

THE SECOND EPISTLE TO THE  
  
THESSALONIANS

CHAPTER 1

*On vv. 1, 2, see on* <sup><5100></sup>1 Thessalonians 1:1.

**3. *We are bound — as it is meet.*** The accumulation of cognate expressions indicates the apostle's earnestness.

*Groweth exceedingly* (ὑπεραυξάνει). N.T.<sup>o</sup>. See on <sup><5180></sup>1 Thessalonians 3:10.

**4. *Glory*** (ἐνκαυχᾶσθαι). N.T.<sup>o</sup>. The simple verb **καυχᾶσθαι** *to boast*, and the kindred nouns **καύχημα** *ground of boasting*, and **καύχησις** *act of boasting*, are favorites with Paul.

**5. *A manifest token*** (ἔνδειγμα). N.T.<sup>o</sup>. Comp. **ἔνδειξις**, <sup><5102></sup>Philippians 1:28. The token is the patience and faith with which they endure persecution and tribulation. It is a token of the righteous judgment of God, in that it points to the future glory which God will confer at the final judgment and the righteous award which will be dispensed to the persecutors. Similarly <sup><5102></sup>Philippians 1:28.

*That ye may be counted worthy.* The structure of the sentence is loose. These words should be directly connected with *righteous judgment*, and denote the purport of that judgment — their assignment to an inheritance in the kingdom of God.

*Of the kingdom of God* (τῆς βασιλείας τοῦ θεοῦ). The phrase is not frequent in Paul. **βασιλεία θεοῦ** four times; **βασιλεία τοῦ χριστοῦ καὶ θεοῦ** *kingdom of Christ and of God*, once. Here in the eschatological sense — the future, consummated kingdom, the goal of their striving and the recompense of their suffering. See on <sup><4161></sup>Luke 6:20.

**6. Seeing it is** (εἶπερ). More literally, *if so be that*. Confirming, in a hypothetical form, the assertion of God's judgment upon persecutors, ver. 5. It implies no doubt, but rhetorically puts a recognized fact as a supposition. So <sup><818></sup>Romans 3:30; 8:9, 17; <sup><818></sup>1 Corinthians 8:5.

**7. Rest** (ἄνεσιν). See on *liberty*, <sup><403></sup>Acts 24:23. With this exception only in Paul.

*With us*. According to Paul's habit of identifying his experience with that of his Christian readers. See <sup><608></sup>1 Corinthians 4:8; <sup><818></sup>Romans 8:23; <sup><502></sup>Philippians 1:29, 30; 2:18; 3:20, 21; <sup><502></sup>2 Corinthians 1:7.

*When the Lord Jesus shall be revealed* (ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ). Lit. *in the revelation of the Lord Jesus*. For ἀποκάλυψις *revelation*, see on <sup><601></sup>Revelation 1:1.

*With his mighty angels* (μετ' ἀγγέλων δυνάμεως αὐτοῦ). Lit. *with the angels of his power*.

**8. In flaming fire** (ἐν πυρὶ φλογός). Lit. *in a fire of flame*. Comp. <sup><413></sup>1 Corinthians 1:13; <sup><602></sup>2 Peter 3:7.

*Taking vengeance* (διδόντος ἐκδίκησιν). Lit. *giving or rendering*. *Vengeance* is an unfortunate rendering, as implying, in popular usage, personal vindictiveness. See on <sup><501></sup>2 Corinthians 7:11. It is the full awarding of justice to all parties.

*On them that know not God — obey not the gospel* (τοῖς μὴ εἰδόσι θεὸν — τοῖς μὴ ὑπακούουσιν τῷ εὐγγελίῳ). To know God is to know him as the one, true God as distinguished from false gods; to know his will, his holiness, his hatred of sin, and his saving intent toward mankind. Two words are used of such knowledge, εἰδέναι and γινώσκειν. Both are applied to the heathen and to Christians, and both are used of the Jews' knowledge of God. Ἐιδέναι, of heathen, <sup><808></sup>Galatians 4:8; <sup><505></sup>1 Thessalonians 4:5; <sup><508></sup>2 Thessalonians 1:8. Γινώσκειν of heathen, <sup><812></sup>Romans 1:21; <sup><412></sup>1 Corinthians 1:21. Ἐιδέναι, of Christ and Christians, <sup><829></sup>John 7:29, 8:19, 55; 14:7. Γινώσκειν of Christ and Christians, <sup><809></sup>Galatians 4:9; <sup><813></sup>1 John 2:13, 14; 4:6, 7, 8; <sup><805></sup>John 10:15; 17:3. In John, γινώσκειν of Jews who do not know the Father, <sup><808></sup>John 16:3; 8:55: εἰδέναι, <sup><828></sup>John 7:28; 8:19; 15:21. The two are combined, <sup><826></sup>John 1:26;

7:27; 8:55; <sup><456></sup>2 Corinthians 5:16. A distinction is asserted between **γινώσκειν** as knowledge grounded in personal experience, apprehension of external impressions — and **εἰδέμαι** purely mental perception in contrast with conjecture or knowledge derived from others. There are doubtless passages which bear out this distinction (see on <sup><424></sup>John 2:24), but it is impossible to carry it rigidly through the N.T. In the two classes, — those who know not God and those who obey not the gospel, — it is not probable that Paul has in mind a distinction between Jews and Gentiles. The Jews were not ignorant of God, yet they are described by John as not knowing him. The Gentiles are described by Paul as knowing God, but as refusing to glorify him as God (<sup><402></sup>Romans 1:21). Paul rather describes here the subjects of God's judgment as one class, but under different aspects.

**9. Shall be punished** (**δίκην τίσουσιν**). The verb (N.T.<sup>o</sup>) means *to pay or render*. Lit. *shall pay penalty*.

**Everlasting destruction** (**ὄλεθρον αἰώνιον**). The phrase nowhere else in N.T. In LXX, 4 Macc. x. 15. Rev. properly, *eternal* destruction. It is to be carefully noted that *eternal* and *everlasting* are not synonymous. See additional note at the end of this chapter.

**From the presence** (**ἄπὸ προσώπου**). Or *face*. **Ἄπὸ** *from* has simply the sense of separation. Not *from the time of the Lord's appearing*, nor by *reason of the glory of his presence*. **Πρόσωπον** is variously translated in A.V. Mostly *face*: also *presence*, <sup><403></sup>Acts 3:13, 19; 5:41; *person*, <sup><426></sup>Matthew 22:16; <sup><427></sup>Luke 20:21; <sup><404></sup>Galatians 2:6; *appearance*, <sup><415></sup>2 Corinthians 5:12; 10:1; *fashion*, <sup><5011></sup>James 1:11. The formula **ἄπὸ προσώπου** or **τοῦ προσώπου** occurs <sup><409></sup>Acts 3:19; 5:41; 7:45; <sup><410></sup>Revelation 6:16; 12:14; 20:11. In LXX, <sup><408></sup>Genesis 3:8; 4:14, 16; <sup><414></sup>Exodus 14:25, and frequently.

**Glory of his power** (**δόξης τῆς ἰσχύος αὐτοῦ**). For *glory* see on <sup><502></sup>1 Thessalonians 2:12. **Ἰσχύς** *power*, not often in Paul. It is indwelling power put forth or embodied, either aggressively or as an obstacle to resistance: physical power organized or working under individual direction. An army and a fortress are both **ἰσχυρὸς**. The power inhering in the magistrate, which is put forth in laws or judicial decisions, is **ἰσχύς**, and makes the edicts **ἰσχυρὰ** *valid* and *hard to resist*. **Δύναμις** is the indwelling power

which comes to manifestation in ἰσχύς The precise phrase used here does not appear elsewhere in N.T. In LXX, <sup><320></sup>Isaiah 2:10, 19, 21. The power (δύναμις) and glory of God are associated in <sup><128></sup>Matthew 24:30; <sup><413></sup>Mark 13:26; <sup><227></sup>Luke 21:27; <sup><641></sup>Revelation 4:11; 19:1. Comp. κράτος τῆς δόξης αὐτοῦ *strength of his glory*, <sup><511></sup>Colossians 1:11.

**10. To be glorified** (ἐνδοξασθῆναι). Only here and ver. 12 in N.T. Repeatedly in LXX. See <sup><124></sup>Exodus 14:4, 17; <sup><362></sup>Isaiah 45:26. oClass.

**11. Wherefore** (εἰς ὃ). Better, *to which end*. Comp. <sup><502></sup>Colossians 1:29. The end is, “that ye may be counted worthy of the kingdom of God, “ ver. 5. The same thought is continued in ver. 11.

**Count — worthy** (ἀξιόση). Comp. <sup><5457></sup>1 Timothy 5:17; <sup><388></sup>Hebrews 3:3; 10:29.

**Your calling** (τῆς κλήσεως). Including both the act and the end of the Christian calling. Comp. <sup><1084></sup>Philippians 3:14; <sup><5121></sup>1 Thessalonians 2:12; <sup><400></sup>Ephesians 4:1.

**All the good pleasure of his goodness** (πάσαν εὐδοκίαν ἀγαθωσύνης). Wrong. Paul does not mean *all the goodness which God is pleased to bestow*, but *the delight of the Thessalonians in goodness*. He prays that God may perfect their pleasure in goodness. So Weizsacker, *die Freude an allem Guten*. The Rev. *desire* for εὐδοκίαν is infelicitous, and lacks support. Ἀγαθωσύνη *goodness* (P. see on <sup><489></sup>Romans 3:19) is never predicated of God in N.T. In LXX, see <sup><402></sup>Nehemiah 9:25, 35. Ἐυδοκία *good pleasure, delight*, is a purely Biblical word. As related to one’s self, it means *contentment, satisfaction*: see Sir. xxix. 23; Ps. of Sol. 3:4; 16:12. As related to others, *good will, benevolence*. <sup><102></sup>Luke 10:21, <sup><400></sup>Ephesians 1:5, 9; <sup><515></sup>Philippians 1:15; 2:13; Ps. of Sol. viii. 39.

**12. The name** (τὸ ὄνομα). In no case where it is joined with Jesus, or Christ, or Lord Jesus, does it mean *the title* or *dignity*. <sup>f33b</sup> Paul follows O.T. usage, according to which *the name of the Lord* is often used for all that the name covers; so that *the name of the Lord* = the Lord himself.

**ADDITIONAL NOTE ON ὄλεθρον αἰώνιον** *eternal destruction*, 2 TH. 1:9.

Ἄϊών transliterated *eon*, is a period of time of longer or shorter duration, having a beginning and an end, and complete in itself. Aristotle (περὶ οὐρανοῦ, 1:9, 15) says: “The period which includes the whole time of each one’s life is called the *eon* of each one.” Hence it often means *the life* of a man, as in Homer, where one’s life (ἄϊών) is said to leave him or to consume away (*Il.* v. 685; *Od.* v. 160). It is not, however, limited to human life; it signifies any period in the course of events, as the period or age before Christ; the period of the millennium; the mythological period before the beginnings of history. The word has not “a stationary and mechanical value” (De Quincey). It does not mean a period of a fixed length for all cases. There are as many eons as entities, the respective durations of which are fixed by the normal conditions of the several entities. There is one eon of a human life, another of the life of a nation, another of a crow’s life, another of an oak’s life. The length of the eon depends on the subject to which it is attached.

It is sometimes translated *world*; world representing a period or a series of periods of time. See <sup><113></sup>Matthew 12:32; 13:40, 49; <sup><111></sup>Luke 1:70; <sup><111></sup>1 Corinthians 1:20; 2:6; <sup><111></sup>Ephesians 1:21. Similarly οἱ αἰῶνες *the worlds*, the universe, the aggregate of the ages or periods, and their contents which are included in the duration of the world. <sup><111></sup>1 Corinthians 2:7; 10:11; <sup><100></sup>Hebrews 1:2; 9:26; 11:3.

The word always carries the notion of *time*, and not of *eternity*. It always means a period of time. Otherwise it would be impossible to account for the plural, or for such qualifying expressions as *this age*, or the age *to come*. It does not mean something endless or everlasting. To deduce that meaning from its relation to ἄϊεί is absurd; for, apart from the fact that the meaning of a word is not definitely fixed by its derivation, ἄϊεί does not signify endless duration. When the writer of the Pastoral Epistles quotes the saying that the Cretans are *always* (ἄϊεί) liars (<sup><111></sup>Titus 1:12), he surely does not mean that the Cretans will go on lying to all eternity. See also <sup><101></sup>Acts 7:51; <sup><1011></sup>2 Corinthians 4:11; 6:10; <sup><1010></sup>Hebrews 3:10; 1. Peter 3:15. Ἄϊεί means *habitually* or *continually* within the limit of the subject’s life. In our colloquial dialect *everlastingly* is used in the same way. “The boy is everlastingly tormenting me to buy him a drum.”

In the New Testament the history of the world is conceived as developed through a succession of eons. A series of such eons precedes the introduction of a new series inaugurated by the Christian dispensation, and the end of the world and the second coming of Christ are to mark the beginning of another series. See <sup><4081></sup>Ephesians 3:11. Paul contemplates eons before and after the Christian era. <sup><4012></sup>Ephesians 1:21; 2:7; 3:9, 21; <sup><4011></sup>1 Corinthians 10:11; comp. <sup><3027></sup>Hebrews 9:26. He includes the series of eons in one great eon, ὁ αἰὼν τῶν αἰώνων *the eon of the eons* (<sup><4012></sup>Ephesians 3:21); and the author of the Epistle to the Hebrews describes the throne of God as enduring unto the eon of the eons (<sup><3028></sup>Hebrews 1:8). The plural is also used, *eons of the eons*, signifying all the successive periods which make up the sum total of the ages collectively. <sup><4502></sup>Romans 16:27; <sup><4015></sup>Galatians 1:5; <sup><3044></sup>Philippians 4:20, etc. This plural phrase is applied by Paul to God only.

The adjective αἰώνιος in like manner carries the idea of time. Neither the noun nor the adjective, in themselves, carry the sense of *endless* or *everlasting*. They may acquire that sense by their connotation, as, on the other hand, αἰδιος, which means *everlasting*, has its meaning limited to a given point of time in Jude 6. Αἰώνιος means *enduring through* or *pertaining to a period of time*. Both the noun and the adjective are applied to limited periods. Thus the phrase εἰς τὸν αἰῶνα, habitually rendered *forever*, is often used of duration which is limited in the very nature of the case. See, for a few out of many instances, LXX, <sup><0210></sup>Exodus 21:6; 29:9; 32:13; <sup><4040></sup>Joshua 14:9; <sup><0483></sup>1 Samuel 8:13; <sup><0546></sup>Leviticus 25:46; <sup><4507></sup>Deuteronomy 15:17; <sup><1304></sup>1 Chronicles 28:4. See also <sup><4016></sup>Matthew 21:19; <sup><4008></sup>John 13:8; <sup><4083></sup>1 Corinthians 8:13. The same is true of αἰώνιος. Out of 150 instances in LXX, four-fifths imply limited duration. For a few instances see <sup><4004></sup>Genesis 48:4; <sup><0408></sup>Numbers 10:8; 15:15; <sup><4028></sup>Proverbs 22:28; <sup><3006></sup>Jonah 2:6; <sup><3006></sup>Habakkuk 3:6; <sup><2301></sup>Isaiah 61:17.

Words which are *habitually* applied to things temporal or material can not carry in themselves the sense of endlessness. Even when applied to God, we are not forced to render αἰώνιος *everlasting*. Of course the life of God is endless; but the question is whether, in describing God as αἰώνιος, it was intended to describe the duration of his being, or whether some different and larger idea was not contemplated. That God lives longer than men, and lives on everlastingly, and has lived everlastingly, are, no doubt,

great and significant facts; yet they are not the dominant or the most impressive facts in God's relations to time. God's eternity does not stand merely or chiefly for a scale of length. It is not primarily a mathematical but a moral fact. The relations of God to time include and imply far more than the bare fact of endless continuance. They carry with them the fact that God transcends time; works on different principles and on a vaster scale than the wisdom of time provides; oversteps the conditions and the motives of time; marshals the successive eons from a point outside of time, on lines which run out into his own measureless cycles, and for sublime moral ends which the creature of threescore and ten years cannot grasp and does not even suspect.

There is a word for *everlasting* if that idea is demanded. That **αἰώνιος** occurs rarely in the New Testament and in LXX does not prove that its place was taken by **αἰώνιος**. It rather goes to show that less importance was attached to the bare idea of everlastingness than later theological thought has given it. Paul uses the word once, in **ῥομ** Romans 1:20, where he speaks of "the *everlasting* power and divinity of God." In **ῥομ** Romans 16:26 he speaks of *the eternal God* (**τοῦ αἰωνίου θεοῦ**); but that he does not mean the *everlasting* God is perfectly clear from the context. He has said that "the mystery" has been kept in silence *in times eternal* (**χρόνοις αἰώνιους**), by which he does not mean *everlasting* times, but the successive eons which elapsed before Christ was proclaimed. God therefore is described as *the God of the eons*, the God who pervaded and controlled those periods before the incarnation. To the same effect is the title **ὁ βασιλεὺς τῶν αἰώνων** *the King of the eons*, applied to God in **ῥομ** Timothy 1:17; **ῥομ** Revelation 15:3; comp. Tob. xiii. 6, 10. The phrase **πρὸ χρόνων αἰώνιων** *before eternal times* (**ῥομ** 2 Timothy 1:9; **ῥομ** Titus 1:2), cannot mean before *everlasting* times. To say that God bestowed grace on men, or promised them eternal life before endless times, would be absurd. The meaning is *of old*, as **ῥομ** Luke 1:70. The grace and the promise were given in time, but far back in the ages, before the times of reckoning the eons.

**Ζωὴ αἰώνιος** *eternal life*, which occurs 42 times in N.T., but not in LXX, is not *endless* life, but life pertaining to a certain age or eon, or continuing during that eon. I repeat, life may be endless. The life in union with Christ *is* endless, but the fact is not expressed by **αἰώνιος**. **Κόλασις αἰώνιος**,

rendered *everlasting punishment* (<sup><154></sup>Matthew 25:46), is the punishment peculiar to an eon other than that in which Christ is speaking. In some cases ζῶῃ αἰώνιος does not refer specifically to the life beyond time, but rather to the eon or dispensation of Messiah which succeeds the legal dispensation. See <sup><106></sup>Matthew 19:16; <sup><159></sup>John 5:39. John says that ζῶῃ αἰώνιος is the *present* possession of those who believe on the Son of God, <sup><186></sup>John 3:36; 5:24; 6:47, 64. The Father's commandment is ζῶῃ αἰώσιος, <sup><121></sup>John 12:50; to know the only true God and Jesus Christ is ζῶῃ αἰώνιος, <sup><173></sup>John 17:3.

Bishop Westcott very justly says, commenting upon the terms used by John to describe life under different aspects: "In considering these phrases it is necessary to premise that in spiritual things we must guard against all conclusions which rest upon the notions of succession and duration. 'Eternal life' is that which St. Paul speaks of as ἡ ὄντως ζῶῃ *the life which is life indeed*, and ἡ ζῶῃ τοῦ θεοῦ *the life of God*. It is not an endless duration of being in time, but being of which time is not a measure. We have indeed no powers to grasp the idea except through forms and images of sense. These must be used, but we must not transfer them as realities to another order." <sup>f34b</sup>

Thus, while αἰώνιος carries the idea of time, though not of *endlessness*, there belongs to it also, more or less, a sense of *quality*. Its character is ethical rather than mathematical. The deepest significance of the life beyond time lies, not in endlessness, but in the moral quality of the eon into which the life passes. It is comparatively unimportant whether or not the rich fool, when his soul was required of him (L. 12:20), entered upon a state that was endless. The principal, the tremendous fact, as Christ unmistakably puts it, was that, in the new eon, the motives, the aims, the conditions, the successes and awards of time counted for nothing. In time, his barns and their contents were everything; the soul was nothing. In the new life the soul was first and everything, and the barns and storehouses nothing. The bliss of the sanctified does not consist primarily in its endlessness, but in the nobler moral conditions of the new eon, — the years of the holy and eternal God. Duration is a secondary idea. When it enters it enters as an accompaniment and outgrowth of moral conditions.



In the present passage it is urged that ὄλεθρον *destruction* points to an unchangeable, irremediable, and endless condition. If this be true, if ὄλεθρος *is extinction*, then the passage teaches the annihilation of the wicked, in which case the adjective αἰώνιος is superfluous, since extinction is final, and excludes the idea of duration. But ὄλεθρος does not always mean *destruction* or *extinction*. Take the kindred verb ἀπόλλυμι *to destroy, put an end to*, or in the middle voice, *to be lost, to perish*. Peter says, “the world being deluged with water, *perished*” (ἀπολοῦνται <sup><GR02</sup> Peter 3:6); but the world did not become extinct, it was renewed. In <sup><GR01</sup>Hebrews 1:11, 12 quoted from Psalm 102, we read concerning the heavens and the earth as compared with the eternity of God, “they shall *perish*” (ἀπολοῦνται). But the perishing is only preparatory to change and renewal. “They shall be changed” (ἀλλαγῆσονται). Comp. <sup><GR05</sup>Isaiah 51:6, 16; 65:17; 66:22; <sup><GR03</sup>2 Peter 3:13; <sup><GR01</sup>Revelation 21:1. Similarly, “the Son of man came to save that which was *lost*” (ἀπολωλός), <sup><GR04</sup>Luke 19:10. Jesus charged his apostles to go to the *lost* (ἀπολωλότα) sheep of the house of Israel, <sup><GR06</sup>Matthew 10:6, comp. 15:24. “He that shall *lose* (ἀπολέσῃ) *his* life for my sake shall find it,” <sup><GR05</sup>Matthew 16:25. Comp. <sup><GR05</sup>Luke 15:6, 9, 32.

In this passage the word *destruction* is qualified. It is “destruction from the presence of the Lord and from the glory of his power, “ at his second coming, in the new eon. In other words, it is the severance, at a given point of time, of those who obey not the gospel from the presence and the glory of Christ. Αἰώνιος may therefore describe this severance as continuing during the millennial eon between Christ’s coming and the final judgment; as being for the wicked prolonged throughout that eon and characteristic of it, or it may describe the severance as characterizing or enduring through a period or eon succeeding the final judgment, the extent of which period is not defined. In neither case is αἰώνιος to be interpreted as *everlasting* or *endless*.

## CHAPTER 2

**1. *By the coming* (ὕπέρ).** More correctly touching. Comp. <sup><4827></sup>Romans 9:27; <sup><4008></sup>2 Corinthians 1:8. Ὑπέρ never in N.T. in a formula of swearing.

*Gathering together* (ἐπισυναγωγῆς). Only here and <sup><5025></sup>Hebrews 10:25. The verb ἐπισυνάγειν is used, as the noun here, of the Lord's gathering together his elect at his coming. See <sup><4261></sup>Matthew 24:31; <sup><4137></sup>Mark 13:27; comp. 2 Macc.ii. 7.

**2. *Shaken* (σαλευθῆναι).** From σάλος the tossing or swell of the sea. See <sup><2125></sup>Luke 21:25. Comp. <sup><4117></sup>Matthew 11:7; 24:29; <sup><4061></sup>Acts 4:31; <sup><5027></sup>Hebrews 12:26.

*In mind* (ἀπὸ τοῦ νοῦς). More correctly, *from your mind*. Νοῦς signifies *the judgment, sober sense*. Comp. <sup><4945></sup>1 Corinthians 14:15, and see on <sup><4172></sup>Romans 7:23. They are to “keep their heads” under the temptation to fanatical extravagances concerning the Lord's appearing.

*Be troubled* (θρεῖσθαι). From θροός clamor, tumult. The meaning is *be unsettled or thrown into confusion*.

*By spirit* (διὰ πνεύματος). By prophetic utterances of individuals in Christian assemblies, claiming the authority of divine revelations.

*By word* (διὰ λόγου). Oral expressions falsely imputed to Paul.

*By letter as from us* (δι' ἐπιστολῆς ὡς δι' ἡμῶν). Const. *as from us* with *word* and *letter*. The reference is to a letter or letters forged in Paul's name; not to the first Thessalonian Epistle, as misunderstood by the readers.

*As that* (ὡς ὅτι). Indicating the contents of such communications.

*Is at hand* (ἐνέστηκεν). Better than Rev. *is now present*. Lightfoot, happily, *is imminent*.

**3. *Deceive* (ἐξαπατήση).** Better *beguile*; since the word means not only *making a false impression*, but *actually leading astray*.

*Except there come a falling away*. Before *except* insert in translation *the day shall not come*. Such ellipses are common in Paul.

*Falling away* (ἀποστασία). Only here and <sup><402></sup>Acts 21:21. Comp. LXX, <sup><622></sup>Joshua 22:22; <sup><406></sup>2 Chronicles 29:19.

*The man of sin — the son of perdition* (ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς ἀπωλείας). See on *children of light*, <sup><516></sup>1 Thessalonians 5:5. The phrase *man of sin* (*lawlessness*) does not occur elsewhere, either in N.T. or LXX. Son of perdition is found <sup><672></sup>John 17:12, <sup>o</sup>LXX: τέκνα ἀπωλειας *children of perdition* (A.V. *transgression*), <sup><250></sup>Isaiah 57:4. *The man of sin* has been thought to refer to Caligula, Titus, Simon Magus, Nero, the Pope of Rome, Luther, Mahomet, etc.

4. *That is called God* (λεγόμενον θεὸν). Above the true God and the false gods. The opposer claims divine honors for himself.

*That is worshipped* (σέβασμα). An object of adoration, including things as well as persons. Only here and <sup><472></sup>Acts 17:23 on which see note under *devotions*.

*Temple of God*. According to some, a figure of the Christian Church. Others, the temple of Jerusalem.

*Shewing* (ἀποδεικνύοντα). Publicly asserting divine dignity. Rev. *setting himself forth as God*.

6. *What withholdeth* (τὸ κατέχον). Better *restraineth*. The verb means *to hold fast*, as <sup><685></sup>Luke 8:15: *to hold back*, as <sup><442></sup>Luke 4:42. See on <sup><618></sup>Romans 1:18. He refers to some power which hinders the revelation of the man of sin or Antichrist.

*In his time* (ἐν τῷ αὐτοῦ καιρῷ). Better, *in his own season*, Not before his appointed season.

7. *Mystery of iniquity* (μυστήριον τῆς ἀνομίας). Better, *of lawlessness*. The phrase is unique in N.T. and <sup>o</sup>LXX. *Mystery* is found in various combinations, as *mystery of the kingdom of heaven*, <sup><631></sup>Matthew 13:11: of God, <sup><611></sup>1 Corinthians 2:1: *of his will*, <sup><609></sup>Ephesians 1:9: of Christ, <sup><608></sup>Ephesians 3:4: of the gospel, <sup><606></sup>Ephesians 6:19: of faith, <sup><549></sup>1 Timothy 3:9: of godliness, <sup><516></sup>1 Timothy 3:16: of the *seven stars* <sup><612></sup>Revelation 1:20: *of the woman*, <sup><607></sup>Revelation 17:7. A mystery does not lie in the obscurity of a thing, but in its secrecy. It is not in the thing, but envelops it. Applied

to a truth, it signifies a truth once hidden but now revealed or to be revealed; a truth which without special revelation would be unknown. It is almost universally found in connection with words signifying publication or revelation. See on <sup><431></sup>Matthew 13:11. The mystery of lawlessness is the mass of lawlessness yet hidden, but which is to reveal itself in the person and power of Antichrist. The position of the word is emphatic, emphasising the concealed character of the evil power.

*Only* (μόνον). The sentence is elliptical: “only we must wait,” or “only it must work in secret, until he that letteth,” etc. For a similar instance see <sup><400></sup>Galatians 2:10. The collocation of A.V. is wrong.

*Letteth* (κατέχων). The same word as *restraineth*, ver. 6. Let is old English for *hipder*, *prevent*. Often in Chaucer.

*“May I him lette of that?” (prevent him from it).  
Troil. and Cress.ii. 732.*

*“And bothe in love y-like sore they brente (burned)  
That noon or alle hir (their) frendes might hit lette.”  
Legend of Good Women, 731.*

So Shakespeare:

*“What lets but one may enter?”  
Two Gentlemen of Verona, iii. 1.*

*“I’ll make a ghost of him that lets me.”  
Hamlet i. 4.*

“The flesh resisteth the work of the Holy Ghost in our hearts, and lets it.” — Latimer, *Serm.*

8. *Consume* (ἀνελεῖ). Better, *slay*, as <sup><410></sup>Matthew 2:16; <sup><020></sup>Luke 22:2; <sup><403></sup>Acts 5:33.

*Spirit* (πνεύματι). Better, *breath*. Πνεῦμα, almost always translated spirit, is from πνεῖν to breathe or blow. Frequent in class. in this sense. Comp. <sup><000></sup>John 3:8; <sup><000></sup>Hebrews 1:7. LXX, <sup><000></sup>Psalms 147:7; Ep. of Jer. 61. Philo says “*the spirit of God* signifies, in one sense, the air, the third element; and it is used in this sense in the beginning of Genesis... for air, being light, is born up, and uses water as its basis. In the other sense it is

the pure wisdom in which every wise man participates” (*De Gigantibus*, 5). See on <sup><518></sup>Romans 8:4.

*Shall destroy* (καταργήσει). See on *cumbereth*, <sup><217></sup>Luke 13:7 and *make without effect*, <sup><518></sup>Romans 3:3.

*With the brightness* (τῆ ἐπιφανείᾳ). See on <sup><504></sup>1 Timothy 6:14. Rev., correctly, *manifestation*. See LXX, <sup><180></sup>Esther 5:1; <sup><302></sup>Amos 5:22; 2 Macc. ii. 21; 3 Macc. ii. 9. In class. (but late) of deities appearing to a worshipper (Plut. *Themistocles*, 30): of the sudden appearance of an enemy (Polyb. i. 54, 2): of a manifestation of Providence (Diod. Sic. i. 15): of the heathen gods assuming shape and appearing in order to work mischief (Just. Mart. *Apol.* i. 5). In N.T. of the parousia. See <sup><504></sup>1 Timothy 6:14; <sup><510></sup>2 Timothy 1:10; 4:1, 8; <sup><512></sup>Titus 2:13. In <sup><510></sup>2 Timothy 1:10, of Christ’s historical manifestation. So ἐπιφάνω, <sup><501></sup>Titus 2:11; 3:4. Only here in Paul.

*Coming* (παρουσίας). Or *presence*, which is the original meaning. In N.T. with a few exceptions, of the second coming of Christ. The combination *manifestation of his presence* (only here) appears to emphasize the resistless power of the Son of man, not (as Lightfoot) his splendor and glory. The mere *appearing* of his presence suffices to destroy his adversary.

**9. *After the working of Satan.*** The sense is that the coming of Antichrist proclaims itself to be according to the working of Satan by means of power, signs, etc. **Ἐνέργεια** P<sup>o</sup>. *power in exercise*, used only of superhuman power. See <sup><512></sup>Colossians 1:29; 2:12.

*Signs and lying wonders* (σημείους καὶ τέρασιν ψεύδους). Lit. *signs and wonders of a lie*. *Of a lie* characterizes the three words, power, signs, wonders. All bear the stamp of fraud. For *signs and wonders* see on <sup><400></sup>Matthew 24:24, and *mighty works*, <sup><410></sup>Matthew 11:20.

**10. *Deceivableness of unrighteousness*** (ἀπάτη ἀδικίας). Better *deceit* of unrighteousness; which is characteristic of unrighteousness and is employed by it.

**11. *Strong delusion*** (ἐνέργειαν πλάνης). Rev., literally and correctly, *a working of error*. See on *working* ver. 9. The phrase is unique in N.T. It

means an active power of misleading. For **πλάνη** error which shows itself in action, see on <sup><518B></sup>1 Thessalonians 2:3.

**A lie** (**τῷ ψεύδει**). Properly, *the lie*. The article gives the generic sense, falsehood in all its forms. Comp. <sup><618H></sup>John 8:44; <sup><612></sup>Romans 1:25; <sup><605></sup>Ephesians 4:25. Comp. the contrast of *truth* and *unrighteousness* in ver. 12. All wrongdoing has an element of falsity.

**12. Might be damned** (**κριθῶσιν**). More correctly, *judged*. See on *damnation*, <sup><562></sup>1 Timothy 5:12. <sup>f35b</sup>

**13. Hath chosen** (**εἵλατο**). The only case in N.T. in which this word is used of God's election. LXX, <sup><618B></sup>Deuteronomy 26:18, of God's choosing Israel to be his peculiar people. Comp. <sup><502></sup>Philippians 1:22; <sup><612></sup>Hebrews 11:25.

**From the beginning** (**ἀπ' ἀρχῆς**). Not elsewhere in Paul. His usual expressions are **πρὸ τῶν αἰώνων** *before the ages* (<sup><617></sup>1 Corinthians 2:7): **πρὸ καταβολῆς κόσμου** *before the foundation of the world* (<sup><600></sup>Ephesians 1:4): **ἀπὸ τῶν αἰώνων** *from the ages* (<sup><600></sup>Ephesians 3:9). *Before eternal times* (**πρὸ χρόνων αἰωνίων**) is found <sup><500></sup>2 Timothy 1:9; <sup><600></sup>Titus 1:2.

**14. Our gospel**. See on <sup><500B></sup>1 Thessalonians 1:5.

**15. Traditions** (**παρὰδόσεις**). See on <sup><610></sup>1 Corinthians 11:2. Not emphasizing a distinction between written and oral tradition. Tradition, in the scriptural sense, may be either written or oral. It implies on the part of a teacher that he is not expressing his own ideas, but is delivering or handing over (**παρὰδίδομι**) a message received from some one else. See <sup><612B></sup>1 Corinthians 11:23. The prominent idea of **παράδοσις** is therefore that of an authority external to the teacher. Comp. by word nor by letter, ver. 2.

**16. Through grace** (**ἐν χάριτι**). Better, in grace, as the element of God's gift. Const. with *hath given*, not with *hath loved* and *hath given*.

## CHAPTER 3

1. *Finally* (τὸ λοιπὸν). See on <sup><3001></sup>1 Thessalonians 4:1.

*May have free course* (τρέχει). More literally, simply, and better, may run. Have swift progress through the world. An O.T. idea. See <sup><1975></sup>Psalm 147:15, and comp. <sup><2811></sup>Isaiah 55:11 and <sup><4022></sup>Acts 12:24.

*Be glorified* (δοξάζεται). Acknowledged in its true power and glory. Comp. <sup><8128></sup>John 12:28. The phrase *the word of the Lord — be glorified*, only here.

2. *Unreasonable* (ἀτόπων). See on <sup><0234></sup>Luke 23:41, and comp. <sup><4015></sup>Acts 25:5; 28:6. In LXX in a moral sense, *iniquitous*, <sup><8008></sup>Job 4:8; 11:11; 34:12. The word originally means out of place.

*All men have not faith*. See on <sup><4067></sup>Acts 6:7; <sup><8000></sup>Galatians 1:28.

3. *From evil* (ἀπὸ τοῦ πονηροῦ). Possibly, *from the evil one*. Τὸ πονηρόν *evil* is found <sup><6119></sup>Romans 12:9; <sup><4059></sup>Matthew 5:39; but general N.T. usage favors the masculine, personal sense. See <sup><4039></sup>Matthew 13:19, 38; <sup><4069></sup>Ephesians 6:16; 1 F.2:13, 14; 3:12; 5:18. In LXX, τὸ πονηρόν *evil* is very common: ὁ πονηρὸς a few times, but always of men. See <sup><6549></sup>Deuteronomy 24:7; <sup><7009></sup>Esther 7:6; <sup><8213></sup>Job 21:30. In Job.3:8, 17, τὸ πονηρόν δαιμόνιον *the wicked demon*. The masculine is favored by the Jewish formularies, of which traces appear in the Lord's prayer; by the unanimous tradition of Greek interpreters; by the interpretations of Tertullian and Cyprian, and by the evidence of the Syriac and Sahidic Versions. <sup>f36b</sup>

5. *Hearts* (καρδίας). See on <sup><6112></sup>Romans 1:21; 10:10; <sup><4018></sup>Ephesians 1:18.

*Patient waiting for Christ* (ὑπομονὴν τοῦ χριστοῦ). Rather *patience of Christ*. The prayer is that their hearts may be directed to love God and to exhibit the patience of Christ <sup>f37b</sup>

6. *Withdraw yourselves from* (στέλλεσθαι ὑμᾶς ἀπὸ). Στέλλεσθαι, P<sup>o</sup>. In the active voice, *to place, arrange, equip*: in the middle voice, *to provide*

for, take care. See <sup><4081></sup>2 Corinthians 8:20. Here with **ἀπὸ** *from*, to place one's self away from.

**Disorderly** (**ἀτάκτως**). This adverb, the verb **ἀτακτέω**, and the adjective **ἄτακτος** are found only in Paul, and only in the Thessalonian Epistles. See on <sup><5044></sup>1 Thessalonians 5:14.

**7. Follow** (**μιμεῖσθαι**). Better, *imitate*. Comp. <sup><4045></sup>1 Corinthians 4:16; 11:1; <sup><5087></sup>Philippians 3:17; <sup><5006></sup>1 Thessalonians 1:6.

**8. Any man's bread** (**ἄρτον παρά τινος**). Lit. *bread from any one*, or at any man's hand.

**For nought** (**δωρεάν**). The word is a noun, meaning *a gift*. See <sup><4040></sup>John 4:10; <sup><4028></sup>Acts 2:38; <sup><4045></sup>Romans 5:15. The accusative often adverbially as here; *as a gift, gratis*. Comp. <sup><4008></sup>Matthew 10:8; <sup><4024></sup>Romans 3:24; <sup><4016></sup>Revelation 21:6.

**Labor and travail**. See on <sup><5003></sup>1 Thessalonians 1:3.

**Be chargeable** (**ἐπιβαρῆσαι**). P<sup>o</sup>. Better, *burden*. By depending upon them for pecuniary support. Comp. <sup><4018></sup>1 Corinthians 9:3-18, and see on <sup><5006></sup>1 Thessalonians 2:6.

**9. Power** (**ἐξουσίαν**). Better, *right*. See on <sup><4021></sup>Mark 2:10; <sup><4012></sup>John 1:12.

**10. If any would not work**, etc. A Jewish proverb.

**11. Working not at all — busybodies** (**μηδὲν ἐργαζομένους — περιεργαζομένους**). One of Paul's frequent wordplays. See on *reprobate mind*, <sup><4028></sup>Romans 1:28. Not busy, but busybodies. **Περιεργάζεσθαι** (N.T.<sup>o</sup>) is *to bustle about a thing*: here, *to be officious in others' affairs*. See on **τὰ περίεργα** *curious arts*, <sup><4019></sup>Acts 19:19, and <sup><5053></sup>1 Timothy 5:13.

**12. With quietness — work**. See on *study to be quiet*, <sup><5041></sup>1 Thessalonians 4:11.

**13. Be not weary** (**ἐντραπή**). With one exception, <sup><4011></sup>Luke 13:1, only in Paul. To *faint* or *lose heart*.

**Well doing** (**καλοποιοῦντες**). N.T.<sup>o</sup>. According to the Greek idiom, *doing well, be not weary*. Not limited to works of charity, but including Christian



conduct generally, as, for instance, steadily attending to their own business, ver. 12.

**14.** *By this epistle.* Connect with *our word*. The message we send in this letter. Not, as some, with the following words, *note that man in your epistle*.

*Note* (σημειῶσθε). N.T.<sup>o</sup>. Lit. *set a mark on*. The nature of the mark is indicated in the next clause.

*Have no company with* (μὴ συναναμίγνυσθαι). P<sup>o</sup>. See on ~~4001~~1 Corinthians 5:9.

*Be ashamed* (ἐντραπή). See on ~~4023~~Matthew 21:37, and ~~4004~~1 Corinthians 4:14.

**15.** *Admonish* (νουθετεῖτε). See on ~~4001~~Acts 20:31, and ~~4001~~Ephesians 6:4.

**16.** *The Lord of peace* (ὁ κύριος τῆς εἰρήνης). The only instance of the formula.

*By all means* (ἐν παντὶ τρόπῳ), or *in every way*. The alternative reading ~~τόπῳ~~ place is rejected by the principal texts.

**17.** *The salutation of Paul with mine own hand* (ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου). Rev. properly, “the salutation of *me* Paul.” The genitive of *me* is contained, according to a familiar Greek idiom, in the possessive pronoun *my*. Paul had apparently been employing an amanuensis.

*In every epistle.* Comp. ~~4001~~1 Corinthians 16:21; ~~5008~~Colossians 4:18.

## VOLUME 4

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, <sup><small>2 Thessalonians 1:1-7; 2:13-17; 3:1, 3, 12, and <sup><small>1 Thessalonians 1:3, 4, 6, 7; 2:13, 15, 16; 3:3, 4, 5, 8, 9, 10, 11, 12.</sup></sup>

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 <sup><5107</sup>Romans 16:7; <sup><4806</sup>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 <sup><4163</sup>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, “<sup><4801</sup>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 ἀλλ’ *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 <sup><400></sup>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 <sup><318></sup>2 Thessalonians 3:8, **κατεβάρησα**, <sup><426></sup>2 Corinthians 12:16, and **ὀβαρῆ**, <sup><410></sup>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 <sup><311></sup>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 <sup>ABR</sup>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 <sup><ref></sup>1 Thessalonians 5:21, in *Notes on Epistles of St. Paul*. Also the remarks of Bornemann on this passage.

ftb33 - As Lightfoot on <sup><ref></sup>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 <sup><480></sup>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 <sup><510></sup>Ezra 10:2; <sup><480></sup>Psalms 38:7; <sup><4025></sup>Judges 3:25; <sup><1063></sup>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 <sup><510></sup>1 Thessalonians 1:3, and <sup><510></sup>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, Weizäcker, 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 fur 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 <sup>†181</sup>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, *Prol. 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. <sup><5485></sup>1 Timothy 3:15; <sup><6182></sup>Revelation 3:12.

ftb50 - Lightfoot says that, in patriarchal times, the outward gesture which confirmed an oath was different, and refers to <sup><6242></sup>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 <sup><6242></sup>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 Philippians 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 <sup><0123></sup>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 <sup><0123></sup>Genesis 12:1-3; 13:14-16; and <sup><0155></sup>Genesis 15:5,6. See also <sup><0158></sup>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 <sup><024></sup>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 <sup><053></sup>Genesis 15:13 (comp. <sup><4076></sup>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 <sup><4005></sup>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 <sup><5008></sup>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 <sup><5008></sup>Colossians 2:8.

ftb69 - See T. K. Abbott on <sup><4023></sup>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 <sup><400></sup>Luke 1:3 is, I think, mistaken in explaining **ανωθεν** in <sup><405></sup>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: <sup><404></sup>Exodus 14:13; <sup><406></sup>Judges 16:26; <sup><408></sup>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, <sup><412></sup>Mark 11:25. It occurs <sup><403></sup>Mark 3:31; <sup><402></sup>John 1:26. In <sup><404></sup>John 8:44 and <sup><410></sup>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*, <sup><A1B></sup>Titus 2:13. Also LXX, <sup><A30></sup>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 <sup>41825</sup>Acts 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 <sup>23079</sup>Isaiah 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 <sup>23079</sup>Isaiah 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 Pfleiderer. 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 <sup><G0011></sup> 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*, 1st 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 <sup><3078></sup>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, <sup><3013></sup>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. <sup>ΣΕΒΩ</sup>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 <sup>ΣΕΒΩ</sup>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 <sup><RB2></sup>John 2:22; 17:12; <sup><RB2></sup>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 <sup><5001></sup>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 <sup><6002></sup>2 Peter 1:1, 11; 3:18.
5. The declarations concerning Christ in <sup><5005></sup>Colossians 1:15; <sup><5002></sup>2 Thessalonians 1:7; <sup><6003></sup>1 Peter 4:13; <sup><5009></sup>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 <sup><5002></sup>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 κοσμίου 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 Hebraerbriefs*, § 27.
- ftb164 - Lightfoot, on <sup>smk</sup>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* <sup>amh</sup>Jeremiah 9:4, Chrysostom. *Hom.* ii. 2. See also Riehm, *Lehrbegriff des Hebraerbriefes*, 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* <sup><177></sup>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, <sup><177></sup>Luke 1:74; <sup><4112></sup>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 <sup><040B></sup> Numbers 20:24, and ὕδωρ Ἀντιλογίας <sup><041B></sup> Numbers 20:13; 27:14; <sup><042B></sup> Deuteronomy 32:51; 33:8; <sup><043B></sup> Psalm 80:7; 105:32. The LXX has preserved the proper names only in <sup><044B></sup> 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, <sup>460</sup>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**, <sup><SIB></sup>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 <sup><RHS></sup>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 <sup><402></sup>Acts 4:21; <sup><619></sup>2 Peter 2:9; Matthew 25:46; <sup><648></sup>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 <sup><6219></sup>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 <sup><B12></sup>Romans 1:20; 12:3; <sup><B2></sup>2 Corinthians 8:6; <sup><B7></sup>Galatians 3:17; <sup><D16></sup>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, <sup><B7></sup>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 <sup><B1></sup>1 Thessalonians 1:3, and <sup><B12></sup>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 <sup><B9></sup>Matthew 16:9; <sup><B1></sup>1 Thessalonians 2:9; <sup><B2></sup>2 Timothy 2:8. So in Class. Neither Class. nor N.T. furnishes any sufficient reason why the verb in <sup><B12></sup>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, <sup>Q32</sup>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, **ἀντὶ** 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, <sup>4172</sup>Matthew 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.