by faith*, which would be dragged in by the ears.
- ftb192 - There is a difference of reading: **διδασχῆν**, Westcott and Hort, Weiss: **διδασχῆς**, Tischendorf, Rev. T. If the latter, the arrangement may be
- (a) two distinct genitives, *of teaching, of baptisms*:
 - (b) **διδασχῆς** dependent on **βαπτισμῶν**, *baptisms accompanied with teaching*:
 - (c) **διδασχῆς** governing **βαπτισμῶν**, *teaching of baptisms*.

(a) is not in accord with the structure of what precedes and follows, since all the particulars of the foundation are designated by double expressions:

(b) is unusual and difficult to explain with the plural βαπτισμῶν, since baptism with teaching would mean Christian baptism, and,

βαπτισμῶν is not limited to Christian baptism:

(c) is preferable if διδασχῆς is to be read.

ftb193 - See a good note by Alford, *Commentary* ad loc.

ftb194 - The number and variety of explanations of *the heavenly gift* are bewildering: the Lord's Supper; regeneration in general, as distinguished from the special communication of the Spirit in baptism; persuasion of eternal life; righteousness; forgiveness of sins; peace which results from forgiveness; faith; the gospel; the heavenly light which produces the enlightenment; the abundant grace of Christianity.

ftb195 - Principal Edwards, *Expositor's Bible*, explains, "they cannot be renewed after falling away if they persist in crucifying." Surely nothing could be farther from the writer's meaning. Some of the older commentators, referring *renew them* to baptism, take *crucify* and *put to an open shame* as explanatory of ἀνακαινεζεῖν, thus: *to renew them to repentance which would be a recrucifying*. They refer to Paul's declaration, ^{460B}Romans 6:3, that in baptism is signified the crucifixion of the old man with Christ. If baptism were repeated, Christ would be recrucified. But *Christ* is not crucified in baptism; only *the old man*.

ftb196 - The reference to Sodom and Gomorrah (Lünemann, Bleek) is forced, and perhaps equally so that of Westcott to volcanic fires. There is no thought of, purification by fire, which would be foreign to the subject.

ftb197 - Bleek holds that the form εἰ μὴν arose from a confusion of the Hebraistic εἰ μὴ (comp. Heb., 'im) and the Greek ἦ μὴν. Thayer (*Lex.*) says this must be the explanation unless εἰ came by itacism from ἦ. So Winer-Schmiedel, *N.T. Gramm.* § 5, 15. Deissmann, however (*Neue Bibelstudien*, Pt. ii., p. 33 ff.), gives instances of εἰ (εἰ?) μὴν from papyri before Christ, a hundred years older than this epistle, and from the same country in which the LXX was prepared. See also Blass, *N.T. Gramm.* Ss. 9, 60, 254.

ftb198 - Lünemann takes καταφυγόντες absolutely, and makes κρατήσαι τῆς προκ. ἐλπ. depend on παρακ. ἐχ. *that we who have fled for refuge might have strong consolation to lay hold, etc.*

ftb199 - Two other arrangements are proposed:

(a) ἀσφαλῆ, βεβαίαν, εἰσερχομένην with ἐλπίδα understood: *hope, sure, steadfast, entering, etc.*

(b) ἀσφαλῆ and Βεβαίαν with ἀγκυραν, and εἰσερχ. with ἐλπ. *a hope which enters, etc. (and which is) an anchor sure and steadfast.*

ftb200 - *Ep. ad Evangelium*, § 7. Stanley thinks that the meeting of Abraham and Melchisedec was at Gerizim. Ewald at a point north of Jerusalem.

ftb201 - See Westcott's note.

ftb202 - All explanations must be rejected which seek to modify the sense of καθ' ἡμέραν, as "on each *day of atonement*"; or "very often"; or "as the high priest daily feels the need." It is urged by some (as Menegoz) that the high priest took part in the daily sacrifices; but if such participation took place it was only occasional. Bleek thinks that the ceremonies of the great Day of Atonement were throughout before the writer's mind as the archetypal features of the high priest's ministry, and that these were in some sort reproduced in the daily sacrifices.

ftb203 - Westcott suggests "heavenly order." Lünemann supplies ἁγίωv *sanctuary.*

ftb204 - Westcott and Hort and Tischendorf read αὐτοὺς. Weiss and Rev. T. retain the T.R. αὐτοῖς. If the latter, the more probable construction is with *he saith*: "he saith to them," taking μεμφόμενος absolutely. If αὐτοὺς, the pronoun will be governed by μεμφόμενος, "blaming them."

ftb205 - Codex A, LXX, has τὸν ἀδελφόν *his brother*, and for τὸν ἀδελφόν in the following clause, τὸν πλησίον *his neighbor.*

ftb206 - καὶ τῶν ἀνομιῶν αὐτῶν T. R.

ftb207 - The rendering *well-ordered, seemly*, is contrary to usage. Κοσμικός has three meanings *relating to the universe; of the world; worldly*, with

an ethical sense — having the character of the sinful world. The word for *seemly* is **κόσμιος**, ^{<SIB>}1 Timothy 2:9; 3:2.

ftb208 - Philo, *Quis Rer. Divin.*, Mangey's ed., p. 504 *De Vita Mos.* Mangey p. 668. Joseph B. J. 5. 5, 5; *Ant.* 3:6, 8.

ftb209 - Professor Bruce's remarks on this point are worth reading: *The Epistle to the Hebrews*, p. 310 ff.

ftb210 - By some interpreters **διὰ** is explained as local, *passing through*, and **τῆς μείζονος—σκηνῆς** is construed with **εἰσῆλθεν**, ver. 12. Thus: "Christ having appeared as a high priest of the good things accomplished, entered into the holiest, *passing through* the greater and more perfect tabernacle." That is, as the Levitical high priest had to pass through the holy place in order to reach the holy of holies, so Christ passed through a holy place greater and more perfect than that of the ancient tabernacle, in order to reach the heavenly sanctuary. All kinds of explanations are given of this intermediate holy place; as, *the lower spaces of the heavens: Christ's human nature: his holy life: the church on earth: the world*, etc. It is to be said that this local sense of **διὰ** emphasizes a subordinate point, of which nothing is made in the epistle; which is not even stated. In other words, nothing in the epistle is made to turn on the fact of the high priest's passing through one place in order to reach another. The emphatic point is Christ's entering the heavenly sanctuary. His passing through the heavens (ch. 4:14) or through anything else, is a mere incident having no typical significance. The construction advocated by Rendall, *Epistle to the Hebrews*, should be noticed: "High priest of good things which came through the greater and more perfect tabernacle." But not the greater tabernacle, but Christ is everywhere represented as the agent of the good things of the new dispensation. The new sanctuary which Christ must have as high priest is an *accompaniment* of his position and ministry.

ftb211 - See Deissmann *Neue Bibelstudien*, Pt. 2, p. 43. He gives one specimen, 93 or 91 B.C.

ftb212 - As Bleek, Alford, Lünemann, Dwight. De Wette, Weiss, Briggs, Bruce, Rev. Vers., Lightfoot (on ^{<RHS>}Galatians 3:15), Thayer (Lex.), Edwards. Weizsäcker and von Soden both render *Stiftung* "foundation"; *a basis*, formally established, on which certain benefits are insured to those who accept it. Such a basis might be of the nature either of a

covenant or a testament. Bruce includes both under the word. Vaughan renders “arrangement,” whether of *relations* (covenant) or of *possessions* (testament).

- ftb213 - Those who are curious about the matter will find it discussed in Riehm’s *Handwörterbuch des biblischen Alterthums*, and in the article in Hastings’s *Dictionary of the Bible*, by Dr. George E. Post of Beyrout, than whom there is no more competent authority.
- ftb214 - Dr. Briggs, *Messiah of the Apostles*, p. 266.
- ftb215 - See also Riehm, *Lehrbegriff des Hebräerbriefs*, p. 542.
- ftb216 - If the question of the retrospective value of Christ’s sacrifice is raised here, some light is thrown upon it by the expression “through his eternal spirit,” ver. 14. An eternal spirit is independent of time, and acts performed under its inspiration are valid for all time. Christ offered himself in spirit before the foundation of the world. Was not the act of his eternal spirit the core of the whole preparatory system of sacrifice? What I take to be the correct interpretation of ~~4:25~~ Romans 3:25, as given in the notes on that passage, agrees with this.
- ftb217 - Others take **κατ’ ἐνιαυτὸν** with the whole clause, **ταῖς αὐταῖς—προσφέρουσιν**, and **εἰς τὸ διηνεκὲς** with **τελειῶσαι**: thus: “with the same sacrifices which they offer year by year make perfect forever” (Westcott and von Boden). Others, **κατ’ ἐνιαυτὸν** with all that follows to **τελεῶσαι** (Alford, Ebrard, Delitzsch). Others, **κατ’ ἐνιαυτὸν** with **ταῖς αὐταῖς**, and **εἰς τὸ διηνεκὲς** with **προσφέρουσιν**: “with the same sacrifices every year which they offer continually” (Lünemann).
- ftb218 - Westcott takes **ἐφάπαξ** with the entire sentence: Alford with *offering*. It is true that the writer insists on the offering of Christ being “once for all” (ch. 7:27; 9:12, 26, 28; 10:12, 14), but here this connection would seem to require the article **τῆς ἐφάπαξ**.
- ftb219 - Others construe with *sat down*. So Lünemann, Bleek, De Wette.
- ftb220 - The derivation from **πρὸ** *before* and **σφάζειν** *to slay* is more than suspicious.
- ftb221 - The distinction sometimes asserted between **τιμωρία** *retribution*, and **κόλασις** *chastisement* for the amendment of the subject, does not

hold in N.T. Neither **κόλασις** nor **κολάζειν** convey any sense of chastisement. See ^{<402>}Acts 4:21; ^{<619>}2 Peter 2:9; Matthew 25:46; ^{<648>}1 John 4:18; nor is there a trace of this meaning of either noun or verb in LXX. See Trench, *New Testament Synonyms*, § 7, and Schmidt, *Synonymik*, §167, 1, 3. The prevailing sense of **κόλασις** in Class. is a *check* applied to prevent excess.

ftb222 - It is sometimes claimed that **ὑπάρξειν** as distinguished from **εἶναι** implies a reference to an antecedent condition. That is true in some instances, but the reference is not inherent in the verb; since sometimes there is implied a reference to a future condition, and sometimes the verb is used simply in the sense of **εἶναι** *to be* absolutely.

ftb223 - Others, as Alford and Lünemann, adopt the reading **ἑαυτοῖς** for *yourselves*. Westcott, and Rev. marg., reading **ἑαυτοῦς**, render it as the object **εχειν**, “knowing that ye had yourselves for a better possession,” and referring to ^{<6219>}Luke 21:19. According to this the sense is, “your true selves remained untouched. You saved them out of the wreck of your possessions.” This is foreign to the tone of the epistle, and must be regarded as artificial.

ftb224 - The Hebrew reads, “the just shall live by his constancy.” LXX, “the just shall live by my faith,” or (God. A) “my just one shall live by faith.” **Μου** does not appear in Romans or Galatians.

ftb225 - The assumption that this verse furnishes the first item in the catalogue of O.T. examples of faith, gives rise to such explanations as that of Michaelis, which is indorsed by Bleek; that the writer thought of the earliest men as attaining only by faith the knowledge that God made the world, and that he expressed himself so generally because that fact is not expressly related of them, and because their conduct did not indicate a living faith.

ftb226 - Some, however, insist that **εἰς τὸ**, etc., indicates *purpose* or *design*. So Westcott, who says, “the worlds were made, etc., *to the end that* that which is seen (be known) to have arisen not from things which appear.” According to this, faith certifies not only *the fact* of creation by the word of God, but also God’s *design* that creation should be believed to have taken place *only* by his word, calling the world out of nothing; and should not be believed to have arisen out of visible things

It must be allowed that εἰς τὸ followed by the infinitive, in every one of the eight other instances in this epistle, expresses purpose; and further, that such is its more frequent meaning everywhere. But

(a) such is not its *universal* meaning. See ^{<B12>}Romans 1:20; 12:3; ^{<B2>}2 Corinthians 8:6; ^{<B7>}Galatians 3:17; ^{<D16>}1 Thessalonians 2:16.

(b) either the sense nor the construction requires, and which is labored and unnatural.

(c) Γεγονέναι thus becomes excessively awkward. Alford justly says that, on this hypothesis, γεγονέναι ought to have been some subjective word; not, as it is now, a mere record of a past fact. The sense of *result* is held by Bleek. Alford, Weizsäcker, Burton.

ftb227 - That some external difference was recognized is most likely. See the peculiar reading of LXX, ^{<B7>}Genesis 4:7.

ftb228 - reads λαλεῖται *is spoken about*.

ftb229 - See Burton's *New Testament Moods and Tenses*, § 398.

ftb230 - The more usual interpretation is that of the A.V. But, as was long ago discerned by Grotius. and is clearly shown by Weiss and von Soden, the subjective negative μηδέπω agrees much better with the subjective quality (*reverent care*) than with the announcement of an objective fact (*being warned of things*, etc.).

ftb231 - Some interpreters render ἐμνημόνευον *mentioned*, citing ^{<B1>}1 Thessalonians 1:3, and ^{<B12>}Hebrews 11:22, where the verb is followed by περὶ with the genitive. In both these cases, however, the meaning *remember* is quite possible. Grammatical testimony is confusing. There are instances in Class. where the verb signifies *mention*, as Plato, *Legg.* 646 B, with accusative: also with περὶ and genitive. Winer says positively that verbs of making mention do not take a genitive in the N.T. (30, 10, c). On the other hand, the verb in the sense of *remember*, though mostly with the genitive, is sometimes found with the accusative, as ^{<B9>}Matthew 16:9; ^{<B1>}1 Thessalonians 2:9; ^{<B2>}2 Timothy 2:8. So in Class. Neither Class. nor N.T. furnishes any sufficient reason why the verb in ^{<B12>}Hebrews 11:22 should not be rendered *remembered*. Περὶ is constantly used in connection with mental operations as φροντίζειν. The kindred verb μιμνήσκεισθαι is used with περὶ and the genitive meaning *remember*; see Tob. iv. 1, and comp. Homer, *Od.* 7, 192; Hdt. i. 36: 9, 46; Plato, *Phileb.* 31 A.

Μνημόσυνοσ memorial is found with **περὶ** and genitive, ^{Q32}Exodus 28:12.

ftb232 - The varieties of interpretation are endless. A list of the principal ones may be found in Westcott. One should be noticed, according to which **ἐν παραβολῇ** is explained *in venture* or *risk*, from **παραβάλλειν** *to throw beside, to expose*. The *verb* sometimes has this meaning in Class., and once in LXX, 2 Macc. iv. 38 but there is no instance of the *noun* **παραβολή** in that sense, either in N.T. LXX, or Class. Thayer cites one or two doubtful cases in later Greek. According to this interpretation the clause would read, “from whence he received him in risking him.” Lünemann explains: “on which account he received him on the ground *of the giving up*,” taking **παραβολή** in the sense of *surrender*.

ftb233 - A formidable mass of hermeneutic rubbish has accumulated about this passage, for instance, that the act of Jacob implied the worship of the staff, or that the staff was Joseph’s, and that the patriarch paid formal reverence to the staff as a tribute to Joseph’s position, a view common among the Fathers; or that worship was paid to some image or symbol of power on the head of the staff, from which has been drawn the justification of image-worship.

ftb234 - “Veramente da tre mesi egli ha tolto
Chi ha voluto entrar *con tutta pace*.”

ftb235 - Not as Westcott: “Resurrection, which is the transition from death to life, is that *out of which* the departed were received.”

ftb236 - Accordingly a variety of readings has been proposed:
ἐπυρώθησαν, ἐπήρθαν, ἐπυρίσθησαν *they were burned*:
ἐπάρθησαν *they were pierced*: **ἐπειράθησαν** *they were impaled*:
ἐπηρώθησαν *they were mutilated*: **ἐσπειράσθησαν** *they were broken on the wheel*: **ἐπάθησαν** *they were sold*.

ftb237 - The interpretation of the passage has been dominated by the assumption that *the joy set before him* must refer to a future prize which Christ was to receive in return for his sufferings, “without which,” says Weiss, “he would not have been able to endure them.” Accordingly, **ἀντι** is explained *for the sake of* or *to obtain* the joy, and *the joy* is defined as *the heavenly reward*, or the *joy of being the*

redeemer of his brethren. This sense of ἄντι is legitimate, although it enfolds the meaning of *exchange* (see, for instance, ⁴¹⁷²Matthew 17:27; 20:28, and the formula ἄνθ' ὧν *because*). At any rate, its use here in that sense creates a feeling of awkwardness. We should rather expect ἔνεκα, or ὑπὲρ or διὰ with the accusative. Moreover, Christ did not endure cross and shame for the sake of heavenly reward, and the redemption of his brethren can hardly be called something to which he looked forward with *faith*.

ftb238 - A copious list of references to Hippocrates and Galen may be found in W. K. Hobart's *Medical Language of St. Luke*, p. 22.

ftb239 - So von Soden, "not the *direction* but the *surface*: ὀρθαί = *smooth, without stones or holes*."

ftb240 - Stephens, *Thes.*, gives *detorque*, and cites a number of instances from medical writers in which ἔκτροπή and ἔκτρόπιον are used of an everted eyelid, in which the lid is turned outward. Celsus says that when the eyelids refuse to come together, the lower lid hanging and dragging, and unable to unite with the upper, the Greeks call it ἔκτρόπιον.

ftb241 - This is preferable to the Vulg. adopted by Westcott, *ad tractabilem et accensibilem ignem* "to a palpable and kindred fire," thus making ψηλαφωμένω qualify πυρὶ. It destroys the antithesis clearly intended between the material Mount Sinai and the spiritual, heavenly Mount Zion, and leads us to expect as the antithesis of material fire, some other kind of fire. The other rendering is required by σιῶν ορει, ver. 22. Moreover, ψηλαφωμένω as an epithet of πυρὶ is unnatural.

ftb242 - "Here is his city and his lofty seat."

ftb243 - Another mode of rendering is "things which are made to the end that the things which cannot be shaken may abide." To this it is justly objected that μείνη is thus compelled to assume an elliptical sense: "Come into the place of the things removed and so abide"; for as Alford remarks, "things which cannot be shaken remaining merely, would be a matter of course."

ftb244 - See Dr. W. M. Thomson, *The Land and the Book*; Burckhardt, *Notes on the Bedouins and Wahabys*; Lane, *Modern Egyptians*;

Palgrave, *Central and Eastern Arabia*; Trumbull, *Oriental Social Life*; etc.

ftb245 - Calvin, taking **πᾶσι** as masculine, explains that marriage is not to be denied to any class of men, as to priests. Others explain that marriage is not to be avoided on ascetic grounds by any one.

ftb246 - The hypothesis that the letter was called out by “an amateur attachment to Levitical institutions” on the part of Gentile Christians, leading to the adoption of an eclectic system in which Jewish elements figured, is too shadowy to call for serious refutation. That Judaism became a “fad” for a time in certain circles, is a well-known fact, which has its analogy in the affectation of Buddhism by certain individuals in modern times. But there is no historical evidence that in the Gentile church this affectation of Judaism ever assumed the proportions of a movement, or afforded a menace to Gentile Christianity sufficiently serious to call out such a production as the Epistle to the Hebrews.